

A  
GODLY AND  
LEARNED EXPOSITION  
of CHRIST'S Sermon in the Mount:

*Preached in CAMBRIDGE by that Reuerend and*  
iudicious Diuine M. WILLIAM  
PERKINS.

*Published at the request of his Exequutors by*  
TH. PIERSON Preacher of Gods word.

Whereunto is adioyned a twofold Table:  
*one, of speciall points here handled; the other, of choise*  
places of Scripture here quoted.

Matth. 17. 5.

*This is my welbeloued Sonne in whome I am well plea-  
sed, heare him.*



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Cambridge. 1608.



~~James C. Smith~~  
~~James C. Smith~~

187:06

# TO THE RIGHT

HONOURABLE, OLIVER LORD

ST. JOHN, BARON OF BLETSO,

his very good Lord, Grace

and peace.

**T**He sacred Scriptures (Right Honourable) are so plainly styled by the spirit of truth to be all and wholly <sup>a</sup> righteous, <sup>b</sup> perfect and <sup>c</sup> pure, yea most <sup>d</sup> pure, that it must needes saueur of the spirit of Antichrist to iudge any part thereof (as the Papists doe) vnmeet for Gods people to be acquainted withall. And yet I doubt not but that on our behalfe for some respects, a kinde of preheminance may be yeilded to some parcels of Scripture aboue others, without any derogation therefrom: els the Apostles should haue wronged *Moses* and the Prophets, by preferring the Gospel farre before them in *glorie* and *evidence*. And therefore as *Paul* gaue a speciall charge to *Timothie* of his *parables* about his *bookes*, as beeing, though not for matter more pretious, yet for present vse at least, more expedient: so may our hearts, embracing with reuerence the whole truth of God as pure and perfect, in regard of fitnesse to our peculiar estate, cleaue more nearely to some portion thereof then vnto others: for seeing herein is both *milke* and *strong meate*, who will doubt, but that according to our age and growth in Christ we should affect? But I may not here dilate of this difference of Scripture, and therefore will come

*The Epistle Dedicatorie.*

directly to that portion of it, *Christs Sermon in the Mount*, which is here explained in this Commentarie; endeavouring briefly to shew some notes of eminence in these *three Chapters*, for which they deserue among all the *Lords Worthies* to haue the name of the *first three*. And to omit the *Author* hercof, though *Iesus Christ the Sonne of God*, because the

g 2. Tim. 3. 16 g whole Scripture was given by inspiration from the same spirit; as also his preparation hereunto (though extraordinarie) by

h Luk. 6. 12. h prayer to God the whole night before, which must needs import some consequence of great importance; I will onely point at the manner of penning this Sermon, and the matter which it containeth.

For the first: when the beloued Apostle saith of Christs sayings and doings, that *many things were not written*, and yet *some things were written* for the ground and confirmation of our faith, none (I hope) will denie, but these things which were written, were by the H. Ghost iudged more behoouefull for the Church, then those which were omitted. whence by good collection it will follow, that things more largely penned were also deemed the more expedient: for why should the holy Ghost in penning be more copious, vnlesse the things propounded were (to vs at least) more pretious? Now search the holy records of Christ throughout, and see what Sermon is so fully registred as this is; vnlesse it were his consolation vttered to his Disciples, with his prayer vnto his Father a little before his passion: *This* beeing his welcome to them into their Apostleship, and *That*, his farewell at his death.

i Joh. 14. 15. 16. 17. chap.

The matter  
of this Ser-  
mon.

But to come to the matter it selfe. This Sermon containeth 12. seuerall heades of Doctrine, answerable indeede to the number of the 12. Apostles, to whome it was principally intended, vpon their calling to that office, although I dare not say, particularly to be applied *part to person*, but rather generally the whole to euery one; vnlesse it may be, in  
the

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the last parcell by the *great ruine of the house vpon the sandes*,  
Christ had a speciall ayme at the fearefull fall of *Iudas* that  
betraied him. Now the *first* of these concerneth mans *chiefe* Chap. 1. v. 3.  
to the 13.  
*good in true happinesse*, which is here so plainly declared in  
eight seuerall rules, as they lead euery man hereto, and giue  
the child of God most comfortable assurance hereof, euen  
in his greatest miserie. The *second* doth more peculiarly re- Ver. 13. to 17  
spect the *function of the ministerie*, the ordinarie means of at-  
taining the former happines. The *third* restoreth the morall Ver. 17. to  
the end of  
the Chapter.  
law to his true sense and meaning, which the Iewish teach-  
ers had shamefully peruered, so as now wee may make  
straight steps vnto our feete in the way of obedience. The  
*fourth* directeth vs in the *right manner of doing good workes*, by Chap. 6. v. 1.  
to the 19.  
speciall instance in these three, *Almes*, *Praier*, and *Fasting*,  
wherein the hypocriticall Pharisees had spent much labour  
in vaine. The *fift* prescribeth that *moderate care and desire* of Ver. 19. to  
the last.  
earthly things, which doth stock vp *couetousnesse*, the root of  
all euill. The *six* reformeth the practise of *rash iudgement*, Chap. 7. v. 1.  
to the 6.  
for the better euidence of humilitie in our selues, & of loue  
vnto our brethren. The *seauenth* prescribeth *ministeriall dis-* Ver. 6.  
*cretion*, in the dispensation of the holy things of God, for  
the *pure keeping* of the things themselves, and the *safe-beeing*  
of the dispensers thereof. The *eight* doth *notable encourage* Ver. 7. to the  
13.  
vs both by precept and promise, to the holy exercise of *prai-*  
*er* and *inuocation*. The *ninth* doth furnish vs to the practise Ver. 12.  
of *iustice* and *equitie* in our ciuill conuersatiō. The *tenth* doth Ver. 13, 14.  
effectually vrge vs vnto care of our saluation, by *walking in*  
*the strait way of life*, and *shunning the broad way that leadeth to*  
*destruction*. The *eleuenth* doth forewarne vs of false teachers, Ver. 15. to  
the 21.  
who bee the maine seducers out of the way of life. The  
*twelfth* and last, with the conclusion, doth knit vp all, per- Ver. 21. to  
the ende.  
fwading vs both by promise of *happinesse* eternall, and of  
*securitie*, most comfortable; as also vpon perill of *utter ruine*  
*irreconuerable*, with outward profession to ioyne answerable  
obedi-

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obedience, both in heart and life.

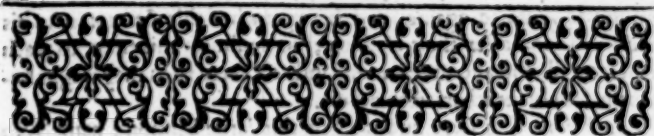
PROU. 10. 7.

Now all and euery one of these (Right Honourable) are of that importance in the life of a Christian, that none of them can be neglected of him that with comfort and safety would liue godly in Christ Iesus. For the better euidence whereof, I must reserre your Honour, with the Christian Reader, to this godly and learned exposition ensuing; wherein the reuerent Author, *of blessed memorie*, hath faithfully laboured vpon sound interpretation of the Text, to laie down wholesome instructions for the obedience of faith. My paines herein hath beene chiefly this, as neere as I could, out of mine owne and others notes, to commend vnto the publike view, the authors faithfull labours in his own meaning. Onely I haue here and there vpon good occasion (though priuate to my selfe) added some references in the margent vnto classically English writers, for such opinions as are herein charged vpon them. Mine interest for the publishing of this worke, I hope I shall approoue vnto any gain-sayer. Now whatsoeuer it is, in all bounden dutie & seruice, I humbly commend it vnto your Lordship, and vnder your Honourable protection, to the household of faith. And because I doubt not of your diligence in the faithful and frequent perusall of it, I wil turne my perswasions towards you this way, into praier to the Almightye for you, that by the edifying of your faith, and other graces of God herein, you may more and more abound in the fruits of righteousness, inioying here much true honour, with long and happie daies, in the peace of our Syon, and the prosperitie of your familie, and in the ende eternall life through Iesus Christ.

*Maie. 1608.*

*Your Honours to command,*

THOMAS PIERSON.



A  
GODLY AND  
LEARNED EXPOSI-  
TION OF CHRISTS  
Sermon in the Mount.

Math. 5. 1. *And when he saw the multitude, he went up into a Mountaine: And when he was set, his Disciples came to him.*  
2. *And he opened his mouth, and taught them, saying, &c.*



N this Chapter and the next, is contained *Christs Sermon in the Mount*, preached to his Disciples, and others that were conuerted vnto him among the multitude. Hereof I haue chosen to intreate, because it is a most diuine and learned Sermon; and may not vnfitly be called the *Key of the whole Bible*; for here Christ openeth the summe of the Old and New Testament.

Before we come to the parts of this Sermon, three generall points are to be scanned, for the clearing of the doctrine following. First, the *Time* when this Sermon was preached; to wit, in the second yeare of *CHRISTS* ministerie, vpon this occasion: when Christ had wrought a miracle, in curing the man with the withered hand, vpon the Sabbath day, the Scribes and Pharisees went about to kill him; whereupon he departed from among them, and went into a Mount, where he spent the whole night in prayer. And when it was day, he chose the twelue Apostles: which done, he came downe into a plaine place neare to the Mount, where he wrought many miracles; but because the people thronged about him to touch him (for there went vertue out of him which cured them) therefore he withdrew himselfe out of the throng

A 1

into

<sup>1</sup> Tim. 2.  
<sup>a</sup> Luk. 5. 7.



2

into the Mountaine againe, and there preached this Sermon vnto his Disciples soone after their election; no doubt for this ende, to teach them his will, and also to frame and instruct them so as they might become profitable teachers vnto others.

2  
Scope.

Janſen.com-  
ment.in con-  
cord. Euang.  
cap. 40.  
Bell.lib. 4. de  
Iuſtificatione.

b chap. 5. 17.  
and 7. 12.

*II. Point.* The *scope* and *drift* of this large Sermon: namely, to teach his Disciples, with all that belecue in him, to lead a godly, an holy, and blessed life. Although this be euident in the text, yet the Popish Teachers haue deprauid this ende and scope; saying, that Christ herein propoundeth a new Law, farre more perfect then the Law of Moses: & also deliuereth new diuine counsell to his Disciples, which was not giuen in the Law or in the Prophets. But they erre and are deceived: for Christs intent is to cleare the true meaning of *Moses* and the Prophets, which was corrupted by the false glosse of the Iewish teachers; and not to adde any new Law or counsell thereunto, as <sup>b</sup> afterward will plainly appeare. Again, there cannot be giuen vnto man a more perfect rule then *Moses* Law, the summe and scope whereof is, *To loue God with all the heart, with all the soule, and with all the strength*; then which there cannot be greater perfection in a creature. We therefore vpon the consideration of this worthie ende, must labour to shew the greater care and conscience, to learne and doe the things propounded in this Sermon.

3  
Whether  
Matthew &  
Luke set  
downe the  
same Sermon.

c chap. 5. 17.  
13, 14, 15, 16.

*III. Point.* Whether is this Sermon the same, with that which is set downe by *S. Luke*, Chap. 16. v. 20. This question is necessarie, for if they be the same Sermon, then will the one giue great light vnto the other. Men indeede differ in iudgement touching this point: some say they are diuers Sermons; others say they are one and the same: and that opinion is most likely. For first, they haue one beginning and one matter, the same order of preaching, and the same conclusion, as the comparing of them together will plainly declare. Secondly, this Sermon recorded by them both, was made vpon the election of Christs twelue Apostles, a little after the curing of the man with the withered hand. This is plaine in *S. Luke*, and may well be gathered from the doctrine of this Sermon recorded by *c Matthew*, wherein Christ instructeth his Apostles particularly in their office and calling: which he would not haue done, if he had not formerly called them thereunto. If it be said, that *S. Matthew* recordeth their election afterward in the 10. Chap. *Ans.* In the writings of the Euangelists there be certaine *Anticipations*; that is, some things are set downe after, which were done before, and some things are set downe before, which were done after, as might easily be prooued by sundrie examples, and in the point in hand



is evident: for the election of the Apostles is set downe by *S. Matthew* in his tenth Chap. vpon occasion of his recording their commission to preach: so that this circumstance of the Apostles election, doth notably prooue these Sermons to be one, *S. Matthew* setting downe the same more largely, and *Luke* more briefly.

Their Reasons who hold them to be two distinct Sermons, are of no moment. They say, that the Sermon recorded by *S. Luke*, was made on the plaine; this of *Matthew* in the Mountaine: that of *Luke* was made by Christ standing; this of *Matthew* as he sat downe. *Ans.* But *Luke* saith not, that it was made by Christ in a plaine, or standing: onely this he saith, that Christ coming from the Mountaine stode in a plaine place, and there wrought certaine miracles, and then preached: now all this might be done, and yet Christ might preach this Sermon in the Mount sitting, as *S. Matthew* saith: for the order of this storie is this. Christ being maligne of the Iewes, went into a Mount, and there praied; after long praier, he chose the twelue Apostles, and then came downe into a plaine and wrought Miracles, but by reason of the throng which pressed about him to touch him, he went into the Mountaine againe, and there preached this Sermon to his Apostles, and others that followed him.

Thus much in generall. Now we come to the Sermon it selfe: which containeth three parts. A *Preface*; the *Matter* of the Sermon; and the *Conclusion*. Parts of this Sermon.

The *Preface* or preparation is contained in the two first verses of this Chapter, wherein are set downe diuers circumstances pertaining to the Sermon. As first and principally, the *Author* of it, to wit, **I E S U S C H R I S T** the Redeemer and Mediatour of mankind, who in the making of this Sermon, must be considered two waies, euen as he is a Prophet: first, as the *Minister of Circumcision for the truth of God*, as the Apostle <sup>d</sup> speaketh: whereby thus much is signified, that Iesus Christ as he was man, borne among the Iewes, was vnto them a Prophet and Minister in his owne person, and with his owne mouth was to teach them the will of his Father: which thing was requisite for the accomplishing of Gods word, who had promised before to his auncient people by *Moses*, that he would raise vp vnto them a Prophet like vnto *Moses*, *& whome they should heare in all things that he should speake vnto them*: which prophesie was verified in this Sermon: wherein he manifested himselfe to be the Minister of Circumcision vnto them. Secondly, here we must consider Christ as a Prophet like vnto *Elijah*, and *Elisha*, who were as Fathers and masters to the rest of the Prophets: for

I. Preface.

I. Circumstance.  
Author.

d Rom. 15. 8.

e A. 2. 11.

4

herein he doth not onely teach beleeuers among the multitude, but his own Disciples also, who were a'terward to make Disciples vnto Christ, and to build vp further them that did beleue; yea, this instruction of his Disciples, is the cheife scope of this Sermon.

2. Circum-  
stance.  
Place.

Secondly, here is noted the *Place* where this Sermon was made, to wit, a *Mountaine* in *Galile*: *He went up into a Mountaine*. This place he chose for two causes: First, to auoide the throng that pressed about him, while he stood on the plaine, to see him and to touch him, because *there went verres out of him*. Secondly, that he might haue a fit place, both for himselfe to sit and teach, and for his Disciples and the multitude attentiuely and orderly to heare and learne that whollome doctrine which he deliuered.

f Luk. 6. 19.

1  
The v'iss.

In this choice of the place, *First*, he sheweth great care and wisdom to maintaine outward order in the dispensation of his word: whereby he teacheth vs, that in all holy ministrations, outward order is to be kept, and conuenient places chosen, where the word of God may be reuerently and profitably both spoken and heard. *Secondly*, herein he sheweth speciall care to dispence his Fathers will when occasion was offered; yea, he declareth his diligence herein: so as it is true; it was *meate and drinke vnto him*, thus by teaching the people to *doe his Fathers will*. And this his practise must be a president and example to all Gods Ministers. They must not preach by constraint, but of a willing minde; yea, they must reioyce and be glad when occasion is offered, that they may dispence the will of God vnto his people. This *Paul* meant in his strait charge to *Timothie*, that *he should be instant, and teach in season, and out of season*: that is, take all occasions to teach the word; following the example of Christ, who staid not, till he came to Ierusalem, or to some Synagogue, but hauing good occasion offered, taught the multitude in this Mountaine.

g Ioh. 4. 34.

h 2. Tim. 4.  
12.

3. Circum-  
stance:  
Gesture.  
i Luk. 4. 16.  
20.

Thirdly, here is noted that *body gesture*, which Christ vsed in this Sermon; he taught them, not standing; but sitting, *when he was set*: so when he preached in Nazaret, *he stood up and read his text, and then sate downe, and preached vnto them*. And when his Father and mother sought him at the feast, *they found him in the Temple (sitting) among the Doctors, and asking them questions*: and beeing apprehended, he said to the multitude, *I sate dailey with you in the Temple teaching*.

k Luk. 2. 46.

l Mat. 23. 2.

m Mar. 23. 2.

Now Christ vsed to preach *sitting*, because it was the manner and custome of that Church so to doe: *The Scribes and Pharises* (saith Christ) *sit in Moses chaire*, where he noteth their gesture in teaching and expounding the Lawe. Whereby we are taught to bee carefull in obseruing

obseruing

observing all seemely, commendable, and convenient gestures, which are vsed in that Church, whereof wee are members. If any shall aske whether we may not preach sitting, as Christ did? I answer: if it were the custome of our Church, we might lawfully doe it; for these gestures be indifferent in themselves: but we doe it not, because our custome is otherwise. And so wee may say of preaching with the head couered, which is the manner vsed by the Ministers of the French Churches; but we vse it not, because wee haue no such custome in our Church.

Fourthly, here are noted the *parties* whom Christ taught, namely his Disciples; for though he spake in the audience of the multitude, yet herein hee chiefly intended to instruct his Disciples: that is, all those whom he had conuerted by his former Ministerie, and among them principally the twelue Apostles, whom hee had newly chosen to become teachers of others. This circumstance must be well obserued, for as it helpeth to cleare some points in the doctrine following; so it serueth notably, to proue and iustifie the Schooles of the Prophets, wherein some teach, and others heare and learne, for this ende, to furnish themselves with gifts, that afterward they may become good and able teachers in Gods Church: for what is this, but to followe the example of Christ, who in this place deliuereth doctrine and instruction to his twelue Apostles, the better to inable them to the faithfull discharge of their holy Ministerie.

Lastly, in this Preface is noted *Christs manner of speaking*, in these words: *And he opened his mouth and taught them, saying*: which some doe take to signifie nothing else, but a full and euident kind of speech; as if the holy Ghost had said, *he spake with his mouth*: as wee vse to say in English, *I heard it with mine eares*. But this phrase hath a further meaning, for as Paul willing the Ephesians, *to pray to God for him, that a doore of utterance may bee giuen him, that hee might open his mouth boldly to publish the secrets of the Gospel*, doth there make that *opening of his mouth*, a more speciall kind of speaking, and of farre more waightie matter, then his ordinary communication; and as *Elisha* saying, *I will open my lippes, and will answer*, doth thereby import, that his speech should be vpon due consideration, and sound knowledge: so the Euangelist saying, *Christ opened his mouth*, doth thereby meane, that vpon serious meditation vpon sundry points of heauenly doctrine, hee began to speake with liberty and authoritie, and to deliuer vnto them deep matter of waight and great importance: that this is the meaning, may appeare by the conclusion of this Sermon, where it is said, *the people wōdred at his doctrine, because he taught as one hauing authority*.

4. Circum-  
stance:  
Hearers.

5. Circum-  
stance.  
Christs man-  
ner of speak-  
ing.

6. Eph. 6.19.

7. Job 32.20.

8. Chap. 7.29

6

The vsca. 1.

q A2. 3. 22,

23.

r Heb. 2. 2. 3.

2. Vsc.

3. Vsc.

Math. 12. 36.

The matter  
of Christs  
Sermon.1. Part: of  
happinesse.

Doth Christ here open his mouth and utter waightie points of doctrine in this Sermon? then it standeth all Churches & people in hand, to open their eares, and apply their hearts to heare, learne, receiue, beleeue, and obey the same: this is that Prophet foretold by *Moses, who must be heard in all things that he shall speak: yea, whosoever will not heare his voice, must be cut off from among Gods people: and great reason, for if the word spoken by Angels stood stedfast, and enery transgression receiued a iust recompence of reward; how shall we escape, if we neglect so great saluation preached vnto vs by Christ?* Secondly, hereby all Gods Ministers are taught, by all godly diligence to seeke to furnish themselves for their holy minituerie, that they may bring serious and waighty matter vnto Gods people, and deliuer the same with that conuenient boldnesse and authoritie, which becometh Gods word. Thirdly, in Christs addresssing of himselfe to speake, all persons must learne to make conscience both of silence and of speech: this wee shall doe, if by silence we close vp our lippes till wee haue iust matter to speake of, tending to the glory of God, or the good of our brethren; and being so prepared, vpon fit occasion, and in due time, we may utter our minde: we must remember that Christ left himself an example, that we should follow his steppes; and also consider, that *of enery idle word that we shall speake, we must render account vnto God.* If this were knowne and beleeued, there would not be so many finnes in words, by cursing, swearing, vaine and idle speaking, as there be.

Thus much of the Preface. Now we come to the matter of this Sermon, beginning at the third verse of this Chapter, and so continuing to the 28. verse of the 7. Chapter. And it may be diuided into 12. heads or places of doctrine: The first whereof, concerneth true *happinesse* or *blessednesse*: from the 2. verse of this Chapter, to the 13. wherein are propounded sundry rules directting men to attaine thereunto. The scope of them all must bee considered, which in generall is this: Our Sauour Christ had now preached two yeares among the people, and thereby had wonne many to become his Disciples; and among the rest, his 12. Apostles: to all whom hee promised happinesse and life euerlasting, if they would continue in the faith and obedience of his word. Now though they beleeued in him, yet they still remained in the same state for outward things, and became more subiect to outward miseries then before; so as if they iudged of happinesse by their present outward estate, they might easily suspect the truth of Christs doctrine, and thinke he had deceiued them, because he promised them happinesse, and yet for outward things, their case was farre worse, then before they knewe him.

him. This our Sauour Christ considering, doth here goe about to remouue this false conceit out of their minds; and for this purpose deliuereth this doctrine vnto them, in the first generall head of his sermon; *that true happinesse before God, is euer ioynd, yea conered many times, with the crosse in this world.* Whereby hee strikes at the roote of their carnall conceit, who placed true happinesse in outward things, and looked for outward peace and prosperitie vpon the receiuing of the Gospel.

As this is the scope of the doctrine following, so it stands vs in hand to learne the same, and to finde experience hereof in our owne hearts, that true comfort and felicitie is accompanied with manifold miseries in this life. Indee, carnall wisdom deemeeth them happy that enioy outward peace, wealth, and pleasure: but this conceit must be remoued, and Christs doctrine embraced, who ioyneeth true happinesse with the crosse. Secondly, this serueth to teach vs patience in affliction; for it is Gods will to temper happines and the crosse together: now this puts life into an afflicted soule, to thinke that Christ will haue his felicitie inioyed and felt in outward miserie. Thus much of this head of doctrine in generall, now we come to the branches thereof.

Verf. 3. *Blessed are the poore in spirit, for theirs is the kingdome of heauen.*

Here is Christs first Rule concerning happinesse; wherein obserue two points: first, the parties blessed, *the poore in spirit*: secondly, wherein this blessednesse consists, *for theirs is the kingdome of heauen*. Before we come to these parts seuerally, note in a word, the forme of speech here vsed, they that are ledde by humane reason will rather say, *blessed are the rich, for theirs are the kingdoms of the world*: But Christ here speaks the flat contrary, saying, *blessed are the poore, for theirs is the kingdom of heauen*, which is infinitely better then all the kingdoms of the world: whereby we may see that the wisdom of this world is foolishnes with God, and the ordinarie conceit of man, flat opposite to the sauing doctrine taught by Christ.

*Blessed are the poore in spirit.* The word translated *poore*, doth properly signifie a *begger*, one that hath no outward necessities, but by gift from others: but here it is more largely taken, not onely betokening those that want outward riches, (for *S. Luke* opposeth *these poore* to the rich in this world) but also those that are any way miserable, wanting inward or outward comfort: and such an one was *Lazarus*, that lay begging at *Dives gates*. What is meant by *poore in spirit*, is plainly expounded *Isa. 66. 2.* where the Lord saith, *I will looke to him*

1  
The Vse.

1. Rule of  
happinesse.

1. Part.  
Ista.

(Luk. 6. 20.)

1. Luk. 6. 20.

21.



that is poore, and of a contrite spirit, and that trembleth at my words. Christs meaning then is this, that those poore are blessed, who by meanes of their distresse, through want of outward comforts, are brought to see their sinnes, and their miserie thereby; so as finding no goodnesse in their hearts, they despaire in themselves, and flie wholly to the mercie of God in Christ, for grace and comfort, as *Lazarus* did to *Dines* gates for outward reliefe.

Vfe. 1.  
Triall of our  
pouertie.

Seeing Christ doth thus set out the person that is truly blessed, let vs see whether we be in the number of these poore ones. Indeed we haue many poore among vs, some that by excesse and ryot haue spent their substance, and others that through idlenesse increafe their want; as the wandring beggars, a sinnefull and disordered people, who ioyne themselves to no Church: but none of these can by their pouertie make iust claime to true felicitie. The blessed poore, are poore in spirit, and this pouertie we must finde in our hearts, if we would knowe our selues to be truly happie; but after triall, this will be found much wanting: for first, if men liue outwardly ciuill, and keepe themselves from grosse sinnes, this thought of pride takes place in their hearts, that they are righteous; and they perswade themselves with the *young man* in the Gospel, that they can keepe Gods commandments. Secondly, let worldly wants befall men, in body, goods, or name, and they are grieued; yea, their soules are full of sorrow: but for spiritual wants, as blindness of minde, hardnesse of heart, vnbeliefe, and disobedience, their hearts are neuer touched. Now whence comes this, but from that pride of heart, whereby they blesse themselves in their estate, and thinke all is well with them in respect of their soules? so that true it is, pouertie of spirit is hard to be found. We therefore must search our selues, and labour to feele our spirituall wants; and looke how *Lazarus* lay for his bodie, at *Dines* gates; so must wee lie at Gods mercie gate in Christ, for our soules, abandoning this pride of heart, and acknowledging that there is no goodnesse in vs of our selues; for the strait gate of heauen cannot receiue a swelling heart that is puffed vp with pride. And to induce vs vnto this good dutie, let vs consider the gracious promises made to them that be poore in spirit; they are called *Gods poore*: y *heaven* *thinketh on them*: though *heaven* be Gods throne, and the earth his footstool, yet will hee look to him that is poore and of a contrite spirit; yea; the Lord will dwell with him that is of a contrite and broken heart: Christ came to preach the glad tidings of the Gospel to the poore: yea, the Lord filleth the hungrie (that is, the poore and hungrie soule) with good things, but the rich he sends empty away. Let these and many such

x Psal. 73. 2.

y Psal. 140. 17.

z Hays 66. 3.

a Isay 57. 15.

b Luk. 4. 18.

c Luk. 1. 33.

fauours

fauours with God, which they enioy, prouoke vs to become poore in spirit.

Secondly, are they blessed that be *poore in spirit*? then here all poore and wretched persons in the world, may learne to make good vse of their wants and distresses; they must consider them as the hand of God vpon them, and thereby be ledde to the viewe of their sinnes: and by the consideration of their sinnes, be brought to see their miserie in themselves, the true ground of this spirituall pouertie. Now, when they are once poore in spirit, they are in a blessed state in the iudgement of Christ. If a man bleed dangerously at the nose, the best way to saue his life, is to let him blood else-where, and so turne the course of the blood another way: euen so, when a man is oppressed with worldly calamities, hee cannot finde any comfort in them, for in themselves they are Gods curses; yet if thereby he can bee brought to see his spirituall pouertie, then of curses they become blessings vnto him: and therefore when we are in any distresse, wee must not onely fixe our eies vpon the outward crosse, but by meanes of that, labour to see the pouertie of our soules; and so will the crosse lead vs to happinesse.

Thirdly, they that abound with worldly wealth, must hereby learne to become *poore*, if they would be saued: *Poore* I say, not in goods, but in soule and spirit: this indeed is hard to flesh and blood, for naturally every rich man blesseth himselfe in his outward estate, and perswades himselfe that God loues him, because he giues him wealth: but such conceits must he strue against, and learne of God to *reioyce in his shate* *he is made lowe*; *Iam. 1. 8.*

Fourthly, on this saying of Christ, that *the poore are blessed*, the Popish teachers (observing the word translated *poore*, to be taken outward pouertie) goe about to builde their vow of voluntarie pouertie, whereby men renouncing their wealth and possessions of this world, doe betake themselves to some Monasterie, there to liue a poore and solitarie life. But their voluntarie pouertie will not agree with this text; for Christs *poore* here pronounced blessed, are such, as by reason of their pouerty, are miserable and wretched, wanting outward comforts, as we shewed out of *Luke*. A where Christ opposeth them to the rich, who abound with all worldly delights: but to yndergoe the Popish vowe of voluntarie pouertie, is no estate of miserie or distresse; for who doe liue in greater ease, or enioy more freedome from the crosses and vexations of this life, then their begging Friars? Again, if their vowed pouertie had any ground in this text, then Christ should pronounce such poore blessed, as made themselves poore; but that he doth

not,

2.  
Poore mens  
dutie.

3.  
Rich mens  
dutie.

4.  
Against the  
vow of po-  
uertie.  
Bellar. cont.  
Gen. 5. lib. 3.  
cap. 30.

d Luk. 6. 20.  
with 24.



10

not, for then in the next verse he should pronounce such mourners blessed, as voluntarily cause themselves to mourne: for that verse dependeth on this, as a more full explanation of this first rule: But no man will say that they that mourne without a cause, are there called blessed, and therefore Popish vowed pouertie hath no ground on this place. And thus much of the persons.

Kingdome  
of heauen.

*II. Point.* Wherein the blessednes of these poore consists; namely, in hauing a right to the kingdome of heauen, *For theirs is the kingdome of heauen.* By *kingdome of heauen* (for the better conceiuing of this blessednes) we must vnderstand a state or condition of man, whereby he is in Gods fauour, and hath fellowship with God. The truth of this description is euident by the tenour of the new Testament. Now this estate of man is called a *Kingdome*, because herein God rules as king, and man obeies as Gods subiect: for no man can be in Gods fauour, nor enioy his fellowship, vnlesse God be his King, ruling in his heart by his word and spirit, and he Gods subiect resigning himselfe to be ruled by him: for this happie estate consists in Gods gracious ruling of man, and mans holy subiection vnto God. Indeepe, fewe doe see any great happines in this estate, but the truth is, mans whole felicity stands herein: *Rom. 14. 17. The kingdome of God is not meate and drinke, but righteousness, peace, and ioy in the holy Ghost.* Here the Apostle teacheth vs three things: namely, that when Gods spirit rules in a mans heart, then first, he is iustified; there is *righteousnes*: secondly, he hath *peace with God*, euen that peace of conscience which passeth all vnderstanding: thirdly, the ioy of the holy Ghost, which is an vnspcakable comfort, passing all worldly ioy whatsoeuer. And these three, doe notably set out the state of an happie man: which will yet more plainly appeare by their contraries in Iudas; who being a wretched sinner, vnrighteously betrayed his master, and thereupon fell into the miserie of a guiltie accusing conscience, which was the cause of his desperate death, and also that his bodie burst asunder, and his bowells gushed out: now if an euill conscience be so fearefull, then how blessed an estate is the peace and ioy of a good conscience: which a man then hath when God by his word and spirit ruled in his heart. Againe, this estate is called the *kingdome of heauen*, because that man in whom Christ ruleth by his word and spirit, is already himselfe in heauen, though in bodie he be yet on earth: for heauen is like a citie with two gates, though both of which a man must passe, before he obtaine the full ioyes thereof: now so soone as God by his word and spirit, rules in any mans heart, he is already entered the state of grace; which is the first

gate:

gate : the other remaines to be passed thorough at the time of death, 11  
which is the gate of glorie, and then he is in full possession.

Doth true happines consist in this estate, where Christ ruleth and  
man obeies? then here behold the errour of all Philosophers and wise  
men of this world touching happines: for some haue placed it in plea-  
sure, some in wealth, and others in ciuill vertue, and some in all these.  
But the truth is, it stands in none of these. A naturall man may haue all  
these, and yet be condemned: for the ciuill vertues of the heathen, were  
in them but glorious sinnes. Our Sauour Christ hath here reuealed  
more ynto vs, then all the wise men of the world did euer know: and  
hereby we haue iust occasion to magnifie the bookes of Scripture, farre  
aboue all humane writings, because they doe fully set out vnto vs the  
nature and estate of true felicitie, which no humane workes could euer  
doe: we must therefore account of them, not as the word of man, but  
of the euerliuing God: yea, this must perswade vs to maintaine the  
bookes of Scripture against all diuellish Atheists, that denie the same  
to be the word of God.

Secondly, hereby we are taught, from the bottome of our hearts, to 2  
make that petition for our selues, which Christ teacheth in his holy  
prayer; namely, *that he would let his kingdome come*: that is, not suffer  
sinne, Sathan, or the world to raigne in vs, but by his word and spirit to  
rule in our hearts, giuing vs grace to be guided thereby in all our waies.  
We affect nothing more then happines, and therefore we must often-  
times most seriously make this request to God, preferring this estate  
with God, before all pleasures and happines in this world, and vse all  
good meanes to feele in our hearts the power of Christs kingdome.

Thirdly, this should moue vs to heare Gods word with all feare 3  
and reuerence; for by this meanes, the kingdome of Christ is erected  
in vs: when the word of Christ takes place in our hearts by faith, and  
brings forth in our liues the fruits of righteousness, and true repen-  
tance, then may we truly say, the kingdome of heauen is in vs.

Lastly, Christ ascribing this happie title of his heauenly kingdome to 4  
them that be poore, and of a contrite heart, doth herein minnister a so-  
ueraigne remedie against all temptations, from outward pouertie and  
distresse: Doubtlesse pouerty is a grieuous crosse, not onely in regard of  
the want of bodily comforts; but especially because of that contempt  
and reproach, which in this world doth hang vpon it: wherevpon many  
doe esteeme their pouertie, as a signe of Gods wrath against them, and  
thereby take occasion to despaire, thinking the kingdome of darkenes  
belongeth vnto them. But here consider you poore, this sentence of  
Christ,

The vs. 1.

The error of  
the world  
touching  
happines.Pray for  
Gods king-  
dome.3  
Heare Gods  
word.4  
Consolation  
to the poore.

12

Christ, where he plainly teacheth, that if a man in outward distresse, can be brought to feeble his spirituall pouertie, and the wretchednesse of his soule, by reason of his finnes; then he is so farre from hauing iust cause to despaire of Gods fauour, by reason of his pouertie, that on the contrary, he may gather to his soule a most comfortable assurance, from the mouth of him that cannot lie, that the kingdome of heauen belongs vnto him.

Verf. 4. *Blessed are they that mourne, for they shall bee comforted.*

1. Rule.

Here is Christs *second rule* touching blessednesse: wherein consider two points; first, the parties who are blessed, *they that mourne*: secondly, wherein their blessednesse consists, namely, *in receiuing comfort*. For the first: by *mourners*, we must not vnderstand euery one that is any way grieved, but such as haue iust and waightie causes of griefe, and doe therefore mourne: for the words import an exceeding measure of griefe, such as is expressed by crying and weeping, as is plaine by Saint *Luke*, who thus relateth Christs saying; *blessed are ye that now weepe*. And yet euery one is not blessed, that mourneth vnder grievous distresse; for *Caine, Saul, Achitophel, and Iudas*, were all deeply affected in soules with their most woefull estates, though farre from this blessednes. This rule then, must thus be vnderstood; *that they are blessed, who with their mourning for waightie causes of griefe, doe withall mourne for their sinnes*: for so was the former Rule to bee vnderstood, of those that with the sense of their outward distresse, had adioined an inward feeling of their spirituall wants: and this verse is but a more full explication thereof, as if he should haue said, they are blessed that are poore in spirit. Yea, put case a man bee distressed for most waightie causes of griefe, so as hee howle and crie vnder the burthen of them; yet if withall, hee can vnfaignedly mourne and waile in heart for his finnes, notwithstanding all his pouertie and distresse, he is truly blessed.

Vfca.  
Consolati-  
ons.

I

This blessed sentence vpon them that mourne, serues sundry waies for a soueraigne salue to the conscience of a Christian. As first; put the case a man was distressed with grievous calamities, and withall were ouertaken with some hainous sinne, whereupon not onely his body is afflicted, but his conscience also wounded, and so hee is cast into the gulfes of desperation: yea say further, that by reason of the terror of his conscience, his flesh were withered, and his marrowe consumed in his bones; were not this a cause of exceeding mourning? yet loe, our most blessed Physition Christ Iesus, hath made a plaister for his sore; for if this man of distresses, can withall truly mourne for offending God through

through his transgressions, he is vndoubtedly blessed: for Christ hath said, whose word shall neuer faile, though heauen and earth come to nothing. A blessed text, which beeing well applied, will not onely support the heart in great distresse; but recouer the conscience from vnder deepe despaire. Secondly, put case a man were grievously sicke, and that he felt the very pangs of death without all ease to feaze vpon him, so as both speech and sight, with all outward comforts began to faile him; this state were lamentable: yet if in his soule he can truly mourne for his offences, euen in this extremitie, he is blessed. Thirdly, put case a man were taken of his enemies, and his wife and children slaine before his face, hauing their braines dashed out vpon the stones, afterward himselfe put to a most wofull racke and torture: this were an estate more wofull then death: yet herein a man must not iudge himselfe a cast-away, but with mourning for this miserie, he must labour to be sorrowfull for his sinnes, and then he neede not feare what flesh can doe vnto him, for he is blessed. Christs word must stand, let thy distresse be what it will, if vnder it thou mourne for thy sinnes, blessed art thou. We cannot conceiue while we enioy peace, of the worth of this rule in the euill day: neither doe we know how neere the time is, wherein we shall haue neede thereof; and therefore we must now learne this neuer to be forgotten, to season all other mourning with godly sorrow for our sinnes.

*II. Point. Wherein this blessednes consists; namely, in that their mourning shall haue an ende, and be turned into true comfort.* That this is true happines will appeare by the contrarie: for the woe and sorrow that is here begun, and continued in the world to come, is the punishment of the damned spirits, & the portion of the Reprobate, which is endles miserie: & therefore vnto the that mourne, it is true happines, that they shall receiue comfort. This promise of *Comfort* is accomplished foure waies. *First*, when God tempers and delaies the sorrowes and afflictions of them that mourne, according to the measure of their strength: 1. Cor. 10. 13. *God is faithfull, and will not suffer you to be tempted aboue that you are able to beare.* This was promised to Dauid and his seede, that if they did sinne, he would correct them with the rodde of men: but not take his mercie quite from them. 2. Sam. 7. 14. *Secondly*, when God remooues the griefe with the causes thereof: thus he comforted *Manasses*, who for his abominable Idolatries and witchcrafts, was carried captiue into *Babylon*, and there laid in prison, fettered in chaines of iron: yet when he did mourne vnder that affliction, and with all humbled himselfe vnto God for his sinnes, the Lord comforted him, by bringing

13

2

3

Foure waies  
of comfort.

1

2

2. Chr. 33. 13.

14 bringing him out of that captiuitie and prison, to Ierusalem into his owne  
 3 kingdome. Thirdly, when God giues inward comfort to the heart and  
 Rom. 5. 1. conscience, by his word and spirit. In this case *Paul* said, *we reioyce in afflictions, knowing that the loue of God is shewed abroad in our hearts by the holy Ghost, which is giuen vs*: yea, when he was exceedingly afflicted about his strength, so as he receiued the sentence of death in himselfe, hauing no hope of life, yet euen then he professeth, that *as the sufferings of Christ abounded toward him, so his consolations through Christ abounded in him*. Fourthly, when God by death puts an end to all their miseries, and brings their soules to eternall life. Thus was *Lazarus* comforted, as *Abraham* saith vnto *Dives*, Luk. 16. 25. and thus doth Christ comfort the Theefe vpon the crosse (who with his bodily torment for his leud life, was vndoubtedly touched in conscience for his sinnes, and therefore desires Christ to remember him when he came into his kingdome) by telling him, that *that day he should be with him in Paradise*.

Luk. 23. 43.

Vse 1.

2

Here then we haue a notable remedie against the immoderate feare of death, whether naturall or violent, and of any other iudgement of God: for when death it selfe, or any other miserie whatsoeuer, shall befall vs, if we can therewith bewaile our transgressions, we neede not feare, still holding fast this promise by faith in our hearts, *that we shall be comforted*. Secondly, this promise well obserued, may teach vs to auoide the perill of this false conceit; *That true faith doth alwaies minister present comfort*. Many doe herewith perplexe themselves, measuring their estate towards God, by that which they feele in themselves, so as if in time of trouble they finde not present comfort, they iudge themselves void of faith, and cast out of Gods fauour: but herein they greatly wrong themselves: for though the apprehension of comfort from God in distresse, be a fruit and worke of faith, yet a man may haue true faith, that wants this sense and feeling of present comfort. Doubtlesse none are blessed that want faith, yet many are blessed that want feeling: for here it is saide, *they that mourne for sinne are now blessed*: and yet it is not said, they are now comforted, but they *shall be comforted*; meaning afterward, in Gods good time.

Vers. 5. *Blessed are the meeke: for they shall inherit the earth.*

3. Rule.

This is the *Third rule* of Christ touching happinesse: which as the former, containeth two parts: first, the parties blessed: secondly, wherein this blessednes consists. For the first: The parties blessed, be *the meeke*. That we may know aright who be *meeke*, I will somewhat lay open the vertue of meekenes, and briefly handle these foure points: first, what



what meekenes is : secondly, what be the *fruits thereof* : thirdly, wherein it must be *shewed* : fourthly, the *cause* and ground thereof.

*I. Point.* Meekenes is a gift of Gods spirit, whereby a man doth moderate his affection of anger, and bridle in himselfe impatience, hatred, and desire of reuenge.

15  
Four points touching meeknes. What meeknes is.

*II. Point.* The *fruits* of meekenes are principally two : First, it makes a man with a quiet and patient heart, to beare Gods iudgements : which is a worthy grace of God, and the greatest fruit of meekenes : Levit. 10. 3. When *Aarons* two sonnes *Nadab* and *Abihu* were burned with fire from heauen, which was a grieuous iudgement, he went to *Moses* to know the cause thereof, who told him, that God would be glorified in all that came neere him ; which when *Aaron* heard, he held his peace, and was not moued with grudging or impatience : So *Dauid* beeing in great distresse through the hand of God vpon him, doth notably shew forth this grace, saying, <sup>a</sup> *I was dumbe, and opened not my mouth, because Lord thou diddest it.* Secondly, meekenes causeth one with a quiet minde to beare the iniuries men doe vnto him : yea, to forgiue and forget them ; and to requite good for euill, referring all reuenge to God that iudgeth righteously. When <sup>b</sup> *Dauids* enemies laid snares for his life, vttered sorrowes, and imagined deceit against him continually ; yet by this vertue he suffered all patiently, beeing as a deafe man that heareth not, and as the dumbe which openeth not his mouth : so farre was he from priuate reuenge. And our Sauour Christ sets forth himselfe a patterne of this vertue ; saying, <sup>c</sup> *Learn of me, that I am meeke and lowly in heart :* herein he left himselfe an example that we should follow his steppes, <sup>d</sup> *who when he was reuiled, he reuiled not againe, when he was buffeted, he threatned not, but referred all to the iudgement of him that iudgeth righteously :* yea, <sup>e</sup> *he praied for them that crucified him :* So did *Stephen*, Act. 7. 60. *Lord, lay not this sinne to their charge :* so *Zachariah* the sonne of *Iehoida*, beeing stoned, saide onely this ; *The Lord will see and require it at your hands.* 2. Chron. 24. 22.

The fruit of it.

I  
Psal. 39. 9.  
2

b Psal. 38. 12.  
13. 14.

c Math. 12. 29.

d 1. Pet. 2. 23

e Luk. 23. 34

*III. Point.* Wherein must this meekenes be shewed ? *Ans.* Not in the matters of God, when his glorie is impeached : for therein we must haue zeale as hote as fire : but in the wrongs and iniuries that concerne our selues. *Moses* was the meekest man vpon the earth in his time, Numb. 12. v. 3. and yet when the *Israelites* had made a golden calfe, in zeale to Gods glorie, <sup>f</sup> *hee brake the two tables of stone ; & put to the sword that same day, three thousand men,* of them that had so dishonoured God. *Dauid* also, that held his tongue at his owne wrongs, did consume away with zeale against his enemies that forgot Gods

Wherein meeknesse must be shewed.

f Exod. 32. 19. 27.

16 Gods word, Psal. 119. 139. And our Sauour Christ, who as a lambe before the shearer opened not his mouth for the wrongs done vnto himselfe; did yet in rescue of his fathers glorie, make a whip of cordes, and drine the buyers out of the Temple, who made his Fathers house a denne of theenes: Math. 21. 12.

Ground of  
meeknesse.

*IV. Point.* The cause and ground of this meeknesse, is affliction and paueritie of spirit, as the order of these rules declareth; where it is placed after paueritie of spirit, and mourning: and therefore Psal. 37. 11. whence these words are borrowed, the meeke person is called by a name that signifieth one afflicted; to teach vs, that hee that is meeke indeede, is one who by affliction and distresse, hath beene brought to mourne for his offences: for hardly can he bee meeke and patient in spirit, that hath not beene acquainted with the crosse, Lamen. 3. 27, 28, 29. The Church commendeth this bearing of the crosse in youth, because it maketh a man to sit quietly alone, to put his mouth into the dust, and to giue his cheek to the smiters.

The vse.  
Moderation  
of affections.

Doth blessednesse belong to meeke persons? hereby then wee are admonished to labour for the moderation of all our affections, especially of anger, hatred, and reuenge; and to beware of all hindrances to this blessed vertue, as choller, hastinesse, grudging, impatience vnder wrongs, with all rayling, reuiling, chiding and brawling, and all such threatening speeches, which come too oft in practise, *that wee may forgive, but we will neuer forget*: yea, in Action we must auoyd all quarrelling, fighting, contending, and going to law on euery light occasion; for true meekenesse admits none of all these to take place with Gods children. And to induce vs hereunto, consider first Christs precept and example, bidding vs *learne of him, for he is meeke and lowely*. Againe, consider Gods owne dealing with vs, we dailey wrong him by our offences, and yet he beares with vs; shall we then bee so vnlike our heauenly Father, that we will straight reuenge the wrongs that others doe vnto vs? See Colloff. 3. 12, 13. *As the elect of God, holy and beloued, put on the bowels of mercie, gentlenesse, lowelinesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarrell against another; euen as God for Christs sake forgane you so doe yee*. Lastly, the fruition and practise of this grace hath the promise of blessednesse belonging to it; and therefore as we would bee happie, so we must get the spirit of meekenesse into our hearts, and expresse the vertue and power thereof in our liues.

Motives to  
meeknesse.

1

g Mat. 11. 29

2

3

*Obiect. I.* Here some will say, If I put vp all iniuries, I shall be counted a dastard and a foole. *Ans.* In this case learne of Paul, to passe by

the



17  
*le for mans iudgement; but be carefull to get and receive this grace of meekenesse, and then Christ will pronounce thee blessed, which ought more to preuaile with thee, then all mens estimation in the world; and so it will, vnlesse thou lose the praise of men, more then the praise of God. Ioh. 12. 48.*

*Obiect. II.* Again, it will be said, The more I vse to put vp wrongs, the more shall I haue still done vnto me. *Ans.* That is onely so with wicked men; for *who else will wrong thee, if thou followe that which is good?* Yet say they doe, *thy patients suffering, is praise-worthy with God; and, he will take the matter into his hand* - yea Christ Iesus, who iudgeth not by the sight of the eie, *he will rebuke aright, for all the meekes of the earth.*

*Obiect. III.* But yet thou saist, this is the way to loose all that a man hath, and to be thrust out of house and harbour. *Ans.* Nothing lesse: for Christ here saith, *the meekes shall inherit the earth*; doubt not but Christ will make good his word: and therefore if thou respect these outward things, labour to get and exercise the spirit of meekenesse.

*II. Point.* Wherein doth this blessednes of the meekes consist? namely, in *their inheriting of the earth.* And this is a great happinesse, for a man to be Lord of the whole earth, But how can this be true? sith many of Gods dearest seruants, haue benee strangers on this earth, thrust out of house and land, and constrained to wander in mountaines, and desarts, afflicted and miserable, yea destitute of conuenient foode and raiment, Heb. 11. 37, 38. *Ans.* The meekes are here called Inheritors of the earth, not for that they alwaies haue the possession thereof; but first, because God giues a meete and conuenient portion of the earth, either to them, or to their posteritie: thus hee dealt with *Abraham, Isaac, and Iacob*, they had sufficient for themselues, and a promise of great possessions, which their posteritie did enioy. Secondly, if it fall out, that meekes persons die in want, or banishment; yet God giues the contentation, which is fully answerable to the inheritance of the earth: so *Paul* saith of himselfe, and other Apostles, *they were as men hauing nothing, and yet possessed all things*: meaning through contentation, with the peace of a good conscience. Thirdly, the meekes haue this inheritance, in regard of right, being the members of Christ, who is Lord of all. Hence *Paul* saith to the beleueing Corinthians, *all things are yours, whether it be Paul, or Cephas, or the world, things present, or things to come, all are yours, and ye Christs.* Fourthly, the meekes are made kings by Christ, and after the last iudgement, they shall rule and raigne with

18 him for evermore. *Reu. 5. 10.* And in these two last respects, the meeke are more properly said to be the inheritours of the earth. *Obi.* Yet here it will be said againe, that wicked and carnall men are oftentimes the greatest Lords of the earth; as *Nimrod* in his time; and the Turke at this day. *Ans.* The right vnto the earth is two-fold; Ciuill and Spirituall: *Ciuill right* is that, which stands good before men, by their lawes and customes; and in regard thereof, men are called Lords of such lands, as they haue right vnto in the Courts of men: and so the Turke at this day, is a mightie Lord of a great part of the whole world. *Spirituall right* is that, which is warrantable and approoued with God himselfe; and such right and title had *Adam* to all the world, before his fall, which he lost by his sinne, both from himselfe, and all his posterity: but yet in Christ, the same is recouered to all the elect. And of this right, Christ here speaketh, when hee calleth the meeke inheritours of the earth: in regard whereof, the Turke, & all vnbeleeuers and vngodly persons, are but vsurpers of those things, which otherwise ciuilly they doe lawfully possesse.

Vfes.

I  
The commo  
errour in  
seeking  
wealth.

Here then is an excellent priuiledge of all the true members of Christ, that in him they be Lords of the earth: whereby first, wee may see how farre most men doe ouershoote themselves in seeking earthly possessions; for the manner is, without all regard of Christ, to hunt after the world: but this is a preposterous course, these men set the Cart before the horses; for seeing all our right to the earth was lost by *Adam*, and is onely recouered by Christ, doubtlesse till we haue part in Christ, we cannot with the comfort of a good conscience, either purchase, or possesse any inheritance vpon earth. In regard of certaintie, men desire to hold their lands *in capite*, that is, in the Prince; as beeing the best tenure; but if wee would haue a sure title; and hold aright *in capite*, wee must labour to become true members of Christ, and hold our right in him, for he is the *Prince of the kings of the earth*, and Lord of all the world: and till we be in Christ, wee shall neuer haue an holy and sanctified right to any worldly possessions.

o Reu. 5.

2 Secondly, this serues for a bridle against all immoderate care for the world; for if wee be members of Christ, and meeke persons, then the inheritance of the earth is ours: what neede haue we then to carke & care so much for worldly pelfe, as most men do, who neuer thinke they haue enough?

3 Thirdly, this serues for a iust rebuke of all those that seeke to enrich themselves by tricke, lying, fraud, and oppression: for if thou bee in Christ, thou hast right to the whole world; what neede then hast thou

to vse unlawfull meanes to get that which is thine owne? But sure it is, thou hast no part in Christ, while thou givest thy selfe to these courses; for if thou haddest, thou wouldest bee content; with whatsoever God sends in the vse of lawfull meanes. Philip. 4. 11.

Lastly, hence all Gods children may learne to comfort their hearts against the feare of any punishment for the name of Christ; for keepe Christ sure, and whither soever thou art sent, thou art vpon thine owne ground: for the whole earth is thine, and in Christ one day thou shalt possesse it, when all Tyrants shall be banished into hell. Now beting on thine owne gronnd, what need hast thou to feare?

Verf. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

Here is the fourth Rule touching blessednesse, which is also mentioned by Saint Luke, yet some thing different from this of Matthew: for according to Luke, Christ directeth his speech to his Disciples, and speakes of bodily hunger, saying; *Blessed are ye that hunger now; for ye shall be satisfied*: as if he should say, You my Disciples doe now suffer hunger and thirst, but this shall not prejudice your happie estate, for hereafter you shall be satisfied. Now Matthew goeth a degree further, and laith downe a cause and Reason, why they beeing hungry are blessed; not simply, for that they were pinched with bodily hunger, but because withall, they did further spiritually in their soules hunger after righteousness. Thus then the two Euangelists do agree; S. Luke laies downe this Rule generally, but Matthew propounds therein the reason of this blessednesse.

This Rule, as the former, contains two parts: first, who are blessed: secondly, wherein this blessednes doth consist. For the first, the parties blessed are such, as hunger and thirst after righteousness. The exposition of these words is diuers; Some giue this sence: Blessed are those that are grieved with the iniquities that abound in the world, and withall doe in heart and soule, long for the amendment and reformation thereof. Others expound the words thus: Blessed are those that by wrongs and iniuries are deprived of their right in this world, and so are constrained to hunger and thirst after that which is their owne, wayting by patience to obtaine the same. But there is a third exposition which doth more fully open vnto vs the meaning of Christ; to wit, by righteousness we may well vnderstand in the first place, the righteousness of faith, whereby a sinner is justified through gracie in Christ, and so stands righteous before God, hauing the pardon of all his finnes: besides this, we may here also vnderstand inward righteousness, whereby a man is

Diuers expositions.

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2

3

The right meaning.

sanctified and made holy, hauing Gods image renewed in him by the spirit of grace, which was lost by the fall of our first parents. And that this imputed and renewed righteousness may here be vnderstood, will appeare by these reasons: First, in such places of Scripture where like sentences are repeated, we must vnderstand not Ciuill righteousness, but iustification, sanctification, and regeneration: as Isa. 55. 1. *Hoe, euery one that thirsteth, come to the waters, and bue without siluer*: and, Ioh. 7. 37. *If any man thirst, let him come vnto me and drinke*: and, Reuel. 21. 6. *I will giue to him that is a thirst, to drinke of the waters of life freely*: all which places are one in substance: for by waters, we must vnderstand righteousness, which is that spirituall grace of God the fountaine of all blessings, whereby sinners are iustified and sanctified. Secondly, that which is most of all to be desired, must needs be the most excellent righteousness: but this righteousness here mentioned is most to be desired; for Christ saith, men shall *hunger and thirst after it*, thereby expressing a most earnest and vehement desire: and therefore by righteousness, we must vnderstand Gods grace and mercie in Christ, absolving a sinner from the guilt and punishment of his sinnes, with sanctification the fruit thereof, whereby he is purged from corruption. Secondly, by *hungering and thirsting*, we must vnderstand two things: first, a sorrow and griefe of heart in regard of a mans owne sinnes, and vnrighteousnes: secondly, an earnest and constant desire of the righteousness of God, that is, of iustification and sanctification in Christ. Answerable to these two things which are in bodily hunger and thirst, to wit, first a paine in the bottome of the stomacke for want of meate and drinke; secondly, an earnest desire and appetite after meate and drinke, to be satisfied therewith. And blessed is he that is so grieved for his owne vnrighteousnes, and withall hath an earnest desire after reconciliation with God in Christ, and after true regeneration and sanctification by the holy Ghost: for this is true spirituall hunger and thirst, whereto belongs this gracious promise, that in due time he shall be satisfied and filled with plentie of Gods mercie and grace, wherein this happinesse doth consist, which is the second branch of this Rule. This I take to be the true and proper meaning of these words, whereupon the two former expositions depend; for he that is thus spirituall an hungered, is oft deprived of his owne right among men, and so is said to hunger and thirst after that which is his owne in this world. Againe, such a man doth vnfeinedly grieve at the iniquities that bee in the world, and withall, his heart doth most earnestly desire reformation thereof both in himselfe and others.

Spirituall  
hunger and  
thirst.

First,

First, this sentence must be remembered, as a storehouse of true comfort in all grievous temptations, but especially, against these three; the want of faith, the smallnesse of sanctification, and despaire. For the first, many in Gods Church haue a true care to please God in all things, and to liue in no sinne against their conscience; and yet they finde in themselves much distrust and despaire of Gods mercie, they feele more doubting then faith: whereupon they are brought to doubt of their election, and state of grace before God. Now how may such bee releued, and be well perswaded of their good estate? *Answer.* The way is laid downe by our Sauour Christ in this Rule; *Blessed are they that hunger and thirst after righteousness.* For here he teacheth, that those are blessed, who are displeased with their own doubting and vnbeleefe, if they haue a true earnest desire to be purged from this distrust, and to beleue in God through Christ. Indeepe this desire of faith, and to beleue, is not true faith in nature, but in Gods acceptance; for God respects them for this true desire, as if they had faith. And they are blessed, because they shall haue plentie of faith, and assurance of grace and fauour with God in Christ: for it is mercie and grace with God, to hunger after grace and mercie, when the heart feelles the want thereof. But yet such persons must be admonished, that they shew the truth of this desire, by a constant endeavouring in the meanes which God hath sanctified for the obtaining of a true and liuely faith in Christ, where-with they may be satisfied.

The second temptation is, from the *smallnesse of sanctification*. Many there be that endeavour to please God, making conscience of all sinne, and yet they finde in themselves an exceeding measure of rebellious corruption, much ignorance in their minds, peruerseness in their wills, and frowardnesse in their affections; yea, a continuall pronenesse vnto all manner of sinne: and on the contrarie, they can perceiue but small fruits of sanctification; the olde man they feele rushing in them like a mightie Gyant, but the newe man so weake and feeble, that they can hardly discern any spirituall life: and hereupon they are sore troubled with temptations, yea oftentimes driuen to doubt, whether they haue any true grace at all. This cannot but be an heauie case, and yet here is true comfort for them; for Christ calleth them blessed (not that are filled with righteousness) but who hunger and thirst after it; that is, who feeling the want of righteousness in themselves, doe earnestly desire it in their soules. These persons therefore, that feele in themselves a sea of corruption, and scarce a drop of sanctification, must truly examine their owne hearts, how they stand affected to these things; for if they

21  
The vs.  
Comfort in  
Temptation.  
i. from want  
of faith.

2. from want  
of sanctifica-  
tion.



be truly grieved for their corruption and rebellion, and withall doe earnestly desire grace and sanctification, vsing the meanes constantly, whereby they may be freed from the one, and indued with the other; then they haue wherewith they may comfort their hearts, for Christ calles them blessed: and so they are, for in due time they shall be satisfied: and in the meane time, their will and desire is accepted of God in Christ for the deed it selfe.

Comfort a-  
gainst de-  
spaire.

The third temptation is, to *despaire*; when a man after the breach of conscience by some grieuous sinne, is plunged into this gulf, that he thinkes verely hell is prepared for him, and he must needes be damned: what remedie now in such a case? *Answer*. Some thinke the onely way is to propound vnto him, the grounds of vniuersall grace; as that, because he is a man, Christ died for him, for Christ died for all: but this is a slender comfort, for the despairing conscience will thus reply; God indeed hath done his part, but I refused Gods grace, when it was offered. Therefore another way of comfort must bee sought; which is, by proouing vnto him out of Gods word, that he is within the couenant, and that the promises of grace and life doe belong vnto him: for the effecting whereof, one maine ground is here propounded; to wit, that though a man want all righteousnessse, yet if he truly hunger after it, he is blessed: and the right applying of this ground, is this; search must be made, whether the partie thus despairing, hath in him any sparke of true grace, or no; and this will be knowne by these two demands: first, whether he dislike his sinnes, because they are sinnes? secondly, whether he truly desire to be reconciled vnto God, to repent and beleue in Christ? Now if his conscience tell him, that these things bee in him in deede, then is he brought within the compasse of this blessednesse here pronounced by Christ, and hath title to this promise, that he shall be satisfied: for he that is grieved for his sinne, because thereby he hath offended God, and withall hath an earnest desire of mercie and grace, to repent and beleue, is truly blessed. And therefore it may bee said vnto him, seeing thou findest in thy heart, this griefe for sinne, and desire of grace, thou art blessed and shalt be satisfied. Thus may the distressed soule receiue comfort; but as for them that liue in sinne, here is no comfort, for they haue no true dislike of sinne, no purpose or desire to repent thereof.

The miserie  
of the fall.

Secondly, as this rule of Christ ministreth comfort to some, so it declareth the miserable estate of others; to wit, of all those that want this spirituall hunger after righteousnessse, for they haue no title to the promise of heavenly satisfaction by Gods mercie in Christ. And yet generally

nerally this is the state of men every where : for after riches, pleasures, honours, and preferments men hunger and thirst ; as the drought in summer doth after raine ; but rare it is to finde a man that sauoureth the things of God, and thirsteth after his righteousness, and yet such onely are blessed.

Thirdly, this rule of Christ serues for sure direction, whereby we may know our estate before God, in regard of true happines : if we *hunger and thirst after righteousness, we are surely blessed*: for the mouth of the Lord hath spoken it. Now this spirituall hunger is knowne by two things: first, by an vnsained heartie sorrow and griefe for sinne past ; where this is wanting, true spirituall hunger and thirst is not : secondly, by an earnest desire of Gods mercie in Christ, for the pardon of sinne, and for sanctification, testified by a constant endeaour in the vse of meanes to come thereby : he that hath these things in him, may assure himselfe that he is blessed, for these be the motions of Gods spirit, and the true pledges of his grace. Hereby then we must trie our estate, if these things be in vs we haue wherein we may reioyce ; but if our hearts be dead, and hard, so as we haue no touch for our sinnes, no hungering after the blood of Christ, nor desire of sanctification, then are we void of grace, and so most miserable : for the smallest measure of true grace that can be, is to hunger after grace in the want thereof.

Lastly, this rule of blessednes must admonish vs, as we tender our saluation, so to labour for this spirituall hunger in our soules, after reconciliation with God in Christ for all our sinnes past, and for the sanctification of our hearts and liues by his word and spirit: we may heare, read, and talke of Gods word, and yet all to no ende, vnlesse we be in heauines for our owne vnrighteousnes, and from our hearts doe sende forth sighes and grones after mercie and grace in Christ. For what auaileth it to haue wit and learning, honour and riches, if the soule be void of mercie and grace in Christ? which doubtlesse it is, while this spirituall hunger is wanting in the heart. And to mooue vs to labour for this hunger, the reason annexed is very effectuall, namely, the Lords promise that they shall be filled, which also shewes wherein this blessednes doth consist. Now they that thus hunger are filled, partly in this life, by receiuing the testimonie of the spirit, touching their reconciliation with God in Christ, and some fruits of sanctification, whereby the old man is mortified, and the new man renued in them ; but principally at the end of this life, when they shall be fully iustified and sanctified, and haue Gods image perfectly renued in them.

How to  
know who  
are happy.

Labour for  
spirituall  
hunger.



Verf. 7. *Blessed are the mercifull: for they shall obtaine mercie.*

This verse containeth the *fift* Rule or precept of our Sauour Christ touching true happines, in which obserue two points: first, who be blessed: secondly, wherein this blessednes consisteth. For the first: the parties blessed be *the mercifull*. And that we may the better know them, I will speake something of this vertue: first, shewing what mercie is: then, what be the cheife duties thereof.

Mercie described.

First, *Mercie is an holy compassion of heart, whereby a man is moued to helpe an other in his miserie*. First, I call it a compassion of heart, because it makes one man to put on the person of an other, and to be grieved for the miseries of an other, as if they were his owne: and therefore it is called *a the bowells of compassion*, because when a mans heart is touched therewith, his very liuer and entralls doe stirre in his bodie, and are *rouled within him*, as the *b* Prophet speaketh: and he is affected, as though the bowells of him that is in miserie were in his bodie. Secondly, I call it an (*Holy*) compassion, to distinguish it from foolish pittie, whereby a man doth vnlawfully tender him that is in deserued miserie: such was *c* *Abahs* mercie to Benhadad, and *d* *Sauls* in sparing Agag, whereas the expresse commandement of God was to the contrary: but such mercie and compassion as God approoueth, is a fruit of his spirit, and a vertue commended and commanded in the word of God. Thirdly, this vertue of mercie stirreth and moueth the heart to helpe an other that is in miserie: for helpe in miserie is a notable fruit of true compassion, neither can thes be seuered: for in the compassion of the heart, and in the acte of reliefe, stands true mercie: and therefore *e* *1. Ioh. 3. 17* *c* *Iohn* saith, *He that seeth his brother in neede, and shutteth up his compassion from him, how dwelleth the loue of God in him?* whereby also we may see, that no worke of mercie is shewed to any man in miserie, but that which commeth from compassion: and thus we see what mercy is.

The duties of mercie.

Secondly, the duties of mercie are answerable to mans miserie: Now mans miserie is either in his soule, or in his bodie. The greatest miseries of man are in his soule; as ignorance, impenitencie, and trouble of conscience; mans bodily miseries are sickness, thirst, nakednesse, &c., and to these the works of mercie are answerable. Some therefore, concerne the soule, and some the bodie. Mercie towards the soule is, when a man is carefull for the saluation of an other, ying meanes to bring a man from spirituall darknes, vnto light, from the power of Satan, vnto God, from the state of sinne and the daunger of hell fire, to the state of grace in true faith and repentance, and so to life eternall. And looke how farre the soule is more excellent then the bodie, so farre doth this

worke

worke exceede any worke of mercie that concerns the bodie: Mercie towards the body is called *Almes or Reliefe*, whereby a mans outward necessitie, for foode, raiment, or such like, is supplied: that this is a worke of mercie, is manifest, Mat. 23. 23. where the *Relieving of the hungry*, is the *pouring out of the soule vnto him*: and Saint Iohn maketh the not relieving of our brother in neede, to bee the shutting of the doore of compassion from him. 1. Ioh. 3. 17.

Now by this which hath bene said concerning mercie, and the workes thereof, wee may see who is a *mercifull man*; namely, such a one as hath his heart touched with compassion towards the miserie of another, and thereby is moved to helpe and releene him in soule and bodie, according to his estate: and such a man is blessed by the testimonie of Christ himselfe, howsoever in the world he may be despised.

First, here we haue to consider, what a number of miserable and cursed persons doe liue, euen in the bosome of Gods Church; for if this Rule of Christ be true, then vnmmercifull men are accursed. Now such are common among vs: The Richer sort which abound in outward blessings, thinke themselves happie; but if they be vnmmercifull, they are wretched: and such are all those, that for the maintenance of their outward pompe and brauerie, spoile the poore that liue vnder them, by inclosing of commons, racking of rents, vnrasonable fines, &c. or for the satisfying of their vaine pleasure and delight, bestowe more vpon hawkes and hounds, then on the poore: Such a wretched person also is the *Corne-monger*, who hath his barnes full, and his garners full, and yet suffereth the poore to want bread, waiting still for a dearer time: Such also are our common *users in grosserie*, and *store-shellers* of needfull commodities whatsoever: all these seeke themselves, and haue no mercie on them that are in miserie: yea, such likewise are those householders, who spend their time and wealth in some disordered course, as whoring, gaming, drinking, or such like, and so neglect their family; these *denie the faith*, and are worse then *Iewes and Turkes*, nay then many brut beasts, for they are mercifull towards their owne. It were an easie thing thus to shewe through all estates, the great multitude of miserable persons; for now the common prouerb is become the common practise, Every man for himselfe, and God for vs all. 1. Tim. 5. 8.

Secondly, seeing the *mercifull man is blessed*, wee must learne to put on tender mercie, or the bowels of compassion towards those that bee in miserie. And to mooue vs hereunto, let vs marke these things: First, the state of the mercifull is here pronounced blessed, of Christ. Secondly, mercie is a gift of the spirit, and the grace of Gods elect, which al-

26 waies accompanieth the happie estate of those that be in Christ : for  
 the power of grace doth change their carnall nature , Isay, 11. 6. 7.  
 3 Thirdly, hereby we become like vnto God our heauenly Father, who is  
 h 2. Cor. 1. 3. the *h father of mercies*. Fourthly, hereby we are made instruments of  
 4 Gods mercie to them that be in miserie; for God conuies his blessings  
 vnto his poore creatures ordinarily by meanes : We count it an high  
 honour to be the Kings Almner; oh then, how great is this dignitie, to  
 be Almner to the God of heauen, to disperse his goodnesse and mer-  
 cies among the children of men? and hereto wee are aduanced, if wee  
 5 helpe the poore that bee in miserie. Fifthly, the exercise of mercie com-  
 mendeth our Religion, not onely before men, but vnto God : for pure  
 i 1. Sam. 1. 27. *Religion and vndefiled before God is this, to visit the fatherlesse and*  
 k Hol. 6. 6. *widdowes in their distresse : and, God will haue mercie, and not sacrifice:*  
 i Heb. 13. 16. therefore the Apostle bids, *to doo good and to distribute forget not, for*  
 m Isa. 58. 3. 4 *with such sacrifices God is pleased. This is the fast in which God requires,*  
*to loose the bands of wickednesse, to take off the heauie burden, and to let*  
*the oppressed goe free, to take off every yoke : and on the other side, to*  
*break thy bread vnto the hungry, to bring the poore that wanders into*  
*thine house, and to couer the naked, &c.*

Rules for the  
 exercise of  
 mercie.  
 1. Rule.

n Deut. 15. 9

o Exod. 3.  
 7. 9.

p Math. 4. 14

q Nehem. 1.  
 3. 4. and ch.  
 2. 5.

And because this dutie is so necessarie and excellent, I will propound  
 certaine Rules to be obserued for our furtherance herein. First, wee  
 must exercise three of our senses; *seeing, hearing, and feeling*, in other  
 mens miseries : for *seeing*, we must bee very warie it grieue vs not *to*  
*looke vpon our poore brother*, but wee must see and behold his miserie  
 and distresse, whether it bee in soule or bodie. This is the Lords pra-  
 ctise. Israel is oppressed in Egypt, and the Lord saith, *I haue surely*  
*seene the trouble of my people, and the oppression wherewith the Egyptians*  
*oppress them.* And we must be followers of God, as deare children, and  
 learne to visit them that be in miserie, either through sickenesse, impris-  
 onment, pouertie, or such like; for sight will stirre vp in a man a sence  
 and compassion of others miseries. Hence it is said, that *p when Iesus*  
*saw a great multitude, hee was moued with compassion towards them.*  
 And who can see a poore distressed person to lie in strawe, or on the  
 ground without needfull releefe, as many a one would not suffer his  
 dogge to lie, and not be moued with compassion? Secondly, if wee  
 cannot come to see a mans miserie, then we must bee content to *heare*  
*of it*, and giue heed and credit to the true reports that others make  
 thereof vnto vs. Thus did *Nehemiah*, hearing of the affliction of the re-  
 sidue of the captiuitie, *q he wept and mourned, fasted and prayed; and*  
*sought for releefe for them at the Kings hands.* Thirdly, for *feeling*, if  
 the

the Lord shall afflict our bodies with sickness, or our soules with temptations, we must be willing to suffer the same patiently, that thereby we may be fited to take more compassion vpon others in like case, and to comfort them the better. Paul saith of himselfe and Timothie, that in *Asia* they were pressed with affliction about measure passing strength, *so as they altogether doubted of life, and yet* (he saith) *the Lord dealt mercifully with them; that they might be able to comfort others which were in any affliction, with the same comfort wherewith God had comforted them.* 2. Cor. 1. 3. vers. 4.

Secondly, we must make our particular callings wherein we liue, the instruments of mercie, and in doing the duties thereof shew forth compassion towards others. This Rule is of great vse, and therefore it will not be amisse to shew the practise of it in particular. The Magistrate must rule and gouerne in mercie: and the Minister must preach in mercie: every sermon must be a worke of compassion towards the people, not onely for the matter which it containeth, but for the manner of his deliuerie, and in the scope and drift which he aimeth at: he which preacheth otherwaies doth barre himselfe of all mercie, even then, when he intreates of mercie vnto others. There is a carnall and humane kinde of preaching, which now adaiies takes place, wherein nothing is so much regarded as the vaunting of wit, memorie, and learning, by fine contriued sentences, multiplicitie of quotations, varietie of allegations of Fathers, Schoole-men, and other learning: but herein is no mercie nor compassion to the poore soule. It is said indeede, that none condemne this kinde of preaching, but they that can not attaine vnto it. But the truth is, God will haue his word deliuered, *not in the enticing speech of mans wisdom, but in the plaine euidence of the spirit, and of power:* 1. Cor. 14. and therefore a man can not with good conscience applie himselfe to such kind of preaching, els no doubt a man of meane gifts might finde it more easie to attaine vnto, then to the true preaching of Christ crucified. Thirdly, every priuate man must make the duties of his calling, works of mercie: the rich man must know himselfe to be, not a lord, but a steward of Gods blessings, and therefore must imploy and dispende the same in mercie, by giuing and lending vnto the poore freely, as God shall minister vnto him iust occasion. The trades man must buie and sell in mercie, dealing iustly with the rich, and shewing liberalitie to the poore. The master must thus in mercie vse the labour of his seruant; and the seruant thus in mercie doe seruice to his master, for conscience towards God. And happie were it with all estates, if this rule of mercie were obserued; the want whereof, is the bane of all societies.

Thirdly,

Thirdly, for the more chearefull practise of mercie, we must lay aside some part of our goods, for the releefe of them that be in miserie. The Jewes were commanded to set apart the first fruits of their corne and cattell, for the Lords altar: but in the new Testament the altar is ceased, and the poore come in stead thereof; and therefore we must now bequeath some thing for their releefe. Many are giuen to great excesse in fare, and in attire; but they may doe well to abate some part thereof, and bestow it on the poore, for hereby will the rest be sanctified to their more free and comfortable vse: nay, in case of necessitie, we ought to sequester some part of our owne necessities, for the refreshing of the poore; so did the Church of *Macedonia*, *even beyond their power, give to the releefe of the afflicted brethren*. Men are exceeding cold in charitie, and one maine cause thereof, is want of obseruing this Rule, in setting apart some thing, according as God shall blesse vs in our callings, for the releefe of the poore.

The second point to be considered in this rule is, wherein this blessednes doth consist; namely, *in the shewing of mercie*: he that shewes mercie, shall finde mercie, both with God and man. Where first, we may see the errour of the Church of Rome in their doctrine of merits: for they make a speciall part of humane satisfaction, to consist in Almes deedes and relieuing of the poore, teaching that a man may hereby merit eternall life: but they erre grossely; for then Christ would not haue said, *blessed are the mercifull*; for they shall finde mercie: but rather thus; they shall finde iustice: for that which comes of merit, is due by right. Secondly, hereby we may see what to thinke of our Church, and Nation; in respect of true Title to Gods mercie, for onely the mercifull shall finde mercie. Now, it were easie to goe through all orders and conditions of men among vs, and therein to shew abundance of unmercifulnes and cruelty, so as we may be iustly called a cruell people, and therefore can not looke for mercie at Gods hands: for to *the mercilesse, shall be iudgement without mercie*. This is euident by the Lords dealing with his owne people: for all their sacrifices and duties of religion were *abomination vnto the Lord, because their hands were full of blood*; and because they had no mercie, therefore they were led into captiuitie, as we may see at large, *Ier. 5. 28. Ezech. 9. 9. 10. and Zach. 9. 12.* Now we beeing in the same case with them for unmercifulnes and cruelty, haue no doubt deserved long since the same punishment; even that the Enemy should depriue vs both of Gospel and peace, and of all our prosperitie and wealth: what then shall we doe? Surely we must humble our selues by praier and fasting vnto the Lord, if not publicly,



likely, yet priuately; euery man and euery familie apart, euen for this one sinne of vnmercifulnesse: and withall in this humiliation, begin to practise mercie, by bestowing that vpon the poore, which we spare fro our bodies in the daie of our fast.

Verse 8. *Blessed are the pure in heart, for they shall see God.*

These words containe the *sixt Rule* of Christ, touching true happiness; wherein, as in the former, obserue two points: the persons blessed, and wherein their blessednesse consists. The persons blessed, are thus qualified; *they are pure in heart*. This is diuersly expounded: By *pure in heart*, some vnderstand those that are chaste; others, those that are simple hearted, voide of guile and deceit. But the words will beare a more generall sense, & betoken such as are holy in heart, hauing their hearts purged from the defilement of their sinnes, and be in part renewed and sanctified by the holy Ghost: and that they are so to bee taken, may appeare, Psa. 24. 4. whence these words are borrowed; where also the Prophet expoundeth the pure in heart to be such, *as haue not lift up their minde to vaine things*: to which purpose, the Author to the Hebrewes saith, *Follow peace with all men, and holinesse, without which no man can see God*. Againe, the intent of our Sauour Christ in this place, was no doubt to crosse the Pharisaicall conceipt of those times, whereby men did content themselues with outward holinesse, as sufficient to true happiness; and therefore he saith, *Blessed are the pure*, not outwardly, but *inwardly in heart*. Further, by *heart* we are to vnderstand the soule, with the parts and faculties thereof; that is, the *mind*, the *conscience*, the *will*, and *affections*. And that wee may yet conceiue more clearly of this point, we are to search out two things; first, in what *manner*, then in what *measure* the heart is made pure: For the first, the purifying of the heart is by a two-fold Action of the holy Ghost; first, by creating in the minde a sauing faith, which vnites a man vnto Christ, & as an hand applieth Christs puritie, that is his obedience, to the heart: so *Peter* speaketh of the Gentiles, in the Councell at Ierusalem, that *by faith the Lord purified their hearts*. Secondly, when a man is in Christ, the holy Ghost purgeth and sanctifieth the heart inwardly, by mortifying all the corruptions in the minde, will, and affections, and by putting into it inward holinesse, whereby the image of Christ is renewed therein. And this our Sauour Christ expresseth, Iohn 15. 2. when hee saith, *that the father purgeth every one that bringeth forth fruit in him*. Now vnto these the holy Ghost addeth an excellent grace of *Christian Resolution*, whereby a man hath a constant purpose not to sinne against God any way, either in thought, word, or deede; but in all things to please

Who be  
pure in hart.

Chap. 12. 14.

The manner  
of purifying  
the heart.

1 A 159.



The measure  
of purification.

2 Rom 8.23.

Concill. Trid.  
sess. 5. sess. 5.

Pure in hart  
described.

Vfca. 1.

2. Tim. 3. 5.

please God continually; so as if at any time he sinne, it is against his holy resolution. Now for the *measure* of this purification, it is onely in part in this life; for the grace of sanctification is not perfect till death, as the Apostle saith, *we receive but the first fruits of the spirit*: that is, not the Tenth, but as an handfull of corne to a whole field: the soule is freed from the punishment and guilt of sinne, and in some sort purged from corruption, but not wholly. This wee must obserue the more diligently, because the Papists teach otherwise; to wit, that after Baptisme and regeneration, sinne is so taken away, that there is in man nothing that God can hate: but experience in euery childe of God, shewes this to be false. The chiefe ground of their opinion is this, that if sinne properly called, should remaine in the regenerate, then God should repute a man to be iust, which is a sinner. But we answer; that God neuer repute an impenitent sinner iust, but onely the repentant, and regenerate, which are by faith in Christ, and so in effect are no sinners, because though corruption remaine in them in part, yet it is not imputed to their persons. Besides, in the acte of their conversion, corruption hath receiued that deadly wound, whereof it shall neuer recouer, but dailey die, till it be quite abolished, and therefore doth it not raigne in them. And thus we see in what manner and measure the heart is purified, whereby the *pure in heart* may be thus described: *They are such, as beleeue the pardon of their finnes in Christ, and be in part renewed in their soules by the holy Ghost, hauing their naturall corruptions mortified and abolished in some measure, and the graces of Gods image repaired in the, and a godly resolution wrought in their hearts, not to sinne against God in any thing.*

Considering that the *pure in heart* bee blessed, wee must search our selues, and see whether our hearts bee qualified with this grace: As in former times, so at this day inward puritie is much neglected. The ancient Iewes stood vpon their legall puritie and tighteousnesse, and the Pharises after them, relied vpon their outward holinesse; and the holy Ghost foretold, that in *the latter daies should come perilous times*, by reason of sundrie finnes, whereof this is one, *that men should content themselves with a shadow and shew of godlinesse, and in truth denie the power thereof*. And doth not experience shewe this to be true among vs? for the *pure heart* is so little regarded, that the seeking after it, is turned to a by-word, and a matter of reproach: Who are so much branded with vile tearmes of Puritans and Presbitians, as those, that most indauour to get and keepe the puritie of heart in a good conscience? Againe, the generall ignorance that euery where abounds, doth plainly argue the

want of this grace; for what can bee in the heart but impuritie and iniquitie, where there is no knowledge of the will of God in the minde? And for such as haue more knowledge then the rest, generally they are not answerable vnto it in practise; for take a view of all the markets in the land, and you shall hardly find a man that is to sell his graine, that will be brought to abate one ior of the highest price, no not vnto the poore that stand in extreame neede; which as it argueth a bloodie and cruell heart, so it sheweth our times to be euill daies, wherein men profess much, and doe nought; which sinne will drawe Gods iudgment vpon vs, and cause the Gospel to be remooued, and giuen to a nation, that with profession, will ioyne the power of godlinesse in heart and life. What befell the figge-tree whereon Christ sought fruite, & found nothing but leaues, *was it not accursed?* and how shall we thinke to escape, if we be like vnto it? *for the earth that drinketh in the raine that falleth oft vpon it, and yet bringeth forth briars and thornes, is neere vnto cursing, whose ende, is to be burned.*

Secondly, if the pure in heart be blessed, then we must labour to practise the counsell of the Prophet, *Wash you, make you cleane;* and *sanctifie the Lord in your hearts:* yea as the Apostle saith, *Let vs purge our selues from all filthinesse of the flesh and spirit.* Indeed it is the worke of God to purifie the heart, man of himselfe can no more doe it, then the Black-moore can change his skinne: but yet every one that would feele in himselfe this worke of God, must vse the meanes, wherein the spirit doth purge the heart; first therefore, we must humble our selues vnfaignedly for all the finnes and corruptions of our life alreadie past, and for the time to come; growe to a resolute purpose, not to sinne against God in any thing: which we must testifie by a godly endeaour to obey him in all things; for a pure heart, and a purpose to liue in any one sinne, cannot stand together: but this constant purpose not to sinne, is a notable grace, and an infallible token of a renewed and sanctified heart.

The second point in this Rule is, wherein this blessednesse doth consist; namely in this, *that they shall see God:* for the vnderstanding hereof, two points must be handled. First, how God may be seene; secondly, how the seeing of God is true happinesse. For the first, the Apostle saith, *no man hath seene God at any time:* yea further, *Paul calleth him, King of kings, whom neuer man saw, neither can see.* We must therefore know, that there is a two-fold sight in man, the sight of the eie, and of the minde; by the sight of the eie no man can see God in his essence and substance, which is most spirituall, and so inuisible; for the

cie seeth nothing but things corporall and visible : a man by his cie cannot see his owne soule, and much lesse the substance of God.

k Gen. 17.1.

l Exo. 33.11.

*Obiect. I.* But *k Abraham* and *l Moses* saw God, for he appeared vnto them. *Answer.* They saw him not in his nature and substance, but in certaine created images and similitudes, wherein God for that time did testifie his presence vnto them: some indeed say, that though a man cannot see God in this life, yet in the life to come he shall see him with his bodily eies. But this opinion is not true, for though the body shall then be perfectly sanctified, and the cie sanctified, yea glorified, yet still it remaines a true body, and a true cie, and therefore cannot see the essence of God, which is invisible to the cie of flesh.

Iob. 19. 26. 27

*Obiect. II.* *I shall see God in my flesh* (saith Iob) and *mine cie: shall behold him.* *Answer.* Hee speaketh there of God his Redeemer, who is not God simply, but God incarnate; for the word translated *Redeemer* signifieth one allied vnto vs in blood: now no man doubteth, but God in Christ may be seene, as Iohn 14.9. *hee that hath seene me hath seene my father.*

*Obiect. III.* 1. Cor. 13. 12. *We shall see him face to face.* *Answer.* God hath no face, and therefore that cannot bee vnderstood literally; but thereby is signified, that we shall haue plentiful knowledge of God, as we haue of him whom we see face to face.

*Obiect. IV.* If we shall not see God with our eies, then they serue to no vse in heauen. *Ans.* God forbid; for besides the glorious companie of all the Saints, wee shall therewith behold our Lord Iesus Christ, who redeemed vs by his blood, and made vs Kings and Priests vnto our God, to whom we shall sing praise, and honour, and glory, for euermore, Reu. 5. 12.

The second kind of sight, is of the *minde*, which is nothing but the knowledge or vnderstanding of the minde, and that is two-fold; imperfect in this life, and perfect in the life to come. In this life, the minde knowes not Gods essence or substance, but onely by effects; as by his word and Sacraments, and by his creatures: and indeede, the speciall sight we haue of God in this life, is by theſe his effects to conceiue in our mindes how God is affected to vs; as that God is our Father, and Christ our Redeemer, and the holy Ghost our Sanctifier. The perfect vision of God, is reserved to the life to come, where Gods elect shall see him in regard of his substance: for *m we shall see him as he is.* Yet that we be not deceived herein, wee must knowe that perfect sight is two-fold, *simple*, and *comprehensive*: *Simple perfect sight* is, when man sees a thing wholly as it is in it selfe, and thus God is not seene by the minde

m 1. Iob. 3.

minde of man. *Comprehensue sight* is, when the Creature seeth God, so farre forth as it is capable of his knowledge; & thus shall men see God in the world to come perfectly, and be filled therewith, though they knowe him not wholly, as he is in himselfe: euen as a vessell cast into the sea may be perfectly full of water, though it receiue not all the water in the Sea. But some will aske, how shall the minde see God? *Ans.* The manner is such, as neither eie hath scene, nor eare heard, neither can any man tell, but they onely, that haue fruition of it in heauen: yet certainly such it is, as shall giue full contentment to euery one that doth enioy it. But it shall be farre better for vs, to seeke for a pure heart, whereby we may be assured of this blessed sight of God, then curiously to search how we shall see him: for to them that be of a pure heart, God will reueale himselfe perfectly, to their ioy vnspcakable and glorious.

The second point is, how this seeing of God can be true happinesse. *Ans.* A man that hath beene blinde, will count himselfe happie when he receiues his sight; and hee that hath long laien in a darke dungeon, will count it a blessed thing, to be brought out, to see the light of the sunne: now if this bodily light bee so comfortable, how endlesse is the ioy of that heavenly light, which commeth from God himselfe? The *Queene of Sheba* counted those seruants blessed, that stood before *Salomon* to heare his wisdom; then doubtlesse the sonnes of God must needs be happie, that stand before the Lord, hearing his wisdom and beholding his glorie: *for in his presence is fulnesse of ioy, and at his right hand are pleasures for euermore.* *Moses* is renowned with all posteritie for this prerogatiue, that God vouchsafed *to let him see his backe parts*: and Christs Disciples were so rauished with a glimpse of Gods glorie in his transfiguration, that they would needs *abide there still*. Oh then, what glorie is it to see him as he is? doubtlesse this sight of God is true happinesse. But then (will some man say) the diuels shall be happie, for they shall see him at the last day. *Ans.* Their sight shall be their sorrowe, for they shall see him as a terrible iudge, not as a Sauour, with apprehension and approbation of his loue and mercie, which is the sight here meant: as the Apostle saith, *wee shall see face to face, and knowe as wee are knowne.* So then the meaning of these words is this, they shall see God by his effects in this life, and perfectly in the world to come, with approbation of his loue and mercie.

This gracious promise must be obserued as a ground of special comfort to all Gods children; for they that endeauour after puritie of heart, shall suffer much contempt and reproach in the world; but they must

How the seeing of God is happiness.

1. Kin. 10. 8

Psal. 16. 11.

Exo. 33. 23

Mat. 17. 4.

1. Cor. 13. 12.

The Vses. 1. Comfort against reproach.

34 not be dismayed, for God will looke vpon them, and shewe himselfe fauourably vnto them: *he will appeare to their ioy, and their aduersaries shall be ashamed*: therefore they must say with *Danid*, *I will not feare what man can doe vnto me.*

Secondly, is it true happinesse to see God? then in this world wee must strue to come as neere vnto God, as possible we can; for the neerer we come vnto him, the more we see him, and the neerer we are to our perfect happinesse. Now that we may come neere vnto God, wee must set God alwaies before our eyes; that is, wheresoeuer we are, and whatsoeuer we doe, wee must perswade our hearts that we are in his presence: this was *Danids* practise, Psal. 16. 8. *I haue set the Lord alwaies before me*: this perswasion will make vs to walke with God, as

u Heb. 11. 5. *Enoch* did, who for this is said *to please God.*

Thirdly, this must allure our hearts towards all those meanes wherein God shewes himselfe vnto his children: the Lord reuealed himselfe in his sanctuarie vnto his people, and hereupon *Danid* was rauished with desire to Gods courts; see Psal. 27. 4. and Psal. 48. 1, 2. And the like affection must we haue to Gods word and Sacraments, therein he shewes his beautie, as in his sanctuarie; and therefore we must labour therein to see the goodnesse and mercie of God towards vs, vsing them as pledges of his grace and loue in Christ: yea, we must endeaour to see him in all his creatures, as his wisdome, power, and goodnesse to vs wards: this is a notable steppe to our perfect blisse.

Verse 9. *Blessed are the peace-makers for they shall be called the children of God.*

7. Rule.

Peace.

x Act. 4. 3.

y Mat. 10. 34

Here is the *seauenth Rule* and precept of Christ touching true happinesse; wherein obserue first, who are blessed; secondly, wherein this blessednesse consists: The parties blessed are *Peace-makers*. By *peace* we must vnderstand concord and agreement betweene man and man: Now peace is two-fold, Good, or Euill; *Good peace*, is that which stands with good conscience and true religion. This was among the conuerts in the Primitive Church, *who lined together, and were all of one heart, and one soule*. *Euill peace*, is an agreement and concord in euill, as in the practise of any sinne against Gods commandements: in a word, euill peace is such, as cannot stand with true Religion and good conscience. Hereof Christ spake, saying, *I came not to send peace, but the sword*: that is, diuision by meanes of the doctrine of the Gospel. Now in this place, *good peace* is the qualitie of those parties that be blessed. Further, by *Peace-makers*, two sorts of men are to be vnderstood: first, all such as haue care, so much as in them lieth, to haue peace with all men, good and



and bad : secondly, such as not onely themselves be at peace with others, but also doe labour to reconcile parties at variance, and to make peace betweene man and man; both these sorts are blessed, that is, they are in a happie state and condition, because this gift of *Peace-making*, is a grace of Gods spirit in them alone who are blessed : for where Gods spirit worketh peace of conscience towards God in Christ, there the same spirit doth mooue the partie to seeke peace with all men ; as also to make peace betweene those that are at variance, so farre forth as it may stand with Religion and a good conscience. Yet here are certaine questions to be scanned touching peace, which will giue great light to the better vnderstanding of this Rule.

*Quest. I.* Seeing Peace-makers are blessed, why should they be blamed which seeke to make peace betweene Papists and Protestants, by reconciling these two religions? *Answer.* Because this is not good peace, for there is no more concord betweene these two religions, then is betweene light and darkenesse. Whereas it is said, they differ not in substance, but in circumstances, both hauing the same word, the same Creede, and Sacraments; we must knowe, that notwithstanding all this, yet by necessarie consequent of their doctrine and religion, they doe quite ouerturne the foundation of the Bible, of the Creede, and Sacraments : as in the points of *Iustification by workes*, of *humane satisfaction*, of *worshipping Saints and Images*, and their *massing sacrifice*, and *Priesthood*, may loone appeare. But they haue the same Baptisme with vs? *Answer.* Baptisme seuered from the true preaching of the word, is no sufficient note of a true Church ; for the Samaritans had circumcision, and yet the Lord saith, *they were not his people*. Again, they hold the outward forme of Baptisme, but they ouerturne the inward power thereof, by denying Iustification by faith alone in Iesus Christ. Thirdly, Baptisme is preferred in the Church of Rome, not for their sakes, but for the hid Church which God hath kept to himselfe, euen in the midst of all Poperie : so that if they returne to vs, we shall accord; otherwise we may not goe to them, lest we forsake the Lord.

*Quest. II.* If Peace-makers be blessed, how can any Nation with good conscience make warre? *Answer.* The Lords commandement to *haue peace with all men*, doth not binde men simply, but with this condition, *if it be possible, and as much as in vs lieth* : but when there is no hope of maintaining peace, then the Lord alloweth a lawfull warre, such as is for iust defence, or claime of our needfull due and right: for herein the case standeth with the body politicke, as it doth with the naturall body; while there is hope of health and safetie, the Physitian

*Hof. 1. 9.*

*a Rom. 12. 18.*



36

vscth gentle meanes; but when the case is desperate, then he vscth desperate meanes, and sometimes giues ranke poyson, to trie if by any meanes life may be saued. And so may the safetie of a State be sought by warre, when Motions of peace will not take place.

*Quest. III.* How can suit in law be maintained with good conscience, seeing it can hardly stand with this blessed peace? *Ans.* So long as meanes of agreement other waies may be had between man & man, suits in law should not be taken vp; for *Paul* blameth the *Corinthians*, not onely *b* for going to law under heathen Iudges, but because they lawed for light matters vpon small occasions: *why rather* (saith e hee) *sustaine ye not harme?* But if by priuate means we cannot get or holde our right, we may vse the helpe of law.

b 1. Cor. 6. 6.

c Vers. 7.

*Quest. IV.* How farre forth may one man, or one people bee at peace with another? League or societie betweene man and man, people and people, is twofold; either of concord, or of amitie: The *league of concord* is, when men binde themselves in peace one with another; and this may be had betweene all men, beleeuers or vnbeleuvers, good  
d Rom. 12. 18. or bad; *d haue peace with all men* (saith the Apostle.) *League of amitie* is, when men or people binde themselves one to another in speciall loue, beside their outward concord: and this kind of peace ought onely to be had with true beleuvers. Good king *Iehosaphat* is greatly blamed of the Lord, for making this speciall league with wicked *Abah*,  
e 2. Chr. 19. 2. *Wouldest thou help the wicked* (saith e the Prophet) *and loue them that hate the Lord?* for this thing the Lords wrath is vpon thee.

vses. 1.

Whereas Peace-makers are blessed, we are to be admonished, if it be possible to haue peace with all men, as much as in vs lieth; and within the compasse of our callings, to auoyd all occasions of contention and strife: Saint *Pauls* exhortation must here take place, *e we must hold the vnitie of the spirit in the bond of peace.* To the effecting whereof, three vertues are there propounded for our practise; *Humilitie, Meekenesse, and Long suffering.* *Humilitie* is a vertue, whereby one man thinkes better of another then of himselfe; for this makes a man thinke basely of himselfe in regard of his owne finnes and corruptions, whereupon he is content to giue place vnto others, and to yeeld of his owne right, for the maintaining of peace: when as on the other side, pride causeth men to seeke for more then their due, and so causeth contention: as

g Pro. 13. 10.

h Meekenes.

*Salomon* saith, *g onely by pride doth man make contention.* *Meekenesse* is a vertue, whereby a man is gentle in behauiour towards euery person, good or bad: this causeth a man to put vp iniuries, and to forbear wrongs, when occasion of reuenge is giuen him. *Long suffering* is a  
i Long suffering.

vertue.

vertue, whereby a man doth beare with other mens wants, as morositie, and hastinesse, and in bearing yeelds of his owne right, for the maintenance of peace: thus dealt *Abraham* with *Lot*, when their heard-men were at variance, though he were the superiour both for age and place; yet for peace sake, he put *Lot* <sup>h</sup> *to chose the place of his abode, whether on the right hand or on the left.* Besides these, there are many other vertues propounded in the writings of the Apostles, for the maintaining of peace; to wit, *Humanitie*, when a man can so carrie himselfe towards <sup>h</sup> *Humanitie* all others, that he can take well all indifferent sayings and doings, and construe them to the best part, if it be possible: This is a most needfull vertue for Christian peace, which we must follow, and hereunto frame our nature and affections, which are crooked and rebellious of themselves, that so farre as is possible, we may haue peace with all men; for peace is the bond of euery societie, of families, townes, and common wealths, without which no state can endure; and Christian religion commends the same vnto vs, *Iam. 3. 17. The wisdom which is from above, is pure, gentle, peaceable, full of mercie, and good fruits.*

Secondly, if Peace-makers betweene man and man be blessed, then much more happie are they, who make peace betweene God & man; and these are the faithfull ministers of the Gospel, which see themselves wholly to reconcile men vnto God: so *Paul* (speaking as a Peace-maker) saith, *we beseech you as the Embassadors of Christ, that ye bee reconciled to God:* and therefore all those, that by Gods grace are set apart for this worke, must in sinceritie set their hearts, and imploy themselves diligently for this ende, to reconcile men vnto God, and to bring them to peace with God; and in their owne conscience, this shall bee a seale of the Lords mercie towards them, whereby they may assure themselves that they be blessed: for howsoever vnto some, their miserie may be the saueur of death, yet they are alwaies a sweete fauour vnto God in Christ.

Thirdly, hereby wee may see, what a blessed thing it is, in the day of Gods wrath against his people, to stand in the breach, and by earnest praier to staie his hand, and so to make peace betweene God and his people by praier. This was *Moses* practise many a time, for which hee is renowned with all posteritie, *Plal. 106. 23. Exod. 32. 10, 11.* And so did *Aaron*, *Numb. 16. 47. 48. David*, *2. Sam. 24. 17.* and many others. This dutie concerneth vs, for God hath a controuersie with our Land, for the innumerable crying sinnes hereof, as blasphemie, oppression, contempt of Religion, adulteries, and such like: now when we see the great mortalitie of our brethren, or heare of treasons and conspiracies,

k Ifay 59.16  
and 63.5.  
l Ier. 5.7.  
and 12.11.  
m Ezech. 23.  
30.31.  
n Gen. 18.32

and rumors of warres by enemies, who threaten our overthrowe; then must we knowe that God shakes his rodde at vs, and then especially is euery one to intreat the Lord more earnestly for mercie and reconciliation; for this is a blessed worke of peace, to staie the Lord from the destruction of his people: Read *Ifay*<sup>k</sup>, *Jeremie*<sup>l</sup>, and *Ezekiel*<sup>m</sup>, sundry times God complains of the want of such, as should stand in the breach before him for the Land, that he should not destroy it. Behold the waight and worth of this dutie, in *Abrahams* intercession for Sodome, for hee so farre preuailed with the Lord, <sup>n</sup> that if there had beene tenne righteous persons in Sodome, the whole citie had beene spared for their sakes: but because there were none, so soone as righteous *Lot* was got out, it was burned with fire and brimstone from heauen, *Gen.* 19. 23, 24.

Lastly, if Peace-makers be blessed, the Peace-breakers are cursed: many there be of this sort, but aboue all, they are most notorious, who disturbe the peace of the Land, which by Gods mercy we haue for many yeares enioyed. It may bee thought wee haue none such among vs, but onely traitors, and such as plot with forraine enemies; but the truth is, all those doe disturbe our peace, that walke after their hearts lusts in sin and wickednesse, as idolaters, blasphemers, oppressours, drunkards, &c such like, these are peace-breakers, who cause the Lord to take away the blessing of peace: see *Jerem.* 16. 5. the Lord saith, *Hee hath taken his peace from his people*: the reason is, vers. 12. because *euery one walked after the stubbornnesse of his wicked heart, and would not heare him*: and *Leuit.* 26. 23, 25. *The sword of the enemy is sent of God, to auenge the quarrell of his covenant*. It is then our transgression and rebellion against God, that will bring warre and rebellion into our Land; if this were not, our peace would continue for euer: for <sup>o</sup> *the works of iustice shall be peace, quietnesse, and assurance for euer*. And againe, <sup>p</sup> *in righteousness shalt thou be established, and be farre from oppression*. This therefore should moue all vngodly persons to repent, and to breake off the course of their sinnes; vnlesse they will continue professed enemies to the peace of the state, vnder which they liue.

The second Point, wherein this blessednesse of Peace-makers consists; namely, in that *they shall be called the children of God*: that is, they shall be esteemed and reputed for Gods children in this world, of God himselfe, and all good men; and in the world to come, fully manifested so to be. That this is true happinesse will soone appeare, by the view of the state of euery childe of God; for they are vnited vnto Christ by the spirit of grace, by which they are regenerate, and in Christ they are adopted for sonnes and daughters, and so enioy Gods speciall grace and fauour,

fauour. Now hereupon they are Kings children, hauing God for their Father, who loues them more tenderly, then any earthly Parents can loue their owne children : secondly, they haue Christ for their brother, and so are heires annexed with him, hauing heauen and earth for their possession : *¶ In him they are made Kings and Priests vnto God :* and shall be *iudges of the world at the last day :* yea, they haue the *holy Angels for ministering spirits to attend vpon their persons*, for their defence from the power of the enemy, which farre surpasseth the dignity of any guard of men on earth whatsoeuer : all things worke together for the best vnto them, their crosses and afflictions are no curies, but fatherly trials and chastisements ; yea, their sinnes are turned to their good : to them death is no death, but a sweet sleepe vnto their bodies, and a strait passage for their soules into eternall glorie : yea in the acte of death, they haue the comfort of life in the ioy of the spirit, and the Angels readie, when breath departeth, to carrie their soules to heauen.

¶ Rev. 1. 6.  
¶ 1. Cor. 6. 2.  
¶ Heb. 1. 14.

If this be true happinesse, to be called Gods children, then they that liue after their owne wicked lusts, voyd of all care to keepe a good conscience, are miserable and accursed ; for they are the children of the diuell, seruing him in the workes of sinne, and expressing his image in vngodlinesse and worldly lustes. It stands them therefore in hand, if they haue any care of true happinesse, to labour after regeneration ; whereby, forsaking the lusts and courses of their former ignorance, and embracing and obeying sincerely the word of life, they may become Gods children, and so happie.

The liue.

Secondly, hast thou receiued this grace of Gods spirit, whereby thou art inclined to haue peace with all men, and to seeke for peace between God and thine owne conscience, yea betweene the Lord and others ? then comfort thy selfe, thou art the childe of God, these motions come from grace, flesh and blood brings forth no such fruits : labour therefore to maintaine these good motions, with all other pledges of thine adoption, and so shalt thou growe fully assured of thine own happines. In this age men make much adoe to get good assurance of earthly purchases ; but what madnesse is this, to greatly regard momentanie things, and to haue no care, in comparilon, of our eternall inheritance, which we shall haue assured vnto vs, when wee become the children of God ?

2

Verse 10. *Blessed are they which suffer persecution for righteousness sake for theirs is the kingdome of heauen.*

11. *Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake falsely.*

11. *Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.*

Here Christ propounds his *eight Rule* touching happinesse, which he handles more largely then the former; for hauing laid downe the Rule, vers. 10. he expounds the same in a speciall application of it to his Disciples in the 11. and 12. verses. In the Rule it selfe, note two points; first, the parties blessed: secondly, wherein their blessednesse consists. The parties blessed, are *they which suffer persecution for righteousness sake*. Persecution properly signifieth pursuite, such as one enimie maketh after another; but here the word must be taken generally, for all kind of persecution whatsoeuer. Now because it is a paradoxe, and absurd in humane reason, to thinke him blessed, that for any cause is persecuted; therefore Christ to verifie the truth hereof, repeats the same Rule in the next verse, where also he expounds euery parcell thereof, wherewith I will content my selfe, because Christ is the best interpreter of his owne words.

1.

In the 11. verse therefore Christ sets downe three things, all pertaining to the true exposition of this Rule: First, he explaines more particularly the parties that be blessed, saying to his Disciples, *Blessed are ye*. In the beginning of the Chapter, wee heard, that hee cast his eyes vpon them, and spake vnto them; and now here he doth the like again: & therefore this Rule must not be vnderstood of all men in the world that suffer, but of all Christs true Disciples; and generally it is not true, for the heathen and infidels doe often suffer for good causes, and yet remaine infidels, without the true God, and so are not blessed. Againe, a Christian professor may giue vp his life in a good cause, yet not of loue to God or his truth, but vpon ambition; and so not be blessed: for

a. 1. Cor. 3. 3.

2

*a though I giue my bodie to be burned, yet wanting loue, it profiteth mee nothing.* Secondly, Christ expoundeth particularly, what hee meaneth by persecution, naming three parts thereof; first, *slaundering and railing*, which is the persecution of the tongue: Thus the Iewes persecuted the Apostles, saying, *b they were drunken, or full of sweet wine*: Thus

b Act. 2. 13.

c Act. 26. 24.

*Festus persecuted Paul, making him swaggle, or beside himselfe.* Secondly *persecution*, meaning hereby (as the word doth properly signifie) *pursuite*, such as one enimie maketh after another, when hee seeks to spoile him of his goods, or of his life: secondly, the *bringing a man vnto the Barre*, and there of malice to accuse and arraigne him: thirdly, *euill speaking with lying*, when as men of purpose be without cause maliciously carried thereunto, as when the Iewes called Christ a *Samaritan*, that had a diuell: and said that *he cast out diuels by Belzebub*.

d Ioh. 8. 48.

e Luk. 11. 15.

but the prince of diuels; and thus were the Christians in the Primitive Church persecuted, being maliciously accused for *killing their owne children*, for *worshipping the head of an asse*, for *incest*, and such like. To these three kindes of persecutions, S. Luke Chap. 6. 22. adds a *fourth*; namely, *hatred*: and a *fift*, called *separation*, whereby men were excommunicated, and cast out of the Temple & Synagogues, for Christs sake and his Gospels. These are the feuerall kinds of that persecution, for the enduring whereof, Christ pronounceth men blessed, vers. 10. whereof Hatred is the roote, and the rest are the branches. Thirdly, Christ laies downe the cause, for which, this persecution shall be inflicted; namely, *for my sake*: or as S. Luke saith, *for the sonne of mans sake*; which expoundeth this phrase, *for Righteousnes sake*, v. 10. to wit, for professing, beleeuing, and maintaining the doctrine of the Gospel taught by Christ, touching remission of sinnes, and life euerlasting, to them that beleeeue.

Terrul. apol.  
cap. 7. & 16.

3

*The uses in generall*. We see that Christ vrgeth this Rule of blessedness more largely then the former: this he doth for speciall cause; first, hereby he would teach his Disciples, and vs in them, that it is the will of God, his Church in this world should be vnder the crosse, in such affliction and persecution, as their blood shall be sought, for the maintenance of the faith. And this hee will haue to bee the state of his Church, for speciall causes: First, that the members thereof, by their afflictions, may be acquainted with their owne wants and infirmities, which they would not much regard, if they were freed from the crosse. Secondly, that by affliction they may be kept from many grieuous sinnes, into which they would fall, if they liued in peace. Thirdly, that others seeing the correction of the Church for sinne, might learne thereby to hate and auoide sinne: and lastly, that the Church might glorifie God, in a constant and couragious maintenance of his truth vnto death; for euen in persecution is Gods truth preserved, against the reason of mans wisdom, *patient suffering for the truth*, being *faithfull witness-bearing thereunto*.

Gods church  
must be afflicted.

Secondly, Christ had newly called the Twelue out of all his Disciples, to be Apostles; whereupon they might thinke, that they should be aduanced to some outward honour, ease, and peace: but Christ hereby calles them from that conceit, & puts them in mind of affliction, which should befall them in time to come; that when it came, they might the better indure it. And thus he prepares all churches to suffer afflictions, yea, and we our selues, must hereby learne in time of peace, to prepare our selues against the day of triall, because his will is, *that whosoener would*

Luk. 6. 12.

would



42 *would liue godly in Christ Iesus must suffer affliction.*

Thirdly, hereby Christ intends, to lay a ground of comfort to his disciples in their persecution, by a plaine and full declaration of their happiness that suffer for righteousness sake, in that they haue sure title to the kingdome of heauen; out of which estate no sound comfort can be had. And this same must we lay vp in store, against the time to come: for we liue now in peace by Gods mercie, but we know not how long it will continue; we haue beene threatened, and dangerously assaulted by our enemies many a time, beside the rodde of God shaken with his owne hand against vs; and wee may not thinke our peace will last alwaies, but seeing our sinnes increafe, we may be sure our ioy and peace will one day bee turned into sorrow: and therefore it will be good to haue this Rule engrauen in our hearts, that *they are blessed which suffer for righteousness sake*. If therefore tribulation come for the defence of the Gospel, we must haue recourse to this promise of blessednesse, and that will be our comfort.

The world  
hates Gods  
Church: and  
why?

1

2

Gen. 3.

*More particularly*: In the words of this Rule, *Blessed are they, &c.* Christ would let vs see that deadly hatred which the world beares vnto Gods Church; for so much the word (*persecute*) importeth: The reasons of this hatred may be these; First, the Church of God in the ministerie of the Gospel, seekes the ruine of the diuels kingdome, who is the Prince of the world; the diuell therefore rageth, and inflames the hearts of his instruments, with malice against Gods Church, that they may persecute and quite destroy it, if it were possible. Secondly, Gods Church is a peculiar people seuered from the world in profession, doctrine, and conuersation, and therefore the world hates them, Ioh. 15. 19. And this very point may serue to stay our hearts, when we shall bee persecuted for the profession and embracing of the Gospel of Christ; for the world doth hate Gods Church, and will doe to the end: there must be enmitie betwene the seed of the serpent, and the seede of the woman: *as then he that was borne of the flesh, persecuted him that was borne after the spirit, so is it now.* Gal. 4. 29.

Secondly obserue, that this hatred of the world, is not onely against the members of Gods Church, but euen against Christs holy religion; so Christ saith, *for my sake*: or, *for my Religions sake*. This is to be marked, as a most excellent argument to perswade our consciences, that the Gospel of Christ which we professe, is the true and blessed doctrine of God, because the wicked world doth alwaies hate it; yea, it hateth vs also for the Gospels sake: now if it were a doctrine of men, it would fit their natures well, and they would loue it, for the world doth loue his owne. Ioh. 15. 19.

Third-

Thirdly, if they be blessed that suffer persecution; then how may any man lawfully flie in persecution? *Answer.* A man may flie in persecution with good conscience, these two things obserued: first, that he be not hindered by his particular calling: secondly, that he hath libertie offered by Gods prouidence to escape the hands of his enemies. The intent of this verse, is not to forbid flight, but to comfort such as are in persecution, and cannot escape; for the word signifieth such persecution, as is by pursuite and oppression, which cannot be auoided.

3. Causes about flight in persecution.

Lastly, seeing they are blessed that suffer for righteousness sake, Whether are they alwaies cursed that suffer deservedly for an euill cause, for the contrarie reason is in contraries? *Ans.* They are alwaies accursed, saue in one case; to wit, vnlesse they repent for their vnrighteousnes, for which they are afflicted; but by true repentance they become blessed. The thiefe vpon the crosse had liued in theft, and was therefore attached, condemned, and crucified, and so he suffered for vnrighteousnesse; but yet hee was saued, because hee repented, and belceued in Christ.

It is added, *for righteousness sake*: In this clause we are taught a speciall lesson; namely, that when God shall lay vpon vs any affliction or persecution; as imprisonment, banishment, losse of goods, or of life it selfe; we must alwaies looke that the cause be good, and then suffer willingly. This is a necessarie Rule, for we must suffer affliction either publicly or priuately, if we will liue godly in Christ Iesus. Now it is not the punishment, but the cause that makes a Martyr: and to this purpose Peter saith, *Let none of you suffer as a Murderer, a Thiefe, or a busie-body; but if any man suffer as a Christian, let him not be ashamed, but glorifie God in this behalfe*: and therefore we must be sure the cause be good; yea this we must looke vnto in our particular priuate crosses.

f 1. Pet. 4. 15.

Verse 11, *Blessed are ye when men reuile you, and persecute you, &c.* In handling the former verse, we shewed the meaning of these words, & how they serue to expoid the former Rule. The point here to be obserued is this, That *to reuile and slander*, yea (as Luke saith) *to hate* a man for a good cause, especially for religion, is persecution: which shewes how fearefull the common sinne of the age is, whereby men reuile their brethren, with base and odious tearmes, because they shewe some care to please God, and to adorne their profession by a godly life. But thou art a persecutor whosoever thou art that vnest this, and therefore repent and leaue it, for it is a preparation to a greater sinne in this kinde, and most odious in Gods sight, as the punishment hereof declares,

clares, Gen. 21. 9, 10. with Gal. 4. 29, 30.

S. Luke addes a second word, *And when they separate you*, whereby is meant excommunication out of the Temple and Synagogue; a punishment which Christ foretold should befall his disciples. This censure was put in execution in their Synagogues; for besides the administration of ciuill Iustice, Ecclesiasticall matters were there handled. Now marke what Christ saith, *Though excommunication bee mine owne ordinance; yet blessed are you when men excommunicate you out of the Temple and Synagogues for my names sake*: where hee maketh excommunication a kinde of perfection, when it is denounced against men for righteousness sake.

- 1 Here then we may learne; what to thinke of the *Popes Bulls*, whereby he excommunicates Kings and Queenes, and particular Churches, for denying subiection to his chaire: namely, that they are the diuels instruments, wherewith Gods children are persecuted; and that all such as are thus excommunicated, for defending the truth of the Gospel, are blessed: for excommunication is not the instrument of a curse to them that suffer it for good cause. Secondly, hence we learne, that excommunication abused against Gods word, is no powerfull censure, though in it selfe, beeing vsed according to Gods ordinance, it be a most terrible thunderbolt, excluding a man in part, from the Church, and from the kingdom of heauen: and therefore all Churches must see, that this censure be not abused, for the abusers of it incurre the danger of the curse, and not they against whom it is vniustly pronounced.

Verf. 12. *Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.*

- Here Christ drawes a conclusion from the former Rule; for hauing said in generall, *that they which suffer for righteousness sake are blessed*, v. 10. and applied it in particular to his Disciples, ver. 11. hereupon hee  
 2 *infers, that they must reioyce in affliction, euen then, or as (Luke 8 saith) in that day*: yea, they must *be glad*; which word signifieth exceeding ioy, such as we vse to expresse by outward signes in the body; as skipping and dauncing; such as <sup>b</sup> *Dauid* vsed to testifie his ioy, for the returne of the Arke of God to his citie. This is a most worthy conclusion, often vsed and commended vnto vs in Scripture, Iain. 1. 2. *Brethren, conus it exceeding great ioy, when yee fall into diuers temptations.* Rom. 5. 3. *We reioyce in tribulation, knowing that tribulation bringeth forth patience*: and Act. 5. 41. *The Disciples reioyced, that they were counted worthy to suffer rebuke for the name of Christ.*

2. Sam. 6.  
14. 16.

Here we learne then, that Gods church and people, that suffer in a  
 good

ood cause must reioyce and be glad: This must be remembered, for we  
 aue bene many times in great danger of our enemies for the Gospels  
 sake; and it may please God to leaue vs in their hands, for our manifold  
 sinnes, and great abuse of his heavenly blessings; which if he doe, what  
 must be our behauiour? must we be swallowed yp with sorrow and  
 griefe? no, but humbling our selues for our sinnes, we must remember  
 for what we doe suffer, and reioyce and be glad in that behalfe; for  
 though our outward man perish, yet the inner man shall bee reui-  
 ued.

Now because it is a hard thing to reioyce in grievous afflictions,  
 therefore Christ doth giue two reasons to mooue them hereunto; first,  
 from the Recompence of reward after this life, in these words, *for great  
 is your reward in heauen*. This point I haue handled heretofore, & there-  
 fore I will here onely shewe how the Papists abuse this text, to proue  
 the merits of mans workes of grace; for hence they reason thus, *Where  
 there is a reward, there is merit: But in heauen there is a reward for  
 mans workes of grace; and therefore in this life, there is merit by them*. To  
 this, it is answered diuers waies: I will touch the heads of the princi-  
 pall. First, the word *reward* must not bee vnderstood properly,  
 but figuratiuely; for Christs speech is borrowed from labourers, who  
 after they haue done their worke, doe receiue their wages, which is the  
 reward thereof: euen so, after Christs disciples and seruants haue suffe-  
 red afflictions for the name of Christ, at the end of this life they shall  
 receiue life euerlasting. Secondly, when wee read of wages and reward  
 in Scripture, wee must not dreame of any thing due by right of debt  
 and merit, but conceiue thereby, that which is giuen by promise, and of  
 meere mercie; like as when an earthly Father promisseth to his sonne, to  
 giue him this or that thing, if hee will learne; now the Fathers gift is  
 not merited by the childe, but is freely giuen, the more to incite the  
 childe to learne his booke. Thirdly, if we vnderstand reward properly,  
 then we must referre it, not to our sufferings, but to the sufferings of  
 Christ: for there is no proportion betweene our sufferings, and life e-  
 ternall: *the afflictions of this present life, are not worthy of the glory which  
 shall be shewed vnto vs*, Rom. 8. 18.

The second reason is taken from the example of the auncient Pro-  
 phets; for so persecuted they the Prophets: which were before you. In this  
 Reason, Christ intendeth two things; First, to teach his Disciples and vs,  
 that persecution for good causes, is no newe or strange thing: Second-  
 ly, to comfort his Disciples and seruants in their sufferings; for that  
 thereby, they should bee made conformable to the ancient worthy

Pro-

Renal. v.  
 Rhemish  
 this verse.

1

2

3

Prophets, who were of old renowned among men, and are now glorified of God in heauen. Hereto wee must compare the words of *Luke* spoken to the same purpose: *i for after this manner did the Fathers to the Prophets.* By *Fathers*, we must needs meane the auncient people of the Iewes, for here hee speaketh to his Disciples and others that were Iewes by nation. Now hence obserue a strange point; to wit, that the auncient Prophets, who were most worthy men of God, were persecuted in their time, not so much by souldiers and enemies to religion, as by those that were outwardly members of the Church of God, and professors of religion. This may seeme strange, that men living in Gods Church, should growe to this height of impietie, to become persecutors of Gods Saints: but Saint *Stephen* giueth the reason hereof; namely, their *hard hearts*; whereby they resisted the holy Ghost in the ministration of the word; for which God left them to themselues, so as they ran headlong to this height of impiety, to persecute Gods dearest seruants. The like we may see in these our daies; some that haue bene professors, after long hearing, breake forth into open Atheisme, calling this into question, whether there be a God: and among others, there is also to be scene as vile crueltie and oppression in their particular dealings, and as abominable filthinesse, as is to be found among the heathen, or Idolaters: all which, and many other enormous sinnes proceed from this; that though men professe religion, yet they denie subiection to the Gospel preached, so as it is not in them a Word of power: for which cause, God in his iustice giues them vp to hardnes of heart, to commit sinne without remorse. And therefore if wee would escape the fearefull iudgement of a reprobate sense, let vs labour with feare & trembling, to become obedient to the word which we heare; for if we doe not glorifie God in the meanes wherein he offers grace and mercie, God will bee sure to glorifie himselfe in our deserued confusion.

*k* Act. 7. 51.

*Vers. 13. Ye are the salt of the earth: but if the salt haue lost his savor, &c.*

In this verse and the rest, to the 16. Christ propoundeth the *second branch of his sermon*, touching the office of the Apostles, and in them, of all Ministers; wherein, his intent is to moue them to diligence in preaching the will of God to all people.

The Coherence of this part with the former standeth thus: Christ had shewed before in diuers precepts, that many are blessed, wherupon some might aske, how they should attaine to this happines, and to those graces of the Spirit, which make them fit for that estate?

Christ

Christ here answers, that the preaching of the Gospel is the principall meanes to worke in their hearts those graces, to which true happiness is promised. And because it is an excellent priuiledge to bring men to this estate, therefore he exciteth his disciples to diligence in this Ministerie by two Reasons, drawne from the properties of this worke, & propounded in two similitudes: The first is taken from *salt*, in these words: *ye are the salt of the earth*: & amplified in the words following, to the end of the verse. The second is drawne from *light*, ver. 14. 15.

For the first: *ye are the salt of the earth*: *ye*, that is, you whom I haue called to be Apostles, and set apart for the worke of the Ministry, *are salt*; not properly, but by resemblance; yet not in regard of their persons, but of their ministerie; because hereby they were to season men for God, and to make them sauourie both in heart and life: *Of the earth*; not of Iudea only, but of the whole world, as may appeare by their commission, Math. 28. 19. *Goe therefore and teach all Nations*.

From this description, both Ministers, and people, may learne their dutie. *First for Ministers*: by this title of *salt* heare giuen vnto them, Christ would teach them, first, how they ought to dispence the word of God, both Lawe and Gospell; namely, so as they labour therein to expresse the properties of salt, whereto Christ alludeth in his Title: Ministers must seeke to expresse the properties of salt. Now the properties of salt, applied to rawe flesh, or fresh wounds, are principally three; First, it will bite and fret, being of nature hot and drie: Secondly, it makes meats sauourie vnto our taste: Thirdly, it preserueth meates from putrification, by drawing out of them superfluous moistnesse. The Apostles therefore and other Ministers being salt, must not onely in generall deliuer the word of God vnto the people; but withall applie the same particularly vnto mens hearts & consciences, as salt is applied vnto meat: And that for three endes; first the Law must be applied, to rippe vp mens hearts, to make them see their sinns; it must fret and bite them by the curse thereof, to cause them to renounce themselues, and to crie with the Iewes, <sup>1</sup> *Men and brethren* 1 Act. 3. 37. *what shall we doe?* Secondly, the Gospel must be preached, that men feeling their corruption, like rottennes in their soules, may by the blessing of the spirit be thereby seasoned with grace, and so reconciled vnto God, and made sauourie in his sight. This is the end of the Ministrie, 2. Cor. 5. 20. *We are Embassadors for Christ, as though God did beseech you through vs, we pray you in Christs steed, that you be reconciled vnto God.* Thirdly, both the Law and the Gospel must bee continually dispensed, that thereby sinne and corruption may be daiely mortified and

con-



consumed both in heart and life; euen as superfluous humours are dried vp by salt; And this is the right dispensing of Gods word: for euery discourse vpon a text of Scripture is not preaching, but he that so expoundeth and applyeth the word, that his ministerie may be salt vnto his hearers, he it is that preacheth the word indeede.

Secondly, Christ calling his Disciples salt, teacheth them and all ministers, that they themselues ought first to be seasoned by the word: for how can they fitly season others by applying this salt vnto their consciences, who neuer felt the biting of it vpon their owne? He that is vnseasoned himselfe may speake Gods word, which God may blesse to the good of others: but yet in respect of himselfe, it is a riddle which can not be vnderstood.

1. Cor. 1.  
43.

Thirdly, this Title giueth good direction to euery Minister for his manner of preaching: for if the word of God alone be that sauory salt, wherewith mans heart is seasoned for the Lord, then it ought to be dispensed purely and sincerely, without the mixture of humane inuentions. This was Pauls care, *in my word & my preaching* (saith he) *stood not in the enticing speech of mans wisdom, but in plaine evidence of the spirit and of power, that your faith should not be in the wisdom of men, but in the power of God.* Experience teacheth vs that salt by mixture with other things looseth of his fauour: and so is it with the word: In deede there is a place for Arts and tongues, and humane learning with euery dispenser of the word, wherein he may vse them with great commendation, to witte, in his priuate preparation: but not in the publique dispensation whereby he seasoneth mens hearts vnto God; that the word of God alone must doe, for to it alone belongs the promise of the spirit. *Isay. 59. 21.* And therefore he must vse great discretion in this ministerie, and labour so to speake that the spirit may take delight to accompanie the same.

Fourthly, this Title teacheth all Gods Ministers by patience to possesse their soules, when the wicked doe fret and fume against them for their ministerie; for this is a testimonie that their ministrerie is salt, and bites their corrupt consciences as it ought to doe: therefore they are to goe on with chearefulness, endeavouring more and more to season their hearers herewith.

Secondly, the people of God that heare his word, may learne good instruction from this Title: first, hereby euery one may see what he is by nature, namely, like vnto flesh subiect to corruption, nay, as vnfauior flesh, and stinking carion in the nostrils of God; for els what needed this salt? This therefore must moue vs to lay aside all pride of heart,

lowly

whereby we thinke highly of our selues: yea, we must become base and lowly in our owne eies, in regard of the vnflauourie tast of our naturall corruption, else we shall neuer feeble the seasoning vertue of Gods holy Ministerie.

Secondly, euery one must hereby learne to suffer the word of reproofe, whereby his heart and conscience may be ripped vp, and his sores of sinne discovered: when we haue a cut or a wound in our flesh, we can be content to put salt vpon it, to drie vp the noysome humours, that otherwise would corrupt; now can we endure the smart of salt for the health of our bodies, and shall we not much more suffer the word of God to rip vp our sinnes, and to mortifie the same, for the saluation of our soules?

Thirdly, euery one must giue all diligence to bee seasoned throughout, with this heauenly salt, that the thoughts of his heart, the words of his mouth, and the actions of his life, may be all flauourie and acceptable vnto God in Christ; yea, in his conuersation with men, hee must labour to shewe the power of this seasoning: Coloss. 4. 6. *Let your speech be gracious alwaies and powdered with salt*: that is, seasoned by the word, that it may flauour of grace, to those that heare vs. If we liue vnder the Ministerie of the word, and be not seasoned therewith, our case is dangerous; for therein it is of the nature of salt, which causeth barrennesse, where it seasoneth not: as we may see in the practise of *Abimelech*, who sowed a salt in *Shechem*, to make the ground barren, and the place despised. n Iudg. 9. 15

But if the salt haue lost his flauour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and troden vnder the foote of men. Here Christ amplifieth the former reason, whereby hee moued his Apostles to fidelitie and diligence in their Ministerie, by the danger of the contrarie infidelitie, which is as vnflauourie salt, incurable and vnprofitable, and so subiect to a fearefull curse; and therefore (saith Christ) you had neede to bee faithfull in seasoning the world by your Ministerie. In this amplification we may obserue foure points: First, the ordinarie sinne that doth accompanie the calling of the Ministerie. Secondly, the danger of this sin. Thirdly, the vnprofitableness of such a Ministerie. Fourthly, the iudgement of God due vnto it.

*I. Point.* As other callings haue their seuerall faults, so hath the calling of a Minister, noted in these words; *If the salt haue lost his flauour, &c.* Salt is said to become vnflauourie, when it looseth that vertue and acrimonie which it hath in seasoning that flesh on which it is cast. Now Ministers are as vnflauourie salt, when they become vnprofitable in their

50. Ministerie, and either doe not, or cannot dispense Gods word, for the seasoning of mens soules, that they may be acceptable to God, and reconciled vnto him in Christ. In this calling, there bee especially foure

Foure kinds  
of vsfauourie  
Ministers.

1. *First, the blind watch-men* that haue no knowledge; *and dumb dogges that cannot barked*: that is, such as either cannot, or if they can, will not dispense Gods word, for the saluation of mens soules. Secondly, *Hereticall Teachers*, who preach false and damnable doctrine, such as doth not season, but poison and destroye the soule: such were the false Prophets among the Iewes, who enticed to Idolatrie: Deut. 30. 1, 2. and the false Apostles, and Heretiks in the Primitiue Church, *whose words did fret as a canker, and destroyed the faith of many.* And such are the *Romish teachers* at this day, and the Iesuits and Seminaries among vs, who though they be qualified with many good gifts of learning, yet by mingling the word of God with their owne inuentions, and humane traditions, they rase the foundation, they become vsfauourie salt, and hereticall Teachers. And here by the way, who cannot but wonder, that students in Diuinitie, should so much affect the Postils and Comments of Friers and Popish writers, as they doe? doubtlesse it argueth that the word of God hath not seasoned their hearts; for where such vsfauourie salt hath relish, the wholesome doctrine of Gods word hath neuer seasoned. Thirdly, they are vsfauourie salt, who teach true doctrine, but yet *misapplie* the same. Many such were in the Church of the Iewes in the daies of *Jeremie* and *Ezekiel*, who much complaine, of *sowing pillowes vnder the elbowes of the wicked*, by preaching peace vnto them, when they should haue called to repentance by the discouerie of their sinnes, and the denunciation of Gods iudgements: as also, *for making sad the hearts of those, whom God hath not made sadde*: And such are those at this day, who haue smooth tongues, in respect of sinne, and yet are full of bitter inuectiues against the better sort. By this meanes the word of God looseth his acrimonie and sharpnesse, whereby the wicked should be awaked out of their slumber of securitie, and the godly further seasoned, and made more acceptable vnto God. Fourthly, they are vsfauourie salt, who though they teach the truth, and generally applie it well, doe yet lead vngodly and scandalous liues: for an offensive and vsfauourie conuersation in the Teacher, doth hinder the seasoning vertue of the word of his Ministerie in the hearts of the people; and his doctrine cannot so much edifie, as his course of life destroyeth, because naturall men regard not so much what is said, as what is done. This beeing so, all Gods Ministers, and those also that destinate themselues to this calling, must haue

q Jer. 23.  
16. 17.  
r Ezek. 13.  
16. 19.

haue speciall care, so to bee qualified for this worke, and so to preach the word of God, that it may be sauourie in the hearts and consciences of them that heare it. This is a matter of great importance, as well in respect of the Minister, as of the people; and thus shall it appeare, that they are not onely no vnfaourie salt, but euen such as doe season others.

*II. Point.* The danger of this sinne, in beeing vnfaourie salt (that is vnfaithfull in the Ministerie) is very great, noted in these words; *wherewith shall it be salted?* Some referre this salting to the earth, as if Christ had said, wherewith shall the earth be salted? but it doth more truely belong to the salt it selfe, as Mark. 9. 5. *Salt is good, but if the salt be vnfaourie, wherewith shall it, that is, the salt it selfe, be seasoned?* Again, the interrogation *wherewith*, imports a vehement deniall; as if Christ should say, If salt once loose his naturall proprietie of saltnesse, it can neuer be recouered: now vnfaithfull and vnprofitable Ministers, are vnfaourie salt; and therefore their danger is exceeding great. And yet the comparison must not so be vrged, as thereby to prooue the state of Ministers to be incurable, if they once become vnfaithful: but Christs meaning is, to shewe that vnprofitable Ministers are very hardly, or seldome euer made faourie againe; at least, if formerly they haue beene faithful, & after haue fallen from it. That this is the true meaning, may thus appeare; for notes of negation in Scripture, doe not alwaies import an absolute deniall, but sometime they are put to expresse great difficultie, and to shewe things that seldome come to passe, Matth. 23. *33. O generation of vipers, how should you escape the damnation of hell?* as no, not, neuer, and in-terrogations importing deniall. that is, very hardly: And so where it is said, that *Dauid did not decline from the way of the Lord, saue in the matter of Uriah*: that is, *very seldome*: for he sinned grieuously in *numbring the people*: so Matth. 13. *57. A Prophet is not without honour* (that is, very seldome) *saue in his owne countrie*; for sometime he may be dishonoured else-where: and sometime also, haue honour in his owne countrie: So in this place, this resemblance of incurablenesse in vnfaithfull Ministers, must bee vnderstood, of great hardnesse and difficultie; not of an impossibilitie, as experience also teacheth: for king *Salomon* was a Prophet of God, who by his adulteries and idolatrie, became wonderfull vnfaourie, and yet no doubt, he afterward recouered, and became faourie againe by true repentance, whereupon he penned the booke of Ecclesiastes: so *Peter* by his deniall of Christ, became vnfaourie; but yet by Gods mercie, vpon his repentance, he was seasoned againe.

This then is the danger, that Ministers declining from fidelitie, doe

seldom or hardly recouer: the reason is; First, because they want teachers to instruct them, as they instruct the people: Secondly, the word in them is vnfauourie which should season them, and so there is no other meanes to recouer them ordinarily. Goe through all ages, and obserue the examples of false prophets in the olde Testament, of false Apostles in the newe, and of Arch heretickes in the primitiue Church; and hardly shall you find any that repented: yea, marke such Ministers as in our age incline to poperie, and for the most part they become irreuocable. Hereby then euery Minister is taught to learne and practise Pauls lessons to Timothie, *To take heed vnto himselfe, and vnto learning, continuing therein, fighting a good fight, hauing faith and a good conscience.* These things Paul doth notably vrge in that Epistle, giuing good direction to attaine therevnto: 1. Tim. 4. 13. 14. 16. and 6. 11. 12.

*III. Point.* The vnprofitablenes of vnfaithfull Ministers, expressed in these words; *It is thenceforth good for nothing*: that is, as vnfauourie salt, becoming vnfit to season meate, is good for nothing; (for cast it on the ground, it makes it barren; nay, cast it on the dung-hill, and it hurts that also, which otherwise serues for good vse:) so it is with Ministers that become vnfaithfull, they are of all other most noysome both to the Church and commonwealth; for Gods curse is vpon them, and they are good for no societie. This might be declared by many examples, of such as hauing fallen to Poperie, from our Ministerie, haue after prooued not only deadly enemies to our Church, and to the truth, but the rankest Rebels & Traitors vnto our Prince and State, of all others.

*Question.* Whether may such Ministers as become vnfauourie salt, by making Apostacie from the truth (as if a protestant Minister become a Masse-preist) be restored againe into the Ministerie of Gods Church, vpon their repentance? *Answer.* Some be of minde, that they may not be receiued at all into the Ministerie, after such apostacie: but I finde nothing in the Scripture, which should hinder their restitution, if their conuersion vnto God, and to his truth, may appeare to be true and vnfaigned. It is alleadged, that the *Priests* vnder the Law, falling to Idolatrie, were for euer debarred from the Priests office? *Answer.* That was for special cause; for the Priests were types of Christ, and their outward holinesse shadowed out the perfect integritie and holines of our Saviour Christ; for which cause their was none chosen to the Priests office, who had any blemish in his body. Now by such open Idolatrie, they disabled theselues fro being figures of Christ, & therefore were reiected. Again, we find that inferiour officers were not debarred fro their office

in the Sanctuarie, though they committed idolatrie, as the Priests did. It is said againe, that a Minister must be vnblameable; but a Masse-priest cannot be vnblameable. *Ans.* Without true repentance none is vnblameable; but by true repentance, euen a Masse-priest may become vnblameable. But such as fall away, become vsauourie salt, which cannot be made sauourie againe? *Ans.* By the power of God it may; and so may an vnfaithfull Minister through Gods mercie be renewed by repentance, and become profitable in the Church.

*IV. Point.* The curse and punishment of vsauourie salt: *It is cast out, and troden vnder foote of men:* whereby Christ signifieth, that vnfaithfull and vnprofitable Ministers, shall be condemned both of God and man: *Hol. 4. 6. Because thou hast despised knowledge, therefore also will I despise thee. Mal. 2. 9. Therefore haue I made you to be despised and vile, before all the people; because ye kept not my way, but haue bene partiall in the Lawe.* See the signe of the Lords contempt, in his fearefull iudgements vpon them; as on *Nadab and Abihu*, *Leuit. 10. 1, 2.* *Hophni and Phinehas*, *1. Sam. 2. 34.* And though they may escape his hand in this life, yet will Christ at his conning, *cut them off, and giue them their portion with Hypocrites, where is nothing but weeping and gnashing of teeth.* u March. 24. 43, 47, 50.

The consideration whereof, must mooue all Ministers to beware of vnfaithfulnesse in their calling, lest the curse of vsauourie salt light vpon them. The Carpenters who builded *Noahs* Arke, were themselves drowned in the Flood; because neither *Noahs* preaching, nor their owne working did mooue them to repentance: And the like iudgement will befall vnfaithfull Ministers; though they haue the name of such as should season others, yet because of their vnfaithfulnesse, they become vsauourie; God himselfe at length will cast them out, and tread them vnder foote. If this were laid to heart, as it ought to be, it would driue many from their idlenesse, vanitie, and couetousnes, whereby they become vsauourie vnto God.

*Verse 14. Ye are the light of the world: a Citie that is set on a hill cannot be hidde.*

*15. Neither doe men light a candle, and put it vnder a bushell, but on a candlesticke; and it giueth light to all that are in the house.*

*16. Let your light so shine before men, &c.*

Here Christ laieth down the second reason, to induce his disciples, & in them all Ministers, to preach the word of God faithfully; as if he should say; By calling you are the light of the world, and your



condition is such, that all your sayings and doings are open to the eyes of men : therefore bee carefull that yee glorifie God therein. The first part of this reason, is in these words; *ye are the light of the world*: the second is expressed by two comparisons, in the wordes following; *A citie that is set on a hill, &c.* the conclusion in the sixteenth verse.

For the first part : *ye are the light of the world*. If Ministers be lights, why saith the Scripture, that *Iohn Baptist was not the light of the world?* Ioh. 1. 8. *Answ.* There be two kinds of lights, Originall, and Deriued : *Originall* is that, which is the cause of all light; and so *Christ alone is the light of the world*: and in this sense doth the Scripture denie *Iohn Baptist to be that light*. *Deriued light*, is that which shineth forth, but yet is receiued from another; and so *Iohn Baptist was a burning and a shining lampe*: so were the Apostles lights, *for God that caused the light to shine out of darkenesse, shined into their hearts, to inable them to giue the light of knowledge in the face of Iesus Christ*. And so must these words be vnderstood, that whereas the world naturally sits in darkenes, and in the shadow of death, the Apostles by the light of their ministrie were to shine vnto them.

x Ioh. 5. 35.

y 2. Cor. 4. 6.

The vse: First, this title of *light* giuen to Ministers, sheweth the right vse of the Ministerie of the word. The whole world lieth in darknesse, that is, in ignorance vnder sinne, and so subiect to damnation by nature; now God hath ordained the Ministerie of the word to bee a light, whereby this ignorance may bee expelled, and they brought to the knowledge of their finnes, and of the way that leadeth vnto life: *Act. 26. 18. Paul must preach, that both Jewes and Gentiles may come from darkenes vnto light.*

Secondly, by this Title, Christ sheweth how his word is to be handled; namely, so as it may be a light vnto mens minds and consciences, to make them see their finnes, and their great miserie thereby; then, to let them see the remedie from that miserie, which is Iesus Christ: and lastly, to shewe them that strait way of obedience in all good duties to God and man, which God requireth in the life of a Christian. Men may make long discourses vpon a text of Scripture; but that onely is true preaching, which giues this light of knowledge to the minde and conscience, which leadeth men to God.

Againe, the hearers of the word must be admonished of their duties from this title; First, if Ministers be lights in regard of their Ministerie, then euery hearer must so apply his heart vnto the preaching of the word, that it may enlighten his conscience with the knowledge of his finnes,

sinnes, and of his miserie by reason of them; as also, with the true knowledge of Christ, and of the will of God, which may guide him in obedience: otherwise, this holy ordinance, turneth to his deeper condemnation.

Secondly, euery hearer must learne *Pauls* lesson, *Ephes. 5. 8. Ye were once darknesse, but now ye are light in the Lord, walke as children of the light*: that is, looke what the word teacheth, which is this light, that doe: When the time is darke, wherein we walke, we vse torches and candles, that so we may see the right path; behold, the world is darknesse, we therefore must labour to haue the word of God to be a light vnto our feete, in all the steps of our callings wherein we liue; *for hee that walketh in the darke, knoweth not whither hee goeth*, *Iohn, 12. 35.*

Lastly, there be many that liue in ignorance, as blind, as though they had neuer heard of Christ; and though they heare the word preached, yet still they remaine in darknesse: but they must knowe, that their case is fearefull, for the Ministerie of the word is *light*: they therefore, hauing the benefit thereof, ought to be children of the light: and because they are not enlightened, vndoubtedly a most fearefull iudgement of God is vpon them; for marke what *Paul* saith, *2 If our Gospel be hid, 2 1 Cor. 4. it is hid to those that perish, in whom, the god of this world hath blinded the eyes of their minde*: and therefore, such persons must labour to knowe and practise the speciall grounds and duties of true religion, that so in conscience they may be truly assured, that the word of God is become their light.

The second part of this reason, is this; *Your condition is such, in regard of your calling, that all your sayings and doings are seene of men*: &c it is exprest by two similitudes: First, of a *citie set on a hill, which cannot be hid*: Secondly, of a *candle put on a candlestick*, *ver. 15.* And thus it dependeth on the former part: Whereas Christ had called his Disciples the *light of the world*, they might take it for a matter of some outward renowne: Christ therefore tels them, that his intent herein, is not to giue them titles of praise, but to make them acquainted with their hard condition, in which they were like to bee, by reason of their great and waightie calling; wherein they should become spectacles to all the world: for thus he saith, *A Citie that is set on a hill, cannot be hid, but all that passe by may see it*: and a *Candle lighted and set on a candlestick, giueth light to all that are in the house*; euen so, you mine Apostles, by reason of your publike calling, shall haue all your sayings and doings manifest to the eyes of the whole world.

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Because both these similitudes serue to expresse the same thing, therefore the points of instruction, which specially concerne Gods ministers, shall bee propounded from the ioynt scope of them both. First, whereas the conditiō of Gods ministers is such, to haue their whole conuersation open & manifest to the eies of the world; therefore they especially, aboue all others, (though it concerne euery man in his place) must haue care that their liues & conuersatiōs, both for sayings & doings, be holy & blameles: for their place is such, that by their well doing, they win many vnto the Lord; but by their bad conuersation, they carry many a soule with them to destruction. 2. Hereby they must learne, not to thinke it strange, if they lie open to manifold reproaches, and abuses, more then any other sort of men: for they, of all other, lie most open to the world; & if their conuersation bee godly, it is the more distastfull to the world: as *Cain hated Abel for his good works*, 1. Ioh. 3. 12. 3. Hence it appeareth, that men in this calling, cannot without great sinne, hide the gifts and talents which God hath giuen them; for they are as lighted candles, which must not be put vnder a bushell. Sundrie men haue heretofore offended this way, as those in the Primitiue Church, who beeing godly men, and well qualified for the Ministerie, did yet withdraw themselves from publike societies, to liue in solitary places; for by their gifts they were excellent lights, and therefore they ought to haue shined forth to others. And at this day, they offend this way, that will not abase themselves in their Ministerie, to speake plainly, to the meancapacitie of the simple: yea, they also put the light vnder a bushell, who beeing fit for this Ministerie, doe spend their daies wholly in the Vniuersities, except it bee that they want a calling into the Church, and haue a lawefull calling for their staie in the Vniuersities: and though men haue not such meanes of calling forth, as were to be wished, yet they that liue in Schooles of Learning, ought to shew themselves willing to become lights abroad in the Church; saying with the Prophet *Isaie*, when his lippes were touched with a cole from the Altar, *Here am I, Lord, send me*. In a word, all persons in this calling, that any way hide their gifts, are here blamed; for they are lights which should not be hidde.

a. I say, 6. 8.

Rhemists on  
this place.

b. 1. Kin. 9. 10

From these comparisōs, wherein Christ sets out the open state of his Apostles to the viewe of the world, the Papiists do gather, that the Church of God cannot be hid, and therefore *visibilitie* must needs be the note of a true Church. But we must knowe, that Gods Church may sometime lie hid, in regard of the word, and the Ministerie thereof; as it did in the daies of *Elias*, and in the time when Poperie spread it selfe

selfe ouer these Westerne parts. Neither doth this place make ought against vs, for Christ here speakes of his Apostles, and of their ministerie properly, which could not be hid; and not of euery ordinarie Minister, who are not lights of all the world, as the Apostles were, but onely in their particular standing. Secondly, the Ministerie is a light, yet not alwaies shining to the whole world; and therefore it is added in the second similitude, that it *gineeth light to them that are in the house*: that is, in the Church of God. And so in the darkenesse of Poperie, the Ministerie of the Gospel was hidde from the world, and yet it gaue some light to the hidden Church, the house of God, to shew them their calling, and the meanes of saluation.

Now, as these similitudes concerne the Ministers, so they may well be enlarged to euery Christian in his place: for in this regard the Minister is a patterne to his people, and many times in Scripture others besides the Ministers are called lights, 2. Sam. 21. 17. *David is called the light of Israel*; not onely for the comfort of his Regiment, but also as he was a King, by his vpright life he gaue light to the people, whereof he was gouernour: And so answerably, all Superiours in their places must be lights; the publike magistrate, to the common wealth; the master, to his seruants; parents, to their children; and euery Christian, to his brother: Philip, 2. 9. *Shine as lights in the world, in the midst of a naughty and crooked nation*. This therefore is our dutie, if we be Christians; as we must labour to get the knowledge of Gods will into our hearts, so must we cause the power thereof to shine forth in the example of a good life, whereby others may be directed in the darkenesse of this world. But alas, herein the case of many is lamentable, who thorough ignorance and disobedience, be yet in darkenesse; these must be taken out of their places, as darke candles, and troden vnder foote, and so cast into eternall darkenesse; where they shall flame in woe for euermore.

Vers. 16. *Let your lights so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

This is the conclusion of this reason; where, by *shining*, is meant ministeriall teaching, whereby they make knowne Gods will vnto his people: wherewith, he also requireth answerable practise in a godly life: as if he should say, Seeing by your calling you are so conspicuous to the world, therefore looke to the euidence of your Ministerie, and to the holinesse of your liues, that so the people may not onely heare your doctrine, but also see your good workes, and thereby be moued to follow the same, and so to glorifie God in heauen.

A most

2. parts of a  
Ministers  
office.

A most worthy conclusion, wherein obserue two points touching the ministrie of the word: First, in what manner Ministers must teach the word: Secondly, the ende of all teaching. For the first: Gods word must first be preached, that men may heare it: secondly, therewith must goe an vnblameable conuersation, bringing forth good workes, that men therein may see the will of God. Here then are two parts of a ministers office, *Doctrine*, and *good life*; and they must goe together in him that is a good Minister. Hee that teacheth to write, will first giue rules of writing to his schollers, and then set them copies to followe; and so doth euery master in his Art: there is no learning of any thing, vnlesse examples goe with rules. Againe, God will haue men to learne his will two waies; by Hearing, and Seeing: the Minister therefore, that is to teach Gods will, must not onely by doctrine instruct the eare, but by a godly life exemplifie his doctrine vnto the eie: 1. Tim. 4. 12. *Be vnto them that beleue, an example in word, and in conuersation.*

vfe.

e Rom. 15. 30  
2. Cor. 1. 11.  
Eph. 6. 19.  
Colof. 4. 3.  
2. Thes. 3. 1.  
d Zak. 3. 1.  
c 1. Th. 2. 18.

In regard of this double charge, that lies on euery Minister, the people for their parts, must remember, in all their prayers to craue of God, that the Ministers may be enabled to teach Gods wil, both in doctrine and life. The Apostle *Paul* doth sundrie times require the Churches to whom he writ, to pray for him in regard of his Ministterie. Now if so worthy an Apostle had need to bee praied for, much more hath euery ordinarie Minister in Gods Church. And great reason it should be so, for the diuell stands at Iehoshuahs right hand to resist him: he hindred *Paul* from coming to the *Thessalonians*. Though he maligne euery beleuer, yet he aimes especially at the Minister, that he may cause him to faile, if not in teaching, yet at least, in the exemplifying of his doctrine, by a sincere and godly conuersation.

Of good  
workes.

Now, because Christ requires of euery Minister, besides teaching, the euidence of good workes in a godly life; therefore here I will handle this point of good workes: and first shewe what a good worke is: secondly, the differences of good workes: and then obserue the necessitie, the dignitie, and vse of good workes.

A good  
worke de-  
scribed.

*I. Point.* A good worke, is a worke commanded of God, and done by a man regenerate in faith, for the glorie of God in mans good. First (I say) it is a worke commanded of God, for Gods will is goodnesse it selfe, and the Rule of all goodnesse in the creature; and euery good thing is therefore good, because it is answerable to the will of God: no worke therefore can be good, vnlesse it be appointed, ordained, and commanded of God: men indeed may inuent and doe many good workes, but they shall haue no goodnesse in them, vnlesse they doe accord with Gods will.

wil. Again, good works must be done *in obedience to God*: now, vnlesse God appoint them, the doing of them cannot be any obedience to his will. Thirdly, *will-worship*, whereby men thrust vpon God their owne inuentions for his seruice, is euery where <sup>f</sup> condemned: and of like nature be all those actions, wherein men of themselves doe fasten goodness, without the will and appointment of God. This point must bee remembred, because the Church of Rome doth teach the contrarie; That a man may doe good workes, not required or appointed by God: but the former Reasons shew this to be false; and the arguments which they bring for their opinion, are nothing but abuse of Scripture, as in these few may plainly appeare.

First, they say, the *Iewes* had *free-will offerings*, which were not commanded in the word, and yet were acceptable vnto God; and so do many now adaias many good workes acceptable to God, though not commanded. *Ans.* Their free-will offerings were ordained of God, and therefore were acceptable: they were onely free, in regard in the time of offering them; but for the manner how, and the places where they must be offered, both these were appointed of God.

Againe, they say, *Phinees* <sup>h</sup> slew *Zimri* and *Cosbie* with Gods approbation, though hee was no Magistrate: and therefore workes not commanded of God, may be acceptable vnto him. *Ans.* Though *Phinees* had not any outward commandement, yet he had that which was answerable thereto; to wit, an extraordinary instinct by the spirit, whereby he was carried to doe that fact; which was as much, as if God had giuen him an expresse commandement. And so we may say of the Ministerie of sundry auncient Prophets, who by extraordinarie instinct were mouued thereunto: and vpon this ground did *Elijah* slay *Baals* <sup>i</sup> Prophets.

Thirdly, *Maries fact* (say they) in <sup>k</sup> pouring a boxe of costly ointment on the head of our Saviour *Christ*, was a good worke; and yet there was no commandment for it in Gods word. *Answer.* *Maries fact* was a worke of confession, whereby she testified her faith in *Christ*, and so was generally commanded, though not in particular. Againe, she was carried thereto by a speciall instinct of the spirit, for <sup>l</sup> she did it to *burie* him, (as *Christ* himselfe testifieth) because his buriall was so speedy after his death, in regard of the approaching of the sabboth, that they could not embalme him, as the manner of the Iewes was; now euery instinct of Gods spirit in the conscience of the doer, hath the force of a particular commandement.

Fourthly, the spirit of God (say they) mouues euery man to any good



60 good worke that is to be done; and therefore men need not a particular commandement for euery worke; for those that are carried by the spirit, cannot but doe well: *Answer.* True it is, the spirit mooueth men to good works freely, but yet this motion of the spirit, is in and by the word of God; and at this day, those instincts which are besides the word, are mens owne fancies, or illusions of the diuell. Many other reasons they alleadge to this purpose, for the Iustifying their vowes of Chastitie, of regular obedience, pilgrimages, trentals, and such like; but they are like to these, and notwithstanding them all, the truth is this; that for substance, a good worke is such a one, as is ordayned, appointed, & commanded by God. And here by the way, we may obserue, that they are farre deceiued, who so much commend the times of Poperie for good workes; for the truth is, that all their oblations to Images, to Monasteries, and to Churches, for Masses, Pardons, and such like, were no good workes, but onely in their owne opinion; for God commanded them not: Now it is the Lords reuealed will, that must giue the goodnes to mans worke: Mich. 6. 8. *he hath shewed thee O man, what is good, and what the Lord requireth of thee.*

Next I adde: *Done of a regenerate person.* The Author of a good worke, is not euery one in the world, but that man or woman that is a member of Christ, borne a new by the holy Ghost: so Christ here saith, *Let your light &c.* restraining his speech to the persons of his disciples. True it is, that among Turkes and Infidels, many a ciuill man will doe workes of mercie, of ciuill iustice, and liberalitie, and will abstaine from outward sinnes, and liue orderly; now these, and such like, though in themselues they be good workes, so farre forth as they are required by the law of nature, or commaunded by Gods word; yet in an infidel, or an vnregenerate person, they are sins: for first, they proceed from an heart which is corrupt with originall sinne, and with vnbeleefe (for the *heart* is the fountaine of all actions) and also they are practised by the members of the bodie, which are weapons of vnrighteousnesse; and therefore must needs be like vnto water springing from a corrupt fountaine, and running through a filthy channell. Secondly, these workes are not done for Gods glorie, and the good of men. Thirdly, they are not done in obedience to God, according to the Rule of goodnesse, the will and word of God, and therefore cannot be good workes. And this must teach euery one that would doe good, to labour for regeneration by the holy Ghost, that so his person may be good, & then shall his workes of obedience be good in Gods sight; for such as the tree is, such will be the fruit: *An euill tree cannot bring forth good fruit,*

*fruite, nor a good tree euill fruite*: Matth. 7. 18. Wee must therefore labour to be engrafted into Christ, for without him, we can doe no good thing; but being partakers of his grace, we shall *abound with the fruits of righteousness, which are by Iesui Christ, vnto the praise and glorie of God*. Phil. 1. 11.

Thirdly, I adde; that *good workes must be done in faith*: for faith is the cause of euery good worke, and without faith it is impossible to do any good worke. Now, in the doing of a good worke, there is a twofold faith required: First, a *generall faith*, whereby a man is perswaded that God requires of him, the doing of that worke which he takes in hand: as when a man giueth almes, hee must be perswaded it is Gods will he should giue almes; and so for other good workes: for *whatsoever is not of faith, is sinne*: that is, whatsoever proceedeth not from this perswasion in the conscience, that it is Gods will that such a thing should be done, or should not be done, is sinne; for he that doubteth of the thing he doth, sinneth therein, though the thing done be good in it selfe. Secondly, herein is required *iustifying faith*, whereby a man is perswaded in his conscience, of his owne reconciliation with God in Christ: of this it is said, Heb. 11. 6. *Without faith it is impossible to please God*. This Iustifying faith hath a double vse in the causing of a good worke: First, it giues the beginning to a good worke; for by iustifying faith, Christ with his merits is apprehended, and applied to the person of the worker, and hee thereby is vnited to Christ, who renueth the minde, will, and affections of the worker, from whence the worke proceedeth; and so it is as pure water, comming from a clenfed fountaine. Secondly, faith couereth the wants that be in good workes, (for the best worke done by man in this life, hath it wants:) now faith apprehendeth Christ and his merits, and applieth the same vnto the worker, whereby his person is accepted, and the imperfection of his worke couered in the sight of God; and this must prouoke vs to labour for faith.

Lastly, I adde; the ende of a good worke; namely, *Gods glory in mans good*. The honour of God, must bee the principall ende of euery good worke: now Gods honour stands in reuerence, obedience, and thankfulness; so that when we doe any good worke, we must doe it in reuerence vnto God, in obedience vnto his commandements, and in token of our thankfulness vnto him, for his manifold mercies. The good of man must herein also be respected; the Apostle saith, *The Law is fulfilled in one word, thou shalt loue thy neighbour as thy selfe*: how can this be, seeing to loue the Lord our God is the great commandement of

62

of the Law? It must therefore thus be understood; that the lawe of God must be practised in the loue of our neighbour, and not apart by it selfe. Againe, the ende of a mans life, and of all his actions, is to serue God, in seruing of man, and by seruing of man, to serue God; as when we pray (which is a good worke) we must not onely respect our selues, but pray for others; as for the Church of God, and for our brethren, as well as for our selues: yea, and for our enemies. So we must heare the word, and receiue the Sacraments, that thereby we may be better able to further our brethren in the way of saluation: this our Sauour doth here expresse, saying, (*that they may see your good workes, and glorifie your father in heauen:*) as if he should say, Glorifie you God, and also cause others to doe the same.

The vsc.

First, here we may see what to iudge of the workes done by Papiſts: It is commonly thought that they abound with good workes, but it is not so; their best workes are sinnes before God, for they faile principally in the maine ende of well-doing, which is to glorifie God, in the good of men: for a Papiſt doing a good worke, according to the Rules of their religion, doth it to *satisfie* Gods iustice, for the temporall punishment of his sinnes, and to *merit* heauen by it; and so erreth quite from the right end of a good worke, respecting therein, his own good, and nothing at all the good of others.

Tollet. in-  
struſt. sacer.  
lib. 6. cap. 21.

Secondly, hereby wee may see, for our selues, how farre wee come short in our good workes, for commonly wee faile in the maine ende thereof: men spend their daies and strength in labour and toile, but all is for themselves, for their owne pleasure, their owne profit and preferment, without respect to the good of their brethren: now all such actions wherein men seeke themselves only, and not Gods glorie in the good of others, be sinnefull in the doer, though otherwise good in themselves. And therefore we must learne, in all our actions, to aime at the glorie of God, in the good of men.

Two sorts of  
good works.

1

*II. Point.* Thus we see what a good worke is: now follow the differences of good workes. Good workes be of two sorts: First, those which God in his word hath directly commanded, as parts of his worshipping; such are praier, thankſ-giuing, receiuing the Sacraments, hearing the word, and releueing the poore; and these are the more principall kinds of good workes. The second sort, are actions indifferent, sanctified by the word and praier, and done to Gods glorie; as to eate, to drinke, and such like; for howsoeuer in themselves they bee neither good nor euill, being things neither commanded, nor forbidden; and therefore in respect of the things themselves, may with good consci-  
ence

2

ence be either vsed, or refused: yet because God hath commanded the manner how they must be vsed; namely, by beeing sanctified by the word of God, and praier; and the ende thereof, to wit, Gods glorie; therefore when they are so vsed, they become good workes.

Vpon this difference of good workes, obserue the largenesse thereof, how farre they extend. There be three estates ordained of God, the Church, the Common wealth, and the Familie; and for the preservation of them, there be sundrie callings required; some whereof, are prescribed of God, and others left to bee appointed by men; as all trades, and such like: now not onely the callings appointed by God, and the duties thereof, are good workes; but euen all inferiour callings, appointed by men, for the good of these three estates; and the duties thereof, bee they neuer so base, if they bee sanctified by praier, and done to Gods glorie, are good workes. *Example.* A man is called to be a shepheard, and doth willingly accept thereof; now, though the calling be but base and meane, yet the workes thereof beeing done in obedience to God, for the good of his Master, are good workes; yea, as good in their kind, as the best workes of the highest callings: and the same may be said of all lawfull callings, and the workes thereof, bee they neuer so base; for God iudgeth not the goodnesse of the worke, by the excellencie of the matter whereabout it is occupied, but by the heart of the doer. This point must be learned, for the Papists conceit doth sticke fast in mens hearts, That there are no good workes, but the building of Churches, and Hospitals, the mending of high waies, giuing of large almes, &c. but we must learne, that euery action of a mans lawfull calling, done in obedience to God, for the good of men, is a good worke before God: and therefore we must so walke euery one of vs in our callings, that the duties thereof may be acceptable to God. Again, this will hence follow, that in these our daies, we may as wel abound in such workes as be good indeed, as the Papists did in their superstitious. Thus much of the differences of good workes.

III. Point. Now more particularly, in the text are further set down three points touching good workes: the *Necessitie*, the *Dignitie*, and the *Use* of good workes. The *necessitie* of them appeareth by Christs commanding of them, saying, *Let your light so shine, &c.* for hereby hee bindeth all Christians, after the example of his Disciples, to walke in good workes. If it be said, that Christ hath freed vs from the law, and therefore we are not bound to doe good workes? I answer, Christ hath freed vs from the lawe, in regard of the curse and rigour thereof; but not as it is a rule of Christian obedience.

1  
Necessitie of  
good workes.

Quest.

*Quest.* How farre forth are good workes necessarie to saluation, or to vs that do them? *Ans.* There be three opinions touching the necessitie of good workes: First, of the Papists, who hold them necessarie, as causes of our saluation and iustification; but this we haue confuted heretofore. Secondly, of some Protestants, who hold them necessarie, though not as principall causes, (for they say, we are only iustified and saued by Christ) yet as conseruant causes of our saluation: but the truth is, they are no causes of saluation, neither efficient, principall, nor conseruant; nor yet materiall, formall, or finall, as hath else-where bene shewed. The third opinion is the truth, that good workes are necessarie, not as causes of saluation, or iustification; but as inseparable consequents of sauing faith in Christ, whereby we are iustified and saued; or as a way is necessarie to the going to a place. The *dignity* of good workes is expressed in this, that they are called *good*: now they are *good* only in part, not perfectly, as I shew thus: Such as the tree is, such is the friute; but euery one regenerate is *partly spirit*, and *partly flesh*: that is, in part regenerate, and in part naturall and corrupt: this is true of his minde, will, and affections, which are the fountaine of all his actions; and therefore the workes that proceed thence must needs bee answerable; that is, in part corrupt, as they come from nature; and yet good in part, as they come from grace.

2. The digni-  
tie of good  
workes.

*Quest.* But how can God approoue of them, if they be euill? *Ans.* We must consider good workes two waies: First, in themselves, as they are compared with the law, and the rigour thereof, and so they are sins, because they answer not to that perfection, which the law requireth: for there bee two degrees of sinnes; *Rebellions*, which are actions flatly against the lawe: and *Defects*, when a man doth those things that the lawe commandeth, but yet faileth in the manner of doing, and so are mans very best workes sinnes. Secondly, consider good workes, as done by a person regenerate, and reconciled to God in Christ, and so God accepts of them; for in Christ he wants thereof are couered. But here wee must take heed of the Romish doctrine, which teacheth that good workes are so farre forth good, that there is no sinne in them: their reasons are many to prooue this point, but they haue bene heretofore confuted: First, they say, good workes haue God for their Author, and therefore are perfectly good? *Ans.* This were true, if he alone were the author of them; but man is another author thereof, from whom they take their imperfection. They say againe, that here they are called good, but if they had any sinne in them, they should be called euill; for euery sinne is perfectly euill? *Ans.*

Bellar. de  
Iustif. l. 4. c.  
25. 27.

Where

Where sinne is vnremitted, it is perfectly euill; but when it is pardoned in our Sauour Christ, it is as though it were not. Thirdly, they obiekt, that if good workes be sinnefull, then they must not bee done; and hereupon they say, that by our doctrine men are bound to abstaine from all good workes. *Answer.* That which is euill must not be done, so farre forth as it is euill: now good workes are not simply and absolutely euill; they are good in themselves, and in vs in part, comming from grace: and therefore they must be done, because God requires them at our hands; and for the imperfection of them, wee must pray for pardon in our Sauour Christ. And here by the way, we may iustly taxe the prowd doctrine of the Papists, who teach, that men may bee iustified by good workes; when as the best workes of any man, in this life, are tainted with sinne, and are farre vnanswerable to that perfection, which the law requireth: wee must be of a farre other minde; namely, that for our best workes, God may iustly condemne vs; because wee haue not done them as we ought: therefore Christ bids vs say of our selues; that *when we haue done all that we can, we are vnprofitable seruants.*

The use of good workes is here set downe by our Sauour Christ, *to glorifie God:* this is not the whole ende of good workes; and therefore I will propound the same more fully, out of other places of Scripture; for Christ here onely propoundeth that ende of good workes, which concerned his intended purpose.

The use and ende of good workes is three-fold; either concerning God, our selues, or our brethren. As good workes concerne God, they haue three vses: First, they serue as meanes whereby wee giue vnto God testimonie of our homage, and obedience vnto his commaundements; for by creation, preservation, and redemption, he is our Lord and our God, and so prescribeth lawes for vs to keepe: in which regard, wee owe homage vnto him; which, that wee may shewe forth and testifie, wee must walke in good workes, as hee in his word hath commaunded vs. Secondly, they serue to bee tokens of our thankfulness vnto God; for our creation, redemption, and manifold preservations, both in soule and bodie. Thankfulness indeede, is shewed in word; but yet true thankfulness stands in obedience: and our obedience is shewed by doing good workes. And therefore the Apostle Paul exhorts vs, *to giue up our bodies, as holy and acceptable sacrifices vnto God, Rom. 12. 1.* Thirdly, they serue to make vs followers of God: we are commaunded *to be holy, as he is holy, 1. Pet. 1. 15.* and to put in practise the duties of loue one towards

The use of  
good works.

Three fold.  
1. Concerning God.

1

2

3



66 another, *as the Lord loved vs*: and therefore we must walke in the duties of the Morall law, that therein we may imitate God: 1. Ioh. 3. 3. *He which hath this hope purgeth himselfe, as he is pure.*

2. Concerning our selues.

I

f Lam. 2. 21.

Secondly, the vse of good workes in regard of our selues, is fourfold especially: First, they serue to bee outward testimonies of the truth of our faith and profession; proouing that the grace of our hearts is not in hypocrisie, but in truth and sinceritie. And for this cause, *Abraham is said to haue bene iustified by workes*; because his workes did testifie that his faith was true and sincere: for where the fire of grace is, there it cannot but burne; and where the water of life is, it cannot but flowe and send out the streames thereof, in good workes.

2

t 1. Pet. 2. 5, 6

Secondly, they serue to be signes and pledges of our election, iustification, sanctification, and of our future glorification: as wee knowe a tree to liue, by the fruit and budde which it bringeth forth; so by keeping a continuall course in good workes, a man is knowne to bee in Christ, and to haue true title to all his benefites: and therefore when the Apostle willeth men, to *give all diligence to make their calling and election sure*, he propoundeth certaine vertues, wherein they ought to walke, as beeing the most euident tokens of election, that we haue in this life.

3

u Psal. 78. 72.

Thirdly, they serue to make vs answerable to our holy calling: for euery one that professeth the Gospel, is called to be a member of Christ, and a new creature, whose dutie is to bring forth good workes, Eph. 4. 1, 2. *Walke worthy of the vocation whereunto you are called, with all humbleness of minde, meeknesse, &c.* and Ephes. 2. 10. *Ye are the workmanship of God, created in Christ Iesus, vnto good workes, which God hath ordained that wee should walke in them.* Now this is a most excellent thing, for a man to bee answerable to his calling: When *Dauid* was a shepheard, hee kept his fathers sheepe, and liued as a shepheard; but when he was called to be a King, *hee behaued himselfe like a King, u governing Gods people*: and so euery Christian ought to doe; beeing a new creature, he must walke as Gods childe, and testifie his vocation by shewing forth the vertues of him that hath called him, 1. Pet. 2. 9.

4

\* Rom. 3. 16. workes, eschewes the paths of wickednesse, wherein \* *Gods iudgements* light;

light; and holdes the waies of righteousness, wherein Gods blessings are scattered, Prou. 3. 17.

Thirdly, the ende of good workes, in regard of our brethren, is principally this; that by our example in well doing, wee may winne some vnto God, and keepe others in the obedience of the truth, and preuent offences, whereby many are drawne backe. The contagion of a badde example, especially in men of superiour place, is such, that it wil not onely cast their owne soules to hell, but also draw many with them. When *Ieroboam* the King sinned, *hee caused Israel to sinne*: 1. Kings 15. 34. And therefore wee must carefully looke to all our waies, in regard of others, and so liue according to Christs commandement in this place, that others seeing our good workes, may bee wonne to the truth, and so glorifie God which is in heauen. And thus wee see the endes of good workes.

Now considering good workes be of such excellent vse, we are hereby admonished to exercise our selues therein, with all diligence; for hereby we benefit our brethren, wee helpe our selues, and we glorifie God: neither must any mans pouertie hinder him from this durie, for not onely almes deedes, and large gifts to Churches, and high waies, are good workes; but also the speciall duties of euery mans lawfull calling, done in faith, to the glorie of God, and the good of men, bee the calling neuer so base: by the doing whereof, in faith and obedience, he may get sure testimonie of his election. This exhortation is most needfull, for so soone as men haue occasion to commit any sinne, then they shake off the yoke of all obedience, as there were no way of good workes to be walked in. The Papists indeed make the merit of iustification, and life euerlasting, the ende of good workes; but that hath bin sufficiently confuted heretofore.

Hitherto wee haue spoken of the first point in this conclusion, touching the manner of teaching.

The second point herein contained, is the end of all teaching; namely, to turne men vnto God, and thereby to bring them to glorifie God. *That men may see your good workes, and glorifie your Father which is in heauen*: that is, so teach, that men may see your good workes, and be wonne thereby to the faith, & so glorifie God. Our Sauour Christ his Commission giuen to his Disciples before his ascension, bids them, *Go, make all nations my Disciples*: and *Paul* saith, that *hee became* Mat. 28. 19 *all things to all men, that by all meanes hee might* 1. Cor. 9. 23 *not onely instruct, but* *save some.*

Hereby then all Ministers, and all those that set themselves a-

68 part for this calling, must learne to propound this vnto themselves, as the maine ende of all their studies and labours; namely, to turne men vnto God, that beeing conuerted they may glorifie God. Againe, the same ende of the Ministerie admonisheth all hearers so to yeelde themselves obedient to the Ministerie of the word, that it may take place in their hearts, to turne them vnto God, that after their conuersion they may glorifie God. This the people ought the rather to yeeld vnto, because it is the maine comfort that the Minister hath of all his labours, to see his hearers conuerted, and so inabled to glorifie God. And to mooue them hereunto, they are further to knowe, that if they heare, and be not thereby conuerted, that so they may praise and glorifie God, by their obedience; then this Ministerie will bee a Bill of Inditeiment against them, for their deeper condemnation at the last daie. See Matthew, 11. 21. 24.

Verse 17. *Thinke not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them.*

The third  
part of  
Christs sermon.

In this verse, and the rest which follow, to the ende of this Chapter, is contained the *Third part of Christs Sermon*; wherein hee goes about to restore the Morall law to his true sence and meaning, which was much corrupted by the Iewish teachers. And to the ende the same might bee the better accepted, hee makes way thereto by a notable Preface, verse 17, 18, 19, 20. Wherein hee seekes, as well to procure and to remooue the false opinion which the Iewes had conceived of him, in respect of the Law; as also to procure all reuerence and loyaltie to bee shewed therevnto: For the Iewish teachers seeing our Sauour Christ condemne and neglect the traditions of the Elders, and not so much to respect the ceremonies of the Law; as they thought hee should, did thereupon iudge him to bee a deceiver, and one that went about to ouerturne the whole law of Moses. This opinion Christ confuteth by three arguments: First, from the ende of his coming, in this verse: The second, from the nature of the law, in the 18. verse; whereupon he infers two notable conclusions, to procure reuerence therevnto, verse 19. And thirdly, from the scope of his Ministerie, verse 20.

The law in  
generall.

For the first: The Exposition. *Thinke not that I am come, &c.* This coming of Christ, must bee vnderstood of the manifestation of the godhead in our nature: for otherwise, his godhead being euery where, cannot be said to come properly; and as for his manhood, it had not bene in heauen. *To destroy the Law: The Law in generall, is that part*

of

of Gods word, which commaunds things iust, honest, and godly; and  
 beeing thus conceiued, it is threefold; Ceremoniall, Iudiciall, and Mo-  
 rall. The *Ceremoniall law*, is that part of Gods word, which prescribed 69  
 to the Iewes, ceremonies, rites, and orders, to be performed in the wor-  
 shippe of God: this law is laid downe in the bookes of *Moses*, espe-  
 cially in *Leuiticus*. The *Iudiciall law*, is that part of Gods word, which Ceremoniall.  
 prescribed ordinances for the gouernment of the Iewes common  
 wealth, and the ciuill punishment of offendours: The *Ceremoniall*  
*lawe* concerned the Iewes onely: the Iudiciall lawe did indeede  
 principally concerne them; but yet so farre forth as it tendeth to  
 the establishing of the Morall law, hauing in it common equitie, it con-  
 cerneth all people, in all times and places. What the *Morall lawe* is, I Iudiciall.  
 will describe in three points: First, It is that part of Gods word, con-  
 cerning righteousness and godlinesse, which was written in *Adams*  
 minde by the gift of creation; and the remnants of it be in euery man  
 by the light of nature: in regard whereof, it bindes all men. Second-  
 ly, it commaundeth perfect obedience, both inward, in thought and af-  
 fection; and outward, in speech and action. Thirdly, it bindeth to the  
 curse and punishment, euery one that faileth in the least dutie there-  
 of, though but once, and that in thought onely: *Galatians 3. 10. Curs-*  
*ed is euery one that continueth not in all things that are written in the*  
*law, to doe them.* The summe of the Morall law is propounded in the  
*Decalogue* or *tene Commandements*, which many can repeat, but fewe  
 doe vnderstand.

That wee may further conceiue aright the Morall lawe, wee must Difference  
 make a difference betweene it and the Gospel: for the Gospel is that betweene the  
 part of the word which promisseth righteousness and life euerlasting to Law and the  
 all that beleue in Christ: the difference betweene them stands espe- Gospel.  
 cially in fise things.

First, the Law is naturall, and was in mans nature before the fall; but 1  
 the Gospel is spirituall, reuealed after the fall, in the couenant of  
 grace.

Secondly, the Law sets forth Gods iustice, in rigour, without mercy; 2  
 but the Gospel sets out iustice and mercie, vnited in Christ.

Thirdly, the Law requireth a perfect righteousness within vs; but 3  
 the Gospel reuealeth our acceptance with God, by imputed righte-  
 nesse.

Fourthly, the Law threatneth iudgement without mercy, and there- 4  
 fore is called *a the ministerie of condemnation, and of death*; but the 2. Cor. 3.  
 Gospel shewes mercie to mans sinne, in and by Christ, if we repent and 7. 2.

70 beleeue. Lastly, the law promifeth life to the worker and doer of it;  
 5 *b Doe this, and thou shalt live* : but the Gospel offereth faluation to  
 b Rom. 10. 5. him *that worketh not*, *c but beleeueth in him that iustifieth the vngodly* :  
 c Rom. 4. 5. not confidering faith, as a worke, but as an instrument apprehending  
 Chrift, by whom we are made righteous.

Totent. Aug.  
 gust. Confef.  
 lib. 3. cap. 6.. The Church of Rome in a manner confound the Law, and the Go-  
 spell, fauing that the Gospel, which is the new Law, reuealeth Chrift  
 more clearly then *Moses* Law did, which they call the old Law. But  
 this is a wicked opinion, which ouerturnes all religion, beeing the  
 cause of many grosse points in poperie, which could not stand, if they  
 would acknowledge a true distinction betweene the Law and the Go-  
 spell. They say for their defence, that the precepts of both, are the same  
 for substance; that both require righteousness, both promise life, and  
 threaten death; both commaund faith, repentance, and obedience; and  
 therefore they are the same. *Answer.* First, the laws and precepts of  
 Bellar. de  
 iustif. l. 4. c. 3. the Law and Gospel are not the same; for *Adam* in his innocencie  
 knew the Law, but hee knew nothing then of beleeuing in Chrift :  
 and though both require righteousness, promise life, and threaten  
 death, yet the manner is farre different, as before was noted : So like-  
 wise they differ in the commaunding of faith; for the Gospel com-  
 mandeth faith, not as a worke done, as the Law doth; but as an instru-  
 ment laying hold on Chrift. Again, the Law commaundes faith ge-  
 nerally; as to beleeue in God, and to beleeue his word to be true : but  
 besides this, the Gospel requires a particular faith in Chrift the Redeem-  
 er, whom the Law neuer knewe. Thirdly, the Law commaundeth not  
 repentance, for the knowledge of the Law was in *Adams* heart, when  
 hee needed no repentance : true repentance therefore is a sauing  
 grace, wrought and commanded onely by the Gospel. And fourthly,  
 for obedience, though it bee commaunded both by the Law and the  
 Gospel, yet not in the same manner : The Law commaundeth obedi-  
 ence euery way perfect, both in parts, and in degrees, and alloweth  
 none other : but the Gospel commaundeth, and in Chrift approoueth  
 imperfect obedience; that is, an indeauour in all things, to obey and  
 please God, if it be without hypocrisie. Again, the Law commaundeth  
 obedience, as a worke to bee done, for the obtaining of saluation : but  
 the Gospel requires obedience, onely to testifie our faith and thank-  
 fulnesse vnto God. The Church of Rome therefore erreth grossly, in co-  
 founding the Law and the Gospel, which indeed are farre differing; &  
 so we must beleeue, if we would come into, & hold the right way that  
 leadeth vnto life.

I  
 Law & Go-  
 spel differ in  
 precepts.

2

3

4

Now whereas Christ saith, *Thinke not that I came to destroy the Law; by Law* he meaneth principally the *Morall law*, and in the second place, *the Ceremoniall law* also: Next obserue the opposition that Christ maketh betweene the Law and the Prophets; thereby signifying vnto vs, that by *the Law*, hee meaneth that part of Gods word, concerning Righteousnesse, and Iustice, which *Moses* penned by Gods commaundement: and by the *Prophets*, hee meaneth that part of Gods word, which is contained in the writings of all the Prophets in the old Testament, after *Moses*; which bookes of the Prophets, contained in them either an interpretation of *Moses Lawe*, or predictions of the state of the Church in the newe Testament. Again, by *destroying the Law*, we must not vnderstand a breach of the Law, such as is made by mans sin; but such a dissolution, as taketh from it all vertue and power, whereby it is a Law: and so to *destroy the Prophets*, is to put an ende vnto them, so as they should nothing auaille, either to the interpretation of the Law, or to the foretelling of the state of Gods Church vnder the Gospel. *But so fulfill them.* Christ fulfilleth the Law three waies; by his *doctrine*, in his *person*, and in *men*. By his *doctrine* he fulfilleth the Law two waies; both by restoring vnto it his proper meaning and true vse, as we shall see afterward, where he correcteth the corrupt interpretations thereof, by the Pharises; as also, by reuealing the right way, whereby the Law may be fulfilled. Secondly, in his *person* he fulfilleth the Law two waies; First, by becoming accursed to the Lawe, in suffering death vpon the crosse for vs. Secondly, by performing perfect obedience vnto the Law, doing all that the Law required, for the loue of God, or of his neighbour; in which respect he was said, *4 so haue bene vnder the Law.* Thirdly, Christ fulfilled the Law in *men*; Men bee of two sorts, Elect, and Reprobates: In the *Elect* he fulfilleth the Lawe two waies; First, by creating faith in their hearts, whereby they laie hold on Christ, who for them fulfilled it: Secondly, by giuing them his owne spirit, which maketh them indeauour to fulfill the Law; which in Christ is accepted for perfect obedience in this life, and in the life to come is perfect indeede. In *unbeleeuers* Christ fulfilleth the Law, when he executeth the curse of the Law vpon them; for that is a part of the Law, and the execution and enduring of the curse, is a fulfilling of the Lawe. And thus doth Christ fulfill the Law; so that the meaning of the words is this: Whereas you thinke that I came to destroy the Law and the Prophets, by making them of none effect, you are deceiued; nay, on the other side, know that the ende of my manifestation in the flesh, was to fulfill the law, both in my doctrine and person; and also,

Christ fulfill-  
eth the law  
3. waies.

1

2

4 Gal. 4. 4.

3



in the persons of men both good and badde.

The Vse.

In this Apologie of Christ, for his behaviour towards the Law; observe, what malice some of the Jewes, especially the Scribes and Pharisees, bare vnto him: for Christ was the Author of the Law, and yet they maliciously suspect and charge him with the abrogation thereof; so as he is faine to cleare himselfe in this behalfe.

The like hath bene the malice of wicked men in all ages, against the deereſt ſeruants of God; Act. 6. 14. *Stephen* is accused to *ſpeake blaſphemous words againſt the Law*: Act. 21. 28. *Paul* is charged with the ſame crime, And ſuch is the malice of the Papiſts, againſt all Euangelicall reformed Churches; becauſe wee denie Iuſtification by workes, therefore they condemne vs for enemies to good workes: and in many other points, they faſten vpon vs notes of reproach, for holding the truth. Yea, among our ſelues, the like malice doth appeare in thoſe that brand their brethren with odious names, becauſe they ſhew forth more care then others, of their dutie to God: but let all Gods children beware of this Phariſaical praſtiſe.

Vſe 2.

Again, obſerue the Titles, vnder which he comprehendeth the whole Scriptures of the olde Teſtament; *The Law and the Prophets*: Luke 16. 31. they are called *Moses and the Prophets*. Luke 24. 27. *Chriſt beganne at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures*: there *Moses* and the *Prophets* containe all the Scriptures of the old Teſtament.

A propertie  
of the old  
Teſtament.

Here then we may note a propertie of the bookes of the olde Teſtament; namely, that euery one of them was written either by *Moses*, or ſome other of the Prophets. And by this wee may knowe the Canonically bookes of the olde Teſtament, and diſtinguiſh them from the bookes called Apocrypha: for the Apocrypha bookes were not penned by any of the Prophets, who ſpake and writ in the Hebrew tongue, the native language of the Jewes; but by ſome other in the Greeke tongue, which was not the language of the olde Prophets. Theſe bookes may bee regarded in ſundrie reſpects, as containing many worthe Rules touching manners; in which regard, wee may preferre them before other writings of men, ſo farre forth as they are conſonant with the Scripture: and ſo the Church of God hath of long time reuerenced them; but yet they are no part of the Law, nor of the Prophets. And therefore the Church of Rome doth notably wrong and abuſe the world, in ſtiling theſe Apocryphall bookes, for Canonically Scripture.

Council. Trid.  
ſeſſ. 4 ſeſſ. 1.

Thirdly, Chriſt in this his Apologie, ſheweth a ſweet conſent betweene

tweene the Law and the Gospel : They are not contrarie one to the other; for Christ, who is the substance of the Gospel, came to fulfill the Lawe; and therefore Paul saith, that by *a faith wee establish the Lawe*: and Hebrewes 9. 19, 20. &c. *When Moses had given the Lawe unto the people, hee offered sacrifices, and sprinkled the blood thereof upon the booke, and upon the people*, which was a type of the shedding of Christs blood, as it is *there expounded*: which did notably signifye this consent betweene the Law and the Gospel, in so much, as without Christ, the Law could not stand.

Now this consent betweene them standeth herein; The Law requireth perfect obedience, and threateneth death to the least breach thereof, not propounding any way for the fulfilling thereof, out of our selues; but the Gospel directeth vs to Christ, who as our suretie hath fulfilled the Lawe for vs: for which cause, Christ is called, *the ende of the Lawe for righteousness to every one that beleueneth*. And through Christ it is, that *the righteousness of the Law is fulfilled in vs, which walke not after the flesh, but after the spirit*.

Verse 18. *For truly I say vnto you, till heauen and earth perish, one iot or one tittle of the Law shall not escape, till all things bee fulfilled.*

Here our Sauour Christ propoundeth the second argument, for the clearing of himselfe from their false imputation of destroying the Lawe, and it is drawne from the nature of the Law, which is immutable.

The Exposition. *For*: This sheweth the dependance of this verse vpon the former. *Truly I say vnto you*: This is a forme of speech which our Sauour vsed, when he would solemnely auouch any waigh-tie truth; and, propounding this in his owne name; herein he sheweth himselfe to bee the Doctour of his Church, whome we must heare in all things, for hee speaketh as one that cannot lie. The thing hee saith is this; *Till heauen and earth perish, one iotte or tittle of the Lawe shall not passe*. In which wordes he setteth downe the stabilitie and the vnechaungeablenesse of the Lawe; and that hee might fully expresse his minde, hee borroweth a phrase from the Hebrew Alphabet, wherein *Iod* is the least letter: *One iot*; signifying, that not so much, as this little letter *Iod*, shall passe out of the Lawe.

Again, by *Tittle* some thinke is meant the Hebrew vowels; but properly it signifieth *a line bent crooked, or the toppe of an horne*; so that here it properly signifieth the bending or bowing that is in the top of

some

73  
Consent of  
Law and  
Gospel.  
c Rom. 3. 31.

f ver. 23, 24.

Rom. 10. 8.

Rom. 8. 4.

again.

some Hebrew letters; insinuating, that not so much as the least part of a letter in the Law should passe away. Now these things must not be taken properly, for it hath beene, and may be, that in the Hebrew copies of the old Testament, some letters should bee changed, as may appeare by the diuers readings in sundrie copies; for that may be without the losse of any sentence: but Christs meaning is this; That not the least parcell or sentence in the Law shall passe away; making parts in the Law, to be as titles in the Alphabet. *Till heauen and earth perish*: that is, *neuer*; so much this phrase insinuateth: for though heauen and earth shall be changed in regard of their qualities, yet the substance of them shall neuer passe to nothing: and in this sense is the word *Till* vsed else-where, 1. Sam. 15. 35. *Samuell came no more to see Saul, till the day of his death*: that is, *neuer*. *Till all things be fulfilled*: that is, till every thing commanded in the Law bee done, so as it shall no more vrge a man to any obedience: which shall neuer bee, for it must eternally bee fulfilled: so that this phrase hath the like sense with the former; importing thus much, *euener for euener and euener*: so that this is the meaning of this verse; That the Law of God is vnnchangeable, not onely in the whole, but for euery part thereof; and the fulfilling thereof shall neuer haue an ende. Christs reason then stands thus; *If the Lawe bee immutable, and for obseruation eternall, then I came not to destroy it: but the Lawe is immutable and eternall; and therefore I came not to destroy it.*

Gods law is  
perpetuall.

H: b. 7. 13.

First here obserue, that the *Law of God is made perpetuall and vnnchangeable*: If any man aske how this can be, seeing the Apostle saith, *The Lawe is changed?* Answer. The Law is threefold; *Ceremoniall, Iudiciall, and Morall*, as hath beene said: now that place is principally to be vnderstood of the *Ceremoniall law*, which indeede is abrogated, in regard of the obseruation of it in Gods worship; but in the scope and substance of it, which is Christ crucified, with his benefits, whom it shadowed out, it remaineth still, and is now more plaine then euer it was. As for the *Iudiciall law*, though it be abrogated vnto vs, so farre forth as it was peculiar to the Iewes; yet, as it agrees with common equitie, and serues directly to establish the precepts of the Morall lawe, it is perpetuall. If it be said, that Christ changed the Morall law, in changing the Sabbath day, from the seauenth day to the eight: I answer, Christ did so indeed by his Apostles, but that is no change of the substance, but of the ceremonie of the Sabbath: for the substance of that law is, the inioyning of a seauenth daies rest vnto the Lord. Now though the seauenth day from the creation be not kept, yet a seauenth

See Treas-  
ure of Cōse.  
cap. 2. sect. 5.

Of the change  
of the Sab-  
both day.

daie

day is kept still. If it be further said, that the Law it selfe is abrogated; for that euery one that breaketh the Lawe is not accursed, according to the sentence thereof, Deut. 27. 26. *Answer.* Wee must knowe that the Law is but one part of Gods word, and the Gospel another, reuealing another part of Gods will, besides that which the Lawe made knowne; for it addes a qualification to the Law, moderating the rigour thereof, after this manner: *Hee is accursed* (saith the Law) *that faileth in any commandment, except* (saith the Gospel) *he bee reconciled againe in Christ, and in him haue the pardon of his transgressions.* And yet the Morall law remains for euer a rule of obedience to euery Child of God, though he be not bound to bring the same obedience for his iustification before God.

Again, this proprietie of the Law, in beeing vnnchangeable, and for euer to be kept, sheweth, *that no creature may dispense with the Law of God.* Mens lawes may be abrogated and changed, but Gods Law euen in the least parts thereof, must stand for euer, till it be accomplished to the full: but if it might be dispensed with, then not onely *iors* and *ritles* thereof, but whole lawes might bee abrogated. This shewes the blasphemous impietie of the Popes of Rome, who in their *1* Canons be authorized to dispense with the lawes of God: yea, in the last *m* Council of Trent, hee is priuiledged to dispense with some of the lawes of Consanguinitie, against nature, flatly forbidden in the *m* word of God; which is most horrible rebellion, and a great disgrace vnto God.

Thirdly, from this proprietie of the Law, we may obserue, that it is not likely that any whole booke of Canonickall Scripture is lost; for not one sentence of the Law shall passe till all be fulfilled; much lesse then can whole bookes perish. Sundrie men do thinke that whole bookes be loste; but that opinion cals into question the fidelitie of the Church, and Gods own prouidence, in preferuing his word: neither can it stand wel with this text, that saith, *no ritle thereof shal faile.* Those that seeme to be lost, were either humane writings, as bookes of lawes and Chronicles, such as our books of statutes or Chronicles be; or books of philosophie, such as Salomon writ: or else some of them are in the Canonickall Scripture; for the bookes of Samuel and the Kings, were written by diuers Prophets: and therefore we may more safely hold, that no part of holy Scripture is lost, neither shall euer faile. For howsoeuer after the last iudgement the vse of the word written shall cease, yet the substance thereof shall remaine in mens hearts, and be kept for euer.

Fourthly, this immutabilitie of the Law, contains a matter of great terrour & woe vnto al impenitent sinners; for howsoeuer they may flatter

No creature  
may dispense  
with Gods  
lawe.

1. In Gregorian. de cōcess. prob. cap. proposuit, in Glos. Papa dispensat contra nouum & verum Testamentum. m. Sess. 24. Can. 5. m. Leuit. 18. No booke of Scripture is lost.

A terror to  
the wicked,  
monning to  
repentance.  
• Pro. 11. 4.

ter themselves with a presumption of Gods mercie, yet the curse of Law which is against them, shall stand for euer: and therefore while they goe on in sinne, they haue iust cause to howle and cry; for Gods iustice in that his Law is inuiolable: neither will *gold or silver pacifie Gods wrath*; for though a man by his power and wealth were able to ouerturne heauen and earth, yet that would not helpe him: though heauen and earth be brought to nothing, yet every part of Gods Law must stand for euer, and be fulfilled. And therefore whosoever doe lie in any sinne, must in time repent, humble themselves, forsake their sins, and betake themselves vnto Christ, that he may fulfill the Law for them; or else the curse thereof shall certainly be fulfilled in them, and they shall there lie howling vnder it eternally, where is nothing but weeping and gnashing of teeth.

A comfort to  
the godly.

Fifely, this immutabilitie of the Law, and so proportionably of every part of Gods word, as it proueth the Scriptures to be the word of God, so it is a most excellent ground of comfort for all Gods seruants to stablish their hearts in the assurance of all his promises. A Christian heart is subiect to receiue many doubtinges of the truth of Gods promises, especially in the time of triall and temptation; but this must be remembred for euer, that the whole word of God is immutable; though mans promises may faile and their lawes be abrogated, yet no ior or part of Gods word shall passe vnfulfilled: and therefore they must constantly waite for the accomplishment thereof, for in due time it shall be fulfilled.

A ground of  
patience.

¶ Act 14. 22.

Sixtly, we are hereby taught to put on patience in afflictions; for they come by the speciall appointment of our God, who saith in his word, *That through many afflictions we must enter into the kingdome of heauen*: now every part of Gods word must be accomplished; and therefore Christ bade *Peter to put up his sword*, when he would haue rescued his apprehension; for (saith he) *I could pray to my Father, and hee would send more then twelue legions of Angels to helpe me; but how then should the Scriptures be fulfilled, which say, It must be so?* Matth. 26. 52, 53, 54.

The integri-  
tie of the  
Law.

Seauenthly, our Saujour Christ in this propertie of immutabilitie, giueth vnto the whole Law, and vnto every sillable and letter thereof, his proper force, vertue, and sense; so as there is nothing in it, not so much as one letter vaine or idle: for every commandement reueales the perfect iustice of God; and every letter serues to expresse the same comandement. And herein the Law of God differeth from mens lawes; for in them bee many vaine and idle words, yea oftentimes whole

whole sentences; but in the law of God it is not so: Prou. 8. 8. *All the words of my mouth are righteous; there is no lewdnesse nor forwardnesse in them: yea, the Law of the Lord is perfect, his statutes are right, and his iudgements true and righteous altogether.* Now the consideration of this integritie and perfection of the law, and word of God, must moue vs to studie the Scriptures with great diligence; so saith our Sauour Christ: *Search the Scriptures:* that is, shake and sift them (as the word signifieth) search narrowly, till the true force and meaning of euery sentence, yea of euery word and sillable; nay, of euery letter and iote therein, bee knowne and vnderstood; conserue place with place, the scope of one place with another, things going before with things that come after; yea, compare word with word, letter with letter, and search it thoroughly. This manner of studying the Scripture is most necessarie, as beeing the thing; indeede, which preserueth and vpholdeth the Church of God, and the puritie of religion; for about foure or fife hundred yeares agoe, men left off to studie the Bible, after this sort, and betooke themselves to the writings of men, occupying their wits wholly in vaine quiddities in Philosophie; and in hid mysteries of Diuinitie: by which meanes it came to passe, that Poperie and Apostacie from the truth, spread it selfe ouer the world, for many hundred yeares together. Afterward, God of his meeke mercie, put into the hearts of some men, to bee carefull searchers in the word of God, by which meanes the truth appeared, as light out of darkenesse. Thus God stirred up *Luther*; about the yeares of our Lord 1517. who by diligent search in the Scripture, and especially by serious meditation, with prayer, vpon these words of the Apostle, Roman. 3. 21. *That now by the Gospel, without the Law, the Iustice of God is made manifest:* did finde that by the perfect obedience of Christ, our iustification was wrought; and thereupon began to maintaine and profess Iustification before God to be free, through and by faith in Christ onely, without helpe from the works of the law, against the doctrine of the Church of Rome; and so by further diligence and industrie in the Scripture, the truth of God shone forth more and more. Let all men, but especially Students in diuinitie, consider this effect, of searching out the Scriptures, as a spurre to diligence, in this behalfe. By this means also, errors and heresies are auoyded and suppressed, so the will of God is plainly reuealed. And here by the way, we may see how profitable and necessarie the gift of Interpretation is; it is a most excellent gift of the spirit, pertaining to the Ministerie; and therefore most commendable & necessarie is the vse thereof in Schooles of Learning.

q Ps. 119. 7. 8.  
Diligent studie of the Scripture.

r Ioh. 5. 39.

The meanes of Luthers conuersion.



Magistrates  
must be keep-  
ers of the  
Law.

f Deut. 17.  
18, 19.

What it is to  
keep the law

Eightly, this immutabilitie ascribed to Gods law, that every part thereof shall be accomplished to the full, teacheth all Princes and Magistrates, not onely to be keepers of *Moses* law in their owne persons; but also within their rule and dominions, to doe their best indeauour, that the same bee fulfilled and kept by others. For this cause did the Lord command, that the *Prince of his people should haue the Law written before him in a booke, to read vpon continually, that hee may learne to feare God, and to keepe all the words of the Law to doe them*: and that which is there enioyned vnto Princes, belongeth also vnto all Magistrates, Masters, and Parents; within their places and charges, they must be carefull to see the whole law of God practised, and obeyed, both in their owne persons, and of those that are vnder them.

Lastly, by this immutabilitie ascribed to the Law, wee may learne, what it is to fulfill the law; namely, to keepe and obserue to the full, euery particular thing which the law commaunds vs: and vpon this wee may ground two conclusions against the Papists; First, that no man can come to life euerlasting by his owne righteousness and obedience; for hee that would come to heauen by his owne righteousness, must be able to fulfill the whole law perfectly, in euery respect: but since *Adams* fall, no man could keepe the lawe in all things, sauing our Saviour Christ, both God and man. Secondly, that our fulfilling of the law, must be in the obedience of Christ, for he onely was answerable to the whole law in all things; and therefore if we would come to heauen, we must not come in our owne righteousness, but in his; as *Paul* wisheth to be found of God, Phil. 3. 8, 9.

Verse 19. *Who soener therefore shall breake one of these least commandments, and teach men so, he shall bee called least in the kingdome of heauen; but who soener shall obserue and teach them, the same shall bee called great in the kingdome of heauen.*

Our Saviour Christ hauing plainly propounded in his Apologie for himselfe, the stabilitie and eternitie of the whole law; doth here lay downe two notable conclusions, for the vpholding thereof: 1. *Because the Law is immutable and eternal, therefore he that breakech one of the least of the commandments, and teacheth men so, shall be called least in the kingdome of heauen.* 2. *Because the Law is eternal; therefore he that keepes the commandments, and teacheth men so, shall be called great in the kingdome of heauen.*

For the first, by *least commandments*, he meaneth the precepts of the Morall lawe, though in the former verse, by *(Law)* he vnderstood the

the whole law in three parts; Iudiciall, Morall, and Ceremoniall: And he calleth them *little*, not simply in regard of themselves, as though they were so indeede; for in it selfe euery commaundement of God is great and waightie: but hee speaketh according to the opinion of the Iewes, for the Scribes and Pharises had ordained certaine rites and ceremonies, according to the tradition of their Fathers; the obseruation whereof, they made a greater matter of conscience, then the keeping of some of Gods commaundements: and so esteemed them little. Againe, saying *these least commaundements*, hee pointeth out what particular commaundements of the Morall law, the Iewes esteemed lesse then the traditions of men; namely, those which afterward he expoundeth in this Chapter, touching *Murder, Adulterie, Swearing*; and the rest: for they esteemed not all the commaundements of the law lesse then their traditions. *Shall be called least in the kingdome of heauen*: Here Christ sets downe the punishment of a false Prophet, which breakes Gods commaundements, & teacheth men so; to wit, his base esteeme in the Church of God; for the kingdome of God is two-fold, the kindome of grace, and the kingdome of glorie: The kingdome of grace, is the societie and companie of Gods faithfull seruantes here on earth: The kingdome of glorie, is the blessed estate of all the Saints in heauen. Now here by kingdome of heauen, he meaneth the kingdome of grace, which is the militant Church on earth: and so Iohn Baptist calleth it, Math. 3. 2. *Repent and amend, for the kingdome of heauen is at hand*: that is, the Church of the old Testament is now abolished; and the Church of the new Testament is ready to take place by Christs coming: and therefore repent and amend: and Math. 11. 12. *from the time of Iohn hitherto, the kingdome of heauen suffereth violence*. So then the meaning of this first conclusion is this, Whosoever breaketh one of these least commaundements of the Morall law (which afterward I shall expound) and teacheth men so to doe, he shall be condemned, and not counted worthie to bee a member of the Church of God in the new Testament.

How some commaundements are little.

Punishment of a false Prophet.

The meaning.

In this conclusion; in the practise of the Iewes, Christ setteth forth two notable corruptions of an hollow heart, towards God: The first, to set little by the commaundements of God, esteeming no more of them, nay lesse, then of mens lawes and traditions: but Saint *Iames* saith, *he that breaketh one commaundement*, bee it neuer so little, *is guiltie of all*, though hee make shewe of keeping all: so likewise, hee that maketh light and base account of one commaundement, condemneth all; though he seeme to honour the rest neuer so much. Though *Herod* heard *Iohn* glad-

The corruptions of hypocrites respecting Gods word.  
1 Iam. 2. 10.

So gladly, and obeyed his doctrine in many things, and so seemed to make some account of some commandements; yet because he would needs liue in incest, against the seaueth commandement, he did in effect contemne and breake them all: so at this day, there are many who profess religion, and giue testimonie thereof, by hearing the word, and receiuing the sacraments; and hereupon they would be counted louers of Gods lawe: yet in the course of their liues, and in their particular callings, they will not sticke to oppresse the poore, and to deale vniustly for their aduantage; to prophane the Sabbath for a little profit or pleasure, and to swear, and curse, when they are a little prouoked. Now howsoeuer such persons may make a glorious shew of profession outwardly, yet by these and such like particular actions, they shew plainly that they haue but Pharisaicall hearts, which indeed make little or no account of Gods commandements. Let vs therefore euery one looke into our waies, and search in our owne hearts, whether this corruption be in vs, or no: and if it be, let vs repent and forsake it, and labour to become like *Dauid*, *a who had respect vnto all Gods commandements*: and so shall we not be despised in the Church of God.

a. Corruptio

The second corruption of an hollow heart, noted likewise of Christ, in these Iewes, is to place the ceremonies, rites, and traditions of men, about the commandements of the Morall law: Herewith he doth expressly charge the Iewish teachers, Math. 15. 3. *Why doe ye transgresse the commandements of God, by your traditions?* And this is also the practise of the Church of Rome at this day, they account *eating flesh in Lent, and on their fasting daies, a deadly sinne*: & yet they will dispense with treasons, & murders, of Christian Princes: they allow of Stues, they permit and pardon Sodomie; and yet utterly forbid marriage in some estate, which the holy Ghost *calleth honourable among all men*. In these and many moe, they preferre their owne traditions before the most holy commandements of God: yea, many ignorant persons among vs, are tainted with this corruption; for be not some feast daies, appointed by the Church, as Christs natiuitie, all Saints, and such like, obserued by them with greater conscience and reuerence, then the Lords owne Sabbath? Though the memorie of Christs natiuitie may be celebrated; yet the Lords day should haue the speciall honour. Now for the reforming of this corruption, we must labour to haue the same minde that was in *Dauid*, who grew into admiration with Gods commandements, and thereupon invred himselfe to the obseruation of them. We must therefore labour to haue an high estimation of the

A ground of  
obedience.

lawes of God, and this will be a notable meanes to drawe vs to a reue-

rend

x Toller.  
Summa Cal.  
Conse. l. 6.  
cap. 3.  
v Lib. de iu-  
sta abdicat.  
Hear.  
x Pope Six-  
tus 4.  
a Calixt. 1.  
apud grat.  
dist. 17. Can.  
Presbyt.  
Rhen. 1. Tim.  
3. sect. 5.  
b Heb. 13. 4.

Psal. 119.

rend feare and obedience towards to the same: one cause why men do not so highly aduance the law of God; as they ought; is because they doe not sufficiently waigh the dignitie thereof. In euery commandement therefore, we must first deeply consider the waight thereof; then labour to vnderstand it aright: thirdly, learne to admire the wisdome and iustice of God therein: and lastly, endeauour to yeeld loyaltie and obedience thereunto.

Secondly, in this Rule our Sauour Christ puts a difference between a false Prophet, and a true: The false Prophet breakes the commandements of God in his owne person, and also by his doctrine teacheth others to doe the like: But the true Prophet and seruant of God, in the Ministerie, endeauoureth the aduancement of Gods glorie, as well by integritie of life, as by soundnesse of doctrine.

Thirdly, in the punishment of a false Prophet here set downe, wee haue good direction for our iudgement, touching the present Church of Rome; namely, that shee is not worthe to be esteemed a part of Christs Church on earth, by the sentence of our Sauour Christ; because shee breakes Gods commandements, and teacheth men so: for where-as the second commandement forbiddeth the worshipping of Images, yea and the making of Images to resemble God; the Church of Rome doth not onely allow the contrarie, against this commandement; but teacheth others so to doe: saying, that it is lawfull to resemble the Father, the Sonne, and the holy Ghost in Images, either painted or carued, and to worshippe them therein; yea, and to worshippe the very Images of Christ, and of Saints, as also the Saints themselves, with religious worship.

Againe, they plainly breake the tenth commandement, which forbiddeth the first motions vnto sinne with delight, though without consent of wil, by teaching that concupiscence after baptisme, is no sinne. And as they deal with the commandements, so deal they with the Prophets, who giue testimonie vnto Christ; for first they destroy his manhood, by their forged transubstantiation: secondly, they ouerturne his kingly office, by making the Pope the head of the Church, and giuing him power to make Lawes to binde the conscience. Thirdly, they ouerturne the Priesthood, by their massing Priesthood, wherein they daily offer vp an unbloodie sacrifice, for the sinnes of the quicke and the dead. Fourthly, they rob him of his propheticall office, in giuing liberty to the Pope, to make new Lawes, & to expound the Scriptures, as supreme iudge: these things they teach, & therefore that Church is not worthy to be counted a member of Christs Church, But seeing God in

Difference between a false prophet and a true.

Rome no part of Christs Church: and why.

a Sanders treatise of the worship of Images.

Bellarde Imag. Sancti. l. 2. c. 8.

b Bellarub. cap. 12.

c Idem de sanct. beat. l. 1. c. 13.

d Concil. Trid. sess. 5. Can. 5.

e Bellarde Concil. author. l. 2. c. 15.

f De Rom. Pontif. lib. 4. c. 15, 16.

g Rhe. Heb. 1. c. 10. c. 11. c. 12.

h See the Popes robbery of

Christ at large, Foxe Ads & Monuments, p. 784. edit. 1583.

i Hard answer to Iewel, art. 4. diuis. 19.

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great mercie hath vouchsafed vs this fauour, in this land, that we should receiue, and embrace his holy word, to publish, and teach the same; and so esteemeth vs worthie to be accounted a member of his Church: we are therefore to reioyce in this mercie, and to praise God vnfeinedly for this vnspcakable blessing; and to shewe forth our thankfulness, not onely by teaching, and receiuing the truth of his word, but also by yeelding obedience in all things thereunto: yea, our earnest and daily prayer must be, because it is so great a blessing, to be counted worthie of his kingdom, that God would continue the truth of his will to vs, and to our posteritie for euer.

The second Conclusion: *Whofoeuer shall keepe them, and teach men so, the same shall be called great in the kingdome of heauen*: that is, hee shall bee honoured in the Church of God, and esteemed a worthie member thereof, because by this meanes, he endeauoureth to keepe the law. vchangeable for euer. In this conclusion two points are to be considered; the *office* of a faithfull Teacher, and his *reward*: his *office* is two-fold; First, in his owne person hee must be a doer of Gods commandements: Secondly, in his publike Ministerie hee must teach men so to doe.

The office  
of a faithfull  
Teacher.

Doer, and  
teach.

Here first obserue the order of these duties; *Doing* must goe before *Teaching*: This order Christ propounds, and that doubtlesse on speciall grounds; First, because a man cannot with ioy and comfort fitly teach others, before himselfe bee a doer of the thing hee teacheth; for if a man teach others, from the instruction of the spirit, hee shall finde his owne heart inclined by the same spirit, to the obedience of the word he teacheth.

Again, the experience of the fruite and efficacie of the word, in his owne person, is the best Commentarie a man can haue, for the opening of it vnto others: The writings of men, with the knowledge of artes and tongues, are excellent helpes; yet if a man want the spirit of God, framing his heart to beleue, and obey the word hee teacheth, whereby he should become a doer of it; doubtlesse the word will seeme but a dreame or riddle vnto him; neither can he fitly apply the same vnto others, hauing neuer had experience of it in his owne soule. This then should moue all Ministers, and such as set themselues to this calling, first and chiefly, to labour to become doers of the word themselues; other helpes of learning are to bee sought for with all diligence, to make them fit and able Ministers of so great mysteries; but especially, they must labour for the spirit of grace, to frame their hearts to embrace, and their liues to obey the word which they

they teach; that so they may be fitted according to our Saviour Christ direction. Now this spirit is attained; by knocking at heart's gates by prayer; Luke 11. 13. and by opening the doore of our hearts; when our Saviour Christ knocketh thereat by his word; Revel. 3. 20.

Secondly, in laying downe this duty, our Saviour Christ propoundeth a singular comfort to such faithfull Ministers, as be grieved with the vntowardnesse of their people; hee propoundeth not the conuersion of the people, as a propertie of a faithfull Teacher; but the *lading and teaching* of the will and word of God; And doubtlesse a man may bee a faithfull Teacher, and yet not conuert many vnto God; hence the Prophet complaines, that hee had *laboured in vaine*; and *spent his strength in vaine*; may, the same Prophet is sent *to blinde the eyes of his people, to make them dull of hearing, and to burden their hearts by his Ministerie*; which was a heauie case; but yet that saying of the Apostle Paul, must be remembered; that howsoever vnto some, *his Ministerie was the sauour of death*; yet, *vnto God it was alwaies the sweet sauour of Christ*: So that a Minister mourning truly for his people, to see their hardnes of heart, may comfort himselfe with this; that in a good conscience hee endeauoureth to obey the word of God, and to teach men so;

A comfort to faithfull Ministers, in their peoples vntowardnesse.

Isay 49. 4. I say 6. 9.

m 2. Cor 2. 15, 16.

*II. Point.* The reward of a faithfull Teacher is this; *hee shall be counted great in the kingdome of heauen*: that is, he shall be honoured, and counted worthie to bee a member of Christs Church, both in this life, and in the life to come. This must be remembered, to incite all Ministers to become faithfull Teachers, both in life and doctrine. To get respect in Princes courts, is much sought after on earth; O then, how should this high respect with God, preuaile in our hearts, to incite vs to be faithfull in this calling.

The reward of a faithfull Minister.

Verse 20. For I say vnto you, except your righteousness exceede the righteousness of the Scribes and Pharisees, you cannot enter into the kingdom of heauen.

These words are commonly taken to bee a Reason of the former verse, by way of answer to a lesser objection, which the Iewes might frame therefrom, to this effect; *Thou saiest, whosoever breaketh one of these least commandments, and teach men so, shall be called least in the kingdom of heauen: But our Teachers the Scribes and Pharisees looke to haue chiefe place in the kingdom of heauen; and yet if thy doctrine be true they break Gods commandments, and teach others so to doe.* Now here to Christ should answer thus; *I say vnto you, ex-*



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Scope.

*scope your righteousnesse exceeds theirs, ye cannot enter into the kingdom of heauen.* But if we marke well, the words may more fitly be referred to the 17. verse, as a third reason, to prouoe that Christ came not to destroy the Law, or the Prophets, but to fulfill them; because he exacts at euery mans hands, a more perfect and exact righteousnesse, then that which the Scribes and Pharises either haue in themselves, or require in others; without which, no man can enter into the kingdome of heauen.

In this verse are three points to be handled: First, what these *Scribes and Pharises* were: Secondly, what was their *Righteousnesse*: and thirdly, what is that *true Righteousnesse*, whereby a man may enter into the kingdome of heauen, and stand iust before God.

A Scribe.  
1. Ciuill.

2. Ecclesiasticall.

For the first: a *Scribe* is a name of office, whereof there were two sorts among the Iewes; *Ciuill*, who as Publike Notaries, did register the affaires of Princes, and such a one was *Shimsai*, Ezra 4. 8. And *Ecclesiasticall*, who were employed in the expounding of the Scripture; such a one was *Ezra*, Ezra, 7. 1, 5, 6. And those of whom our Sauour Christ saith, Matth. 23. 52. *Euery Scribe taught vnto the kingdome of heauen, is like a good husbander*: and Matthew 32. 2. *the Scribes and Phraises sit in Moses chaire*: that is, they are expounders of the Law of Moses. And such Scribes are meant in this place; to wit, men in Ecclesiasticall office, descending from the tribe of *Leuie*, who expounded the Law vnto the people; and these were all one with the Priests and Leuites vnder the Law: and therefore *Ezra* is called both a *Scribe and Priest*, Nehem. 8. 1, 2.

Pharise.

3. Sects.  
1. Essenes.

2. Sadducees.

3. Pharises.

4. A. 26. 5.

5. A. 26. 5.

Herodians.

The name *Pharise* betokeneth a sect, not an office; for there were three speciall sects among the Iewes; The *Essenes*, the *Sadducees*, and *Pharises*. The *Essenes* were like Popish Monkes and Friars, which did separate themselves from the people, vowing and dedicating themselves to live in perpetuall sanctitie. The *Sadducees* were a sect that did expound the law, according to the letter and syllable, and with all denied the resurrection, and the immortalitie of the soule; as is plaine, Acts. 23. 8. The *Pharises* were such, as did forsake the common exposition of the Scribes, and taught and framed a more exact and strict exposition of the Law, according to the traditions of the Fathers; and they were most holy outwardly, and of chiefe account among the Iewes: and therefore the Apostle *Paul* saith, *that after the most strict sect of their religion, he lived a Pharise*; & that he was *a Pharise*, the same of a *Pharise*. Yet besides these, there were another sect, called *Herodians*, who (as some think) were courtiers, which held & taught that

Herod

*Herod was the Messias.* And thus we see what the Scribes and Pharises were, whome Christ here ioyneth together for amplification sake; vnderstanding thereby such teachers among the Iewes, *Priests and Leuites*, as liued after the most strait custome of the Pharises: for the Pharises were by office Scribes, as we may plainely see by comparing together, Ioh. 1. 19. with v. 24. where the Priests and Leuites (who were Scribes as we haue shewed) are called Pharises.

*II. Point.* What was that righteousness of the Scribes and Pharises, which is here so debased; as beeing vnable to bring a man to heauen? By the tenour of Scripture it will appeare, that it was *an external righteousness onely*, standing in the outward obseruation of the law: for they were carefull to abstaine from actuall grosse sinnes; as whore-dome, theft, murther, idolatrie, and such like, and they were very forward in *fasting, praying, and giuing of almes openly*, and in keeping *the traditions and ceremonies of the Elders*, and in all things to carrie themselves in shew *conformable to the law*; but the inward righteousness of the heart they nothing regarded, thinking that perfect righteousness consisted in outward obedience, & by that they looked to be saued; as it is said, Rom. 10. 2. *neglecting utterly the righteousness of God.*

In these Scribes and Pharises we may obserue, what is the naturall perswasion of man, touching righteousness: to wit, that an outward righteousness will serue the turne: and therefore euery man naturally contents himselfe therewith: and hence it is that men will bring their bodies vsually to the place of Gods worship to pray, to heare the word, and receiue the Sacraments; but few haue care to bring their hearts with them, that they may inwardly worship God in spirit and truth: so likewise, many are content to rest from their ordinarie labours on the Sabbath day, but few are carefull to consecrate their rest vnto God: men be carefull to abstaine from actuall murther, but few make conscience of malice, hatred, reuiling, and quarelling: many hate theft, that yet will not sticke to robbe their neighbours of their good name, by vile reports: many are ashamed to robbe openly, that make no bones to deceiue by false weights and measures, by glosses, and such like: and yet all these will blesse themselves with their outward righteousness, and think all is well; not doubting but they shall be saued by it, though they haue no more: but this is Pharisaicall pride and folly: for all such outward righteousness is here condemned, as vnable to saue the soule.

Againe, here wee may see the palpable and grosse opinion of all worldly men, even of those who commonly are called honest men: if they be told of their sinnes, & of the danger of damnation, except they repent: their

Luk. 11. 39.  
Math. 23. 25.

Luk. 11.  
11, 12.  
Math. 6. 2. 5.  
16.  
r Mark 7. 3. 4.  
f Phil. 3. 6.

Man's naturall conceit of righteousness.

Ciull honestie insufficient for the soule.

86 their answer is; they are no theeues, no murderers, no grosse sinners, and therefore they hope God will saue them; for they liue orderly, and doe no man wrong: but let all such take heede, lest they deceiue their owne soules, for this *civill honestie* was the righteousness of the Scribes and Pharises, which could neither bring them, nor any other into the kingdome of heauen, as Christ the God of truth saith expressly in this place. To giue almes, to fast, to praie, and to deale vprightly with men, be very good things; but yet wee must labour for more then these, if euer wee meane to come to heauen: wee must get another righteousness of the heart, renouncing viterly our owne righteousness, in the matter of Iustification, and condemne our selues for our best actions, that so we may be fit to receiue that true righteousness, which will commend vs vnto God.

True righteousness.

*III. Point.* What is that true righteousness which will bring a man to heauen? *Ans.* It is the righteousness of Christ, 1. Cor. 1. 30. for Christ is made vnto vs of God, wisdom, righteousness; yea, hee was made sinne for vs, that wee might be made the righteousness of God in him. This is that righteousness, which exceeds the righteousness of the Scribes and Pharises, and whereby a sinner doth stand iust before God: for when as by Adams fall wee all became guiltie of sinne, and thereby subiect to the curse of God, and to eternall condemnation, from which we could neuer haue deliuered ourselues; then it pleased Christ to come from the bosome of his father, and to become our suretie and Sauour, who in his life became obedient to the law for vs, and in and by death vpon the crosse, suffered whatsoeuer was due vnto our sinnes: which obedience and satisfaction beeing made by him that was both God and man, was alone all-sufficient, both to free vs from the curse of the law, and also to iustifie vs before God: and this righteousness of Christ, is that which exceeds the righteousness of the Scribes and Pharises, and is able to bring a man to heauen. Yet further for our Iustification, Christs righteousness hath three parts; the puritie of his humane nature, the integritie and obedience of his life; and the merit of his sufferings vpon the crosse; and all this must be ours, to answer for our corrupt nature, and sinnefull life, deseruing a cursed death.

Parts of Christs righteousness.

Obiect. 1.  
Bellar. de  
Iustific. l. 2.  
c. 7.  
*Ans.*

Here some make question, how Christs righteousness can be ours? and how one mans righteousness can saue so many thousands? *Ans.* Christs righteousness is not the righteousness of a meere man (for then it could saue but one at the most,) but it is the righteousness of that person, who is both God and man; and therefore is an infinit righteousness,

nes,

nes, of merit sufficient to saue a thousand worlds. But some here say, If Christs righteousness bee ours, then we are as righteous as Christ? 77  
Obiect. 1.

*Answer.* The same righteousness that is in Christ, is ours, but not in the same manner or measure; for Christ hath it by merit and action of himselfe, we haue it onely by mercie and imputation: it is in Christ as a roote and fountaine, in vs by reception and application; like the light in the Moone, and in the Starres, which is not in them originally, but receiued from the Sunne, the fountaine thereof. Thirdly, it is said, If we Obiect. 3.

by Christs righteousness be iustified, and made the sonnes of God; then is Christ by our sinnes made vniust, and so the childe of the diuell? *Answer.* We may safely say, that Christ was made a sinner by our sinnes, not actually, but by imputation: now hence it will not fol- Answer.

low, that hee should bee the childe of the diuell, for that commeth by the acte and habite of sinning, after sinnefull conception; al which, our Sauiour Christ was free from: for at the very time when hee bare our sinnes, hee was in himselfe more holy, then all men, and all Angels. Fourthly, it is said, that if Christs righteousness bee made ours, then wee are made Sauiours? *Answer.* It followeth not; for Obiect. 4.  
Answer.

Christs merits and righteousness are conuaid and applied vnto men, not as they are in Christs person, in whom they are sufficient to saue ten thousand worlds; but as they serue to saue and iustifie that particular person onely, to whom they are imputed: so that this remains an vndoubted truth, that that righteousness which brings saluation, is Christs righteousness onely.

Here some may say, How is Christs righteousness made ours, and wee assured of it? *Answer.* It is made ours by sauing faith, which the holy Ghost creates in the heart and soule, as an hand whereby wee may laie hold on Christ, and applie his righteousness vnto our selues, as hee is offered vnto vs in the promises of the Gospel. Some obiect, that if Christs righteousness be made ours, by our beleeuing it to bee ours; then if a man beleue his neighbours house to be his, it is his also: and so for any other thing? *Answer.* There is not the like reason in these things; for it is a meere fancie and imagination, for a man to beleue his neighbours house to be his, hauing no ground for it, besides his owne conceit: but when a man beleueth Christs righteousness to be his, he hath Gods commandement and promise, for his warrant and assurance, that it shall be imputed vnto him; and withall, that faith so grounded, maketh Christs righteousness as truly his, as any thing a man hath is his owne, beeing giuen him of another. Now this sauing faith, laying hold on Christs righteousness, for mans iustification, is ne- Christs righteousness is made ours by faith.  
  
Satisfactio  
goeth with  
iustification.

88 aer seuered from sanctification by the spirit, with the fruits thereof, whereby the old man beeing mortified, and the new man in Christ renewed, according to his image, in knowledge, righteousness, and true holiness, the whole person is turned vnto God, and made carefull to please him, both in thought, word, and deede: and hereby doe wee receiue assurance of our iustification; for true sanctification is the earnest of the spirit of adoption in our hearts, whereby we are sealed vnto the day of our redemption.

The vsc.

- 1 Doth that righteousness, whereby we must be iustified and saued in the day of our Lord, come from Christ onely, and not from our selues? then we see what iust cause we haue to humble our selues, and to acknowledge our great vnrightheousnesse, and want of all goodnesse in our selues: and when wee can doe this vnfaignedly, wee haue gone one steppe in the way to true happinesse. Secondly, we also must hereby learne, to esteeme all things *as drosse and dungue*, with the <sup>a</sup> Apostle, in respect of Christ Iesus, and his righteousness; for he it is that brings vs to heauen, and therefore wee must honour him aboue all, and value his righteousness, as that most pretious iewel, which when a man hath found, hee will sell all that he hath, to get and keepe it, *Matth. 13. 46.*
- 3 Thirdly, we must hunger and thirst after Christ, and his righteousness, for it is the fountaine of all blessednes, and without it we are most miserable: yea, though wee had all the world beside, yet without it wee loose our saluation. Now what will it profit a man to winne all the world, if he loose his soule? Fourthly, seeing Christs righteousness is made ours by faith, & we made assured of it, by sanctification of heart, and life; wee must labour for true faith, whereby our hearts may bee inwardly renewed: we must not content our selues with an outward holiness, for that will neuer bring a man to heauen; but our endeavour must be for inward holiness, whereby we shal be preferred with God, aboue all the Pharises in the world, and get assurance of eternall happinesse. And this faith wee must shewe forth in all holy exercises; as when we heare the word, wee must lend the inward care of the heart, with the bodily care; and when we fall downe to praier, we must bowe the knees of our hearts; and in fasting from meate, wee must abstaine from sinne: yea, in all things wee must be carefull to serue God, in spirit and truth; for which cause, wee must pray with *Dauid, Lord renew a right spirit within me*, that so feeling Christ to liue in vs by grace, wee may bee assured that Christs righteousness shall bring vs vnto glorie.

Phil 5. 10.

Verse 21. *Ye haue heard that it was said of olde, Thou shalt not kill, for*

*for whosoever killeth shall be culpable of iudgement.*

Our Sauour Christ hauing laid downe his Preface, doth here begin his interpretation of the Law, beeing indeede the onely true doctour of his Church; and herein especially hee doth meddle with the second Table, beginning first of all, with the *sixt Commandement*, touching Murther. In the handling whereof, hee obserueth this order; First, hee setteth downe the false interpretation of this law, by the Scribes and Pharises, in this verse: Secondly, hee sheweth the true meaning of it, v. 22. And lastly, hee propoundeth rules of concord and agreement betwene those that be at variance, verses 23, 24, 25, 26.

For the first: The Exposition. *Ye haue heard*: that is, you Iewes which now heare mee, whether Scribes, Pharises, or others; *you haue heard, that it hath beene said of old*: that is, by your auncient Teachers, the old Scribes and Pharises, who haue expounded this law vnto you: and that this phrase must be vnderstood of the ancient Iewish Teachers, may plainly appeare, because in the next verse hee opposeth his owne teaching thereunto, and would haue these his hearers, that before had learned a false interpretation of this law, from their old Teachers, now to learne of him, the true exposition thereof. The Law is this, *Thou shalt not kill*: The exposition of the ancient Iewish Teachers was this, *for whosoever killeth shall be culpable of iudgement*: that is, whosoever laith violent hands on another, to take away his life (for they knew no other murther, neither did they extend this commandement to forbid any sin, but actual murther) *shall be culpable of iudgement*: that is, shall be held guiltie of murther, both in the courts of men, and also before the iudgement seate of God, where hee shall receiue the deserued punishment thereof. This was the interpretation of the Iewes.

Here first obserue, that Antiquitie is no infallible marke of true doctrine; for this exposition of this commandement was ancient, received from ancient Teachers; and yet Christ the doctour of truth, reiecteth it, as false and corrupt: and therefore the argument which the Papisits vse, for the stablishing of their religion, drawn from Antiquitie, is of no effect.

Antiquitie  
no infallible  
marke of  
truth.

Secondly, by these words of Christ, *ye haue heard, it hath beene said of old*, wee may easily gather, after what manner the Scribes and Pharises expounded the law; namely, they left the Scriptures, and followed the interpretation of their ancient Teachers. But here Christ checketh and reprooueth this manner of teaching; and therefore the like cannot be warrantable among vs at this day: whereby we see that kind  
of

How the  
Pharises ex-  
pounded  
the law.



90 of teaching reprobued, wherein euery point is stuffed out with the testimonies of Fathers, Schoolemen, and humane writers. And here also is discouered a wicked and daungerous practise of the <sup>i</sup> Papists, who referre all deciding of controuerfies, and interpretation of hard places of Scripture, to the Church and to the Fathers. If we say that Fathers oft dissent, and the Church may erre, then they send vs to the <sup>k</sup> Popes breast. But if this course were safe, then the Iewish teachers might haue had a good defence against this charge of Christ: for they had both Church and Fathers on their side, and the high Priest that was then in place. Indee the Fathers must be reuerenced; as lights of the Church in their time, and their testimonies duly regarded, wherein they agree with the written word: but for the confirmation of the truth in mans conscience, and for the edifying of the soule in the graces of the spirit, the word of God hath the onely stroake: by it alone Gods children are begotten, and borne anew to a liuely hope, and by it alone they are fed and nourished in the faith, yea, by it alone they are confirmed and stablished in the truth.

Mans naturall conceits of keeping the Commandments.

Thirdly, in these Iewish Teachers, forbidding nothing as a breach of this law, but the outward sinne of murder; and on the contrarie approving of those as keepers of this law, that kept their hands from this Actuall crime of blood, and by consequent worthe of life euerlasting; behold a plaine picture of euery naturall man: for is not this the common opinion, that vnlesse a man kill an other, he breakes not this commandment? and so for the rest, if he abstaine from the outward actuall grosse sinnes of stealing, adulterie, and false witnes bearing, then he keepes those commandments, though his heart be neuer so full fraught with enuie, malice, lust, couetousnes, falsehood, &c. But let vs obserue Christs reproofe of such erroneous interpretations of Gods law, as a meane to schoole our hearts from such vaine conceits.

vers. 22. *But I say vnto you, whosoever shall be angrie with his brother vnadvisedly shall be culpable of iudgements: and whosoever saith vnto his brother, Raca, shall be worthis to be punished by the Councell: and whosoever shall say, foole, shall be worthis to be punished by hell fire.*

Exposition.

Here our Sauour Christ propounds the true interpretation of this Commandment: *But I say vnto you*) that is, whatsoever you haue heard the Scribes or Pharisees teach you from themselves, or from their fathers, it is nothing, let them not deceiue you: for I that am the Lawgiuer and Doctor of my Church, and therefore best know the meaning of mine owne law, I say otherwise vnto you: *whosoever is angrie with his brother, &c.* Here Christ laies downe three kinds of murder, and three

three degrees of punishments for the same. The first degree of mur-  
ther is *Anger*, not anger simply: but *rash* and *indiscreet anger* towards  
a brother: and by *Brother*, he meaneth, first, one Jew with an other, to  
whome Christ spake; secondly, one neighbour with an other, whether  
Jew or Gentile: for by creation we are all brethren, hauing one father  
which is God, as Adam is called the sonne of God. *Luk. 3. 38.* The se-  
cond degree of murther, is *calling his brother Raca*. Some expound this  
word *Raca*, an idle or emptie braine: others, an euill man: others take it  
to signifie a loathsome man, one to be spit at, as we by spitting vse to  
shew our contempt: but these interpretations cannot so fitly stand: for  
then the third degree of murther and this second, should be one and  
the same: for to call a man emptie braine; euill, or loathsome, and to  
call him foole are equall in degree. Now Christs intent is to set downe  
distinct degrees of murther, as is euident by the distinct degrees of pu-  
nishment adioined thereunto. A more fit exposition is this, that *Raca*  
hath no perfect signification, but is onely an interfection of indignati-  
on, whereby a man doth not slaunde or reuile his brother, but onely  
in gesture shew the contempt and anger of his heart against him; as  
when in English we say, *fie, rash*, or such like: which words are not open  
raylings, but onely outward signes of the inward anger and con-  
tempt concealed in the heart; so that the meaning is this: He that  
is angrie with his brother, and expresth this his anger either in ge-  
sture or countenance, by frowning lookes, gnashing of teeth, or by im-  
perfect speech, as *rash*, *fie*, *pish*, or such like, he is guiltie of murther.  
The third degree of murther is, whe a man doth shew his anger against  
his brother by open raylings, and reproachfull names; exprest in these  
words, *who soeuer shall call his brother foole*. And all these three degrees  
are beyond the interpretation of the Iewish Teachers, who onely con-  
demned actuall killing by this commandement.

Now to these seuerall kinds of murther, Christ addeth distinct de-  
grees of punishment. The first is, *to be culpable of iudgement* for vnad-  
uised anger. The second, *to be worthy to be punished of a Councell*, for  
outward signes of this anger. The third is, *to be worthy of hell fire*, for  
reproachfull names or raylings. And here we must vnderstand, that  
Christ speaketh not properly, in setting downe these degrees of punish-  
ment, but figuratiuely alluding to the custome of punishing offenders  
vsed among the Iewes: for they had three courts; The first was held by  
*three men* for meane matters, and other cases of small importance. The  
second was held by *three and twentie men*, wherein were determined  
matters of great importance, that could not be decided in the first

Courts a-  
mong the  
Iewes, 3.  
P. Fagius in  
Deut. 16.

court;

court; as matters of life and death: and it was kept in the cheife cities of the land. The third court was held at Ierusalem onely, called the court of the *Seamentis-two*, from which none might appeale to any other. In it were all weightie and great causes determined, and this court is here called a *Councell*. Now Christ alluding hereto, saith to this effect: *Look as among you Iewes there are different courts, and some matters are adindged in your courts of iudgement, and others in the Councell at Ierusalem; so God also he hath his Iudgement, and his counsell: those that are rashly angrie, shall vndergoe Gods iudgement: and he that makes knowne his anger by speech or countenance, shall be punished more grievously and vndergoe a deeper iudgement, as it were by the Lords counsell: but he that shall by open renilings and raylings, shew forth his malice against his brother; as by calling him fools, or such like, he shall be worthie the most grievous iudgement and torment of hell fire; alluding to the highest degree of torment among the Iewes, which was burning: for before their Gouvernement was taken from them by Herod, the Iewes vsed these foure kinds of punishments; hanging, beheading, stoning, and burning. Further, the words translated hell fire, are properly the fire of Gehenna; for there was a place neere to the suburbs of Ierusalem called Gehenna, which is a compound Hebrew word, signifying the valley of Hinnon, wherein was a place called Tophet, Ier. 7. 31. where the idolatrous Iewes, following the horrible superstition of the Nations about them, vsed to burne their children vnto Molech: for which fact the place became so odious to the godly, that to aggrauate the heinousnes of this crime, they vsed this name to signifie and betoken the place of torment appointed for the reprobate: whereupon in Christs tyme, Gehenna, and the fire of hell, were in signification all one. Now in this valley the Iewes vsed to burne their malefactours; and vnto this kinde of iudgement Christ alludeth, meaning not simply hell fire, the torments of the damned, but a more grievous and greater kind of punishment then the former, because it was a higher degree of sinne: so that Christs meaning is this; *Howsoeuer your Scribes and Pharisees teach you, that there is no murther but actual killing: and that it onely deserves condemnation: yet I which am the law-giuer say vnto you, that as you haue diuers punishments in severall courts for diuers offences, as hanging, stoning, and burning: so God he hath diuers degrees of punishments for the severall breaches of this commandement: he that is rashly angrie, is worthie of iudgement: and he that giues out any shew of his anger in gesture, shall be punished more grievously; but he that shewes forth his anger by rayling and reniling, shall endure the most grievous punishment of all.**

First,

First, whereas Christ here maketh degrees of punishments for diuers sinnes, the Papists hereon would build their distinction of sinnes into *veniall, and mortall, Veniall sinnes* (say they) are light sinnes, as badde thoughts, vaine speeches, and such like, which doe not deserue damnation, but some temporall punishment onely, such as were allotted to ciuill courts among the Iewes: for here (say they) Christ onely makes open rayling & reuiling of our brother, such an heinous sinne as deserues hell fire. But this distinction cannot here be grounded: for Christ doth not appropriate condemnation to this teame of hell fire: but he hath reference thereto in euery phrase that here imports a punishment; as, to be *culpable of iudgement for vnaduised anger*, is to deserue condemnation in hell fire; and *to be punished by a Councell*, for testifying anger by outward signes, *is to deserue condemnation*, but yet in a deeper degree: And *to be worthe to be punished with the fire of Gehennah*, for open rayling, is to deserue condemnation also, but yet in a deeper measure then the former: for as among the Iewes by the sentence of their Courts, some offences were punished by beheading or hanging; greater offences by stoning, and the greatest by burning; all which punishments differed in degree, and yet euery one was death: so before God, lesse sinnes deserue lesse condemnation in hell fire; and greater sinnes deeper damnation; and yet euery sinne deserues damnation: for *the wages of sinne*, be it neuer so little, *is death*, Rom. 6. 23. so that Christ here makes degrees of punishments, according to the degrees of sinne; & yet so, as euery sinne is mortall, deseruing dānation, & none venial in it self.

Secondly, we may here obserue two excellent Rules for the expounding of the Morall law. First, *that vnder one sinne named in a commandement, are forbidden all sinnes of the same kind, with all the causes thereof*: for Christ in expounding this sixth commandement, doth not onely condemne Actuall murder, but euen Rash anger in the heart, and all signes thereof in countenance and gesture, with all rayling, and reuiling speeches, as breaches of this commandement: and the like he obserueth in those which follow. *I. Rule. To the breach of euery commandement there is annexed a curse, albeit it be not expressed*: for Christ here setting downe the breaches of this sixth commandement, threatneth condemnation to the least breach thereof; saying, *he that is vnaduisedly angrie with his brother, shall be culpable of iudgement*. Is it not then a wonder to see, how ignorant people, doe vse the commandements for prayers, when as indeede (if they could perceiue it) they are Gods thunderbolts to throw their soules to hell for euery sinne they commit?

Thirdly, Christ condemning vnaduised anger as a breach of this law,

giueth

1. Rules for  
the expoun-  
ding of the  
Law.

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Advised an-  
ger not vn-  
lawfull.

a Mark. 3. 5.

b Eph. 4. 26.

c 2 Cor. 12. 3.

d 2 Cor. 12. 3.

e 2 Cor. 12. 3.

f 2 Cor. 12. 3.

g 2 Cor. 12. 3.

h 2 Cor. 12. 3.

i 2 Cor. 12. 3.

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ap 2 Cor. 12. 3.

aq 2 Cor. 12. 3.

ar 2 Cor. 12. 3.

giueth vs. to vnderstand, that aduised anger is not vnlawfull: and true it is, that all anger is not sinnefull: for a Christ was oftentimes angrie with the Iewes, and the Apostle bids vs. *to be angrie, but sinne not*. If any here aske, how we may discerne godly anger, from that which is euill and vnaduised: *I answer*: two waies, first, by the beginning of it: for good anger proceedeth from the loue of him with whome we are angrie; now loue is the fulfilling of the law, and therefore anger proceeding from loue and guided thereby, cannot be a breach thereof: but euill anger proceedeth from selfe-loue, from dislike or hatred of the partie with whome we are angrie: Secondly, we may discerne it by the ende. Good anger is for Gods glorie against sinne, because God thereby is dishonoured; and for our brothers good: but euill anger wants these ends, and intendeth priuate respects. It is quickly moued, it continueth long, and also carieth with it a desire of reuenge.

Anger must  
be bridled.

How.

I

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Fourthly, seeing vnaduised anger, with the signe thereof, is a breach of this law deserving death; hereby we are admonished to beware of this headstrong affection of anger, and betime to restraine and bridle the same: it hath a bad beginning, and an euill ende; and thereby we become murderers. Now that we may ouerrule it, so as it prevaile not against vs: first, we must say to our hearts this commandment of God forbidding rash anger, as a barre to stoppe it. Secondly, we must remember, how louingly and mercifully God deales with vs every day, in forbearing and forgiuing vs: and therefore we ought to be like minded towards our brethren. Eph. 4. 31, 32.

Signes of  
despite are  
degrees of  
murder.

I

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c Gen. 22. 9.

4

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The second branch of sinne here condemned is, *to say vnto our brother, Raca*: whereby we may see that euery gesture expressing rash anger, and despite of heart towards another, is murder before God; as casting downe the countenance towards him: this God reprooued in Cain, Gen. 4. 6. *fromning & nodding the head, or shaking it in contempt*, as the Iewes did to Christ, Matth. 27. 39. also contemptuous laughter and deriding: hence *Ismaels seeing as Isaac, is called persecution*, Gal. 5. 29. and the like may be said of all signes of contempt in words: as *se, nuff, pish*, and so (show) a man in disdain, for otherwise a superiour may show his inferiour: so also when a man contemptuously takes a thing in snuffe, though he say nothing, but flings away with an heart rising against his brother. All these and such like tokens of contempt, and disdain, are here condemned for murder of heart: and therefore it standeth vs in hand, to make conscience of euery gesture of our bodie, of the casting of our eyes, of our laughter, and of all passionate words, lest thereby we shew any contempt, or anger towards our brethren.

Make con-  
science of  
gesture.



If it be saide, how can euery gesture expressing rash anger or contempt be murder, seeing the law permits a widow to <sup>d</sup> spit in the face of her husband's brother, or next kinsman, <sup>d</sup> Deut. 25. 7, 8, 9. even before the Elders of the ciue, if he refused to raise vp seede vnto his brother. *Ans.* First, the Lord might command her so to doe, thereby to manifest his great dislike of want of loue in him towards his dead brother. Secondly, I answer, the words may as fitly be translated thus, *and spit in his sight*, that is, spit on the ground before his face, that he might see her: and that seemeth to be the true meaning of that place: for it was very vnseemly for any one, much more for a woman, so publickly to spit in a mans face. And in that sense is the word vsed in the same booke, Deut. 4. 37. where God is said to bring Israel out of Egypt *in his face*, that is, in his sight.

Secondly, vnder this branch of *murder by signe of contempt*, are many abuses of the tongue most iustly condemned: as first, *bitternesse of speech*; when men that be at variance, giue out hard and grievous words one against another: these are as *pricks of swords*, as the wise man saith: and therefore the holy Ghost chargeth vs, that *all bitternes, anger, and wrath be put away from vs*. Secondly, *all wrangling and contentious speech* betweene parties disagreeing, when as neither will yeild, but each one thinks to haue the last word: Philip. 2. 14. *Doe all things without murmuring and reasoning*: for that springs of choler and stout stomacke, cleane contrarie to meekenes and patience, a fruit of the spirit. Thirdly, *quarrying* also is here forbidden, whereby men or women becjing at variance in priuate speeches, doe through choler and malice lift vp their voices, that they may be heard a farre off: This is a fruit of raging anger, and furie. Fourthly, *threatning speeches* are also here condemned, when as men from an inward dislike and rage, in their owne priuate cause, doe giue out menacing words against others: Eph. 6. 9. *Masters are forbidden thus to deale with their seruants*: much lesse then may one brother thus threaten another. Fifthly, all kind of *girding and taunting* others by priuie and close nipps, is here condemned, although there be no open rayling: for thereby men seeke to disgrace their brethren, and to glad their owne hearts by grieuing others; which is more then to say, *Raca*.

The third degree of murder is, in *Reuiling tearmes*, calling our brother *foole*, or such like: this also is a sinne against the ninth commandement, by robbing him of his good name: for one sinne in diuers respects may be against many commandements. It is a breach of this sixth commandement, in that hereby we grieue and trouble our neighbour, and



- 96 and so farre as a reproach can goe, make him wearie of his life.
- Griuous  
practises  
here forbid-  
den. 1  
Vicie.
- 2  
Hoarding vp  
of corne.
- 3  
Fighting.
- 4  
Soule-har-  
ming.
- 5  
Offending.
- Vpon the ground of this degree of murder, be all grieuous practises of men against their brethren, iustly condemned for bloodie practises. As first, *Usurie*, whereby men binde their brethren to retaine gaine, for the bare lone of money or other goods, which naturally yeild no increase; without all respect to their necessitie, or to the successe of the imploying of it. Hereby many are brought to great pouertie: reuiling tearmes doe nothing so much pinch the poore, as this oppression. Secondly, the *hoarding vp of corne silk times of dearth, that thereby they may gaine the more*: these men make a priuate gaine of Gods common iudgement vpon the poore. Indeepe it is not vnlawfull in time of plentie, to lay vp stoare against a time of dearth: but to doe it with the hurt of the poore, is to sucke their blood, and to eat vp Gods people; as when men keepe their garners full, and suffer the poore to starue; the peoples curse lies on such, Prou. 11. 26. Thirdly, *fighting and striking by priuate persons, or by others in their priuate causes*: for they wound or weaken the bodie of their neighbours, which is more then to grieue him by reuiling speeches. Fourthly, the *detaining the foode of the soule*, by those that cannot, or will not preach, is a damage against eternall life: and therefore *Paul* to cleare himselfe from blood in this behalfe, said, *He kept nothing backe*, Act. 20. 26, 27. Fifthly, to *give offence* by word or deede, whereby others are occasioned to fall: this is *unchari-table walking*, Rom. 14. 15. whereby we doe as much as in vs lieth, *destroy him for whom Christ died*. As this is cruell in all, so, especially in publike persons, as Magistrates, Ministers, Parents, Masters, and such like, because their practises are Rules to their inferiours. They are like lights in an hauen which guides the shippes that saile by night, which standing amisse, leade the shippes vpon rockes and sands, and so cause shipwracke.

Hauing seene the true meaning of this Law expounded by Christ, let es here further obserue, how he restoreth the true vse thereof. We must not thinke, that he did onely here intend the rectifying of our iudgements for vnderstanding, and not also strike at the reformation of our hearts and liues for practise. Touching the vse of this law therefore, Christ here teacheth vs two things: first, to descend into our owne hearts, and there to search how we haue broken this commandement: as whether we haue borne in our hearts any malice against our brother, and whether we haue expressed the rash anger of our hearts by speech or gesture, or haue any way wronged him by reuiling tearmes, or other iniuries against his life: if we haue, Christ tells vs we are murderers.

Secondly,

The true vse  
of this law.

1. Search our  
hearts.

Secondly, Christ setting downe the curse to euery degree of murder; teacheth vs, vpon due examination of our hearts, finding our selues guiltie in any degree, to cast downe our selues before the Lord, to accuse and condemne our selues, crying out that all shame and confusion belongs vnto vs: this we must doe, that by the view of our miseries, we may be moued more earnestly to sue for mercie. And indeede if we examine our hearts, and our behauiours thoroughly, we shall finde, that we are all murderers. For though we may be free from actuall killing, yet our consciences will tell vs, that the motions of wrath and malice, and the signes of vnadvised anger haue broken forth, both in our wordes and gesture: for who can say he neuer *suspected* at an other by way of contempt or dislike? who can cleare himselfe from *deriding and disgracing* others? now these things and such like, make vs guiltie of sinne against the law, and so subiect to the wrath and curse of God; which must needs be fulfilled, though heauen and earth should passe away. This vndoubtedly is our miserable and wofull case in our selues. And there is no way to escape this curse, but onely this: we must humble our selues before God, and confesse against our selues the murder of our hearts, declared in our gesture, speech, and behauiour; then we must labour to be grieued for these finnes: for which ende we must applie vnto our selues, Gods fearefull iudgements due vnto vs for them. Thirdly, we must earnestly sue vnto God for mercie and pardon, as for life and death, like as poore prisoners doe, when the sentence of death is to be pronounced against them: yea, we must crie with sighs and grones that cannot be exprest, and giue the Lord no rest, till he send into our consciences the comfortable message of mercie and pardon by his good spirit. This done, we must labour in our callings for the time to come, to procure and further the welfare and safetie of our brethren, as well as our owne: we must not seeke our selues, but the common good, eschewing those things that may grieve our brethren; and doing those that may be good and comfortable vnto them: that so by new obedience we may shew forth thankfulness for Gods mercie and fauour towards vs.

Hitherto we haue handled the three degrees of murder, which Christ condemneth by this law, beyond the doctrine of the Iewish teachers. Besides these, there is a fourth degree here condemned, which is *actuall killing*. This Christ doth not here name, because he taketh it for graunted, euen by the doctrine of the Scribes and Pharisies. Now because it is the main sinne of this comendement, therefore here it is to be handled; which we wil doe thus: first, we wil shew when killing is murder,

Actuall killing.

98 ther, and when it is not : and then handle the kinds thereof.

When killing is allowed.

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a Gen. 22. 2.  
10, 11.  
b Psal. 106.  
30, 31.

For the first : *Killing* is not alwaies murther, for sometime a man hath power giuen of God to kill, and it is no sinne : now God giues a man power to kill three waies : I. by the *written word* : thus Princes and Gouverners, and vnder them executioners, are allowed to kill malefactours that deserue death : and thus souldiers are warranted to kill their enemies in a lawfull warre : II. by an *extraordinarie Commandement* : and so *Abraham* might lawfully haue killed his sonne, if the *Angel* of the Lord had not staied his hand : III. by an *extraordinarie instinct*, which is answerable to a speciall commandement : and so *Phinees* slue *Zimri* and *Cosbie*, without guilt of murther. But killing is murther, when men of their own wills, without warrant from God, slay others : and this sinne is plainly and directly forbidden in this commandement.

The kinds of killing.

1. Voluntarie.

c Num. 35.  
33.

Man slaughter is murther.

d Num. 35.  
31.

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3

Casual killing.  
The signes thereof.

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*II. Point.* The kinds of killing be two ; either *voluntarie*, or *casuall*. *Voluntarie* killing is, when a man killeth of *purpose* and *intent* : and this sinne is so hainous, that it *defileth the land* where the blood is shedde, till it be purged by the blood of him that shedde it. And this *purpose to kill* is twofold ; either *with deliberation* and fore-desire of reuenge, as when a man hath caried a grudge in his heart long before : or *without deliberation*, when a man without all former malice is suddenly caried by furie and anger to slay his brother : and this second kinde of killing is distinguished from that which is vpon deliberation, by the name of *manslaughter*, and also fauoured by the lawes of some Countries, because it is not done of set purpose, but through sudden anger before the blood be cold : but Gods law maketh both of them murther, and admitteth *no recompense for the life of the murtherer* : nay, beside it adiudgeth the murtherer to eternal death, both in soule and bodie. To this voluntarie murther, we must referre those that giue commandement, counsell, or helpe vnto the murtherer : for he that commandeth is the principall Agent, and the murtherer is his instrument. Againe, it is voluntarie murther to strike an other, though with purpose onely to wound, if death follow thereon : And that also which is committed by a drunken man : for his will is free, though sense and reason be blinded.

*Casual killing*, commonly called *chance medlie*, is when a man killeth an other, hauing no purpose to doe him hurt. The presumptions of casual killing be these : *First*, if a man kill an other, hauing no ill will or anger towards him, nor to any other for his sake ; neither is moued thereto by couetousnes, or any affection. *Secondly*, if he be doing the

the lawfull duties of his particular calling. *Thirdly*, if he be well occupied, doing some lawfull worke beside his calling. And *lastly*, if he be doing a thing which he ordinarily practiseth, keeping his vsuall place and time. And albeit this kind of killing, if it be meere casuall, is no sinne, yet the partie committing it, in old time was bound to come to his answer, thereby to purge and cleare himselfe from suspition of murder, as also to auoide the hatred and daunger of the friends of the partie killed; and lastly, to keepe and maintaine the hatred of murder among Gods people. Now this sixth commandement, is not to be vnderstood of casuall, but of voluntarie killing. And this also must be obserued, that Christ giueth the name of murder, to all the occasions thereof, that he might breede in our hearts an hatred of them all, as of murder it selfe.

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verse 23. *If thou then bring thy gift to the Altar, and remembrest that thy brother hath ought against thee,*

24. *Leaue there thy gift before the Altar, goe thy waies, first be reconciled to thy brother, then come and offer thy gift.*

Here Christ propounds a Rule of concord, by seeking reconciliation with them whome we haue wronged: and it depends vpon the former verse as a consequent and conclusion drawne therefrom, as may appeare by the first wordes, *If then*, or *therefore*: as if he had said, If rash anger and the testification thereof, either in gesture or reuiling speech be murder, and deserue condemnation, then we are with all diligence to seeke to be reconciled to our brethren, whensoever any breach of loue is made betweene vs and them. Coherence.

The Exposition. *If thou bring thy gift to the Altar*] Here Christ alludeth to the Iewes manner of worshippe vnder the law; which was, to offer in the Temple sacrifices vnto God both of propitiation, and thanksgiving. And though Christ here onely name this one kind of ceremoniall worshippe, yet vnder this he comprehendeth all manner of true outward worshippe, whether Legall or Euangelicall; as if he should say, *If thou come to worship God any way*, either by offering sacrifices, or by praying vnto God, by hearing his word, or receiuing the Sacraments; *and remembrest that thy brother hath ought against thee*, that is, that thou hast any way wronged and offended thy brother: this appeareth to be the true meaning by the like wordes of a *Marke*, *If thou hast ought against thy brother*, (meaning for iniurie done vnto thee by him) *forgiue him*: and therefore our brother hath somethings against vs, when we haue wronged or offended him in word a Mark. 11. 15.

100 or deede, and he hath knowledge thereof, and iust cause thereupon to complain.

*Leaues there thy gift before the Altar*] Still he alludeth to the manner of the Iewes worshippe; who when they went to sacrifice to the Lord, brought their sheepe or bullocke vnto the vtter court; or as some thinke, tied it to the hornes of the altar, in token that they presented it vnto the Lord: nowif at that very instant, they did remember that they had any way offended their brother, then were they to leaue their gift there, (not quite omitting this dutie, but onely suspending or deferring it for a while) and goe seeke to be reconciled to their brother whome they had wronged.

b Ezek. 46.  
30.

*Question.* How could this departure be warrantable, seeing the Iewes had a law <sup>b</sup> that when the seruice of God was once begun, *none might depart, no not the Prince himselfe, till it was ended.* *Ans.* This Rule must be vnderstood of departure out of the vtter court of the Temple, whither the people brought their sacrifice soone after they had presented it, before it was begunne to be offered: for till the Priests had begunne Gods seruice, it was lawfull for the people to depart, especially vpon this occasion.

*Question II.* But what if the partie offending, cannot possibly come to his brother whome he hath wronged, by reason of his absence in some farre countrey, his close imprisonment, or such like. *Ans.* He must testifie his endeaour to be reconciled vnto him; and if the act it selfe be necessarily hindred by Gods prouidence, God will accept the will for the deede, if there be a willing minde: for this is Christs meaning, that we should doe our vtmost endeaour to be reconciled vnto our brethren whome we haue wronged, shewing such care thereof, that we preferre the same before the outward actiōs of Gods worship; not presuming to worship God, till we be reconciled to our brethren.

Here we haue a notable Rule for the maintaining of loue and charitie among men; namely, *brotherly reconciliation*. In the giuing whereof, Christ still continues his exposition of the sixth commandment: for hauing condemned murther, and the prouocations thereunto, in the former verse; here he commandeth the contrarie vertue of brotherly loue, and the meanes to vphold the same; to wit, Reconciliation for offences giuen.

A third rule  
for expound-  
ing Gods  
commande-  
ments.

Out of this Rule in generall we may obserue: first, a Third direction to the right expounding and vnderstanding of Gods commandements; namely, *where any vice is forbidden, there the contrarie vertue is commanded*: and on the contrarie, *where any vertue is*

com-

commanded, there the contrarie vice is forbidden. This Rule must be obserued as a priuiledge of the law of God, aboue all humane lawes; for mens lawes are satisfied, by abstaining from the vice forbidden, though the contrarie vertue be not practised: as he satisfies mans law, forbidding Murther, that abstaines from the actuall crime, though he loue not his brother: But he transgresseth the law of God, that performeth not the contrarie vertue, though he abstaine from the vice forbidden: for though a man abstaine from killing, yet if he doe not loue his brother, hee is guiltie of the breach of this sixt commandement; which serues to confute the error of our ignorant people, who because they abstaine from Murther, Adulterie, and other outward sinnes, doe perswade themselues that they keepe the law, and that God will therefore be mercifull vnto them. But they must know, that though they should abstaine from the vices forbidden, yet they stand culpable of Iudgement, for want of doing the contrarie vertues; for it is not sufficient to abstaine from euill, but we must doe good, and therefore Iohn Baptist saith,<sup>a</sup> *Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire:* and the sentence of damnation shall bee denounced against the Reprobates, for their omission of doing good;<sup>b</sup> *I was an hungrie, and ye gaue me no meate. &c.*

Secondly, by this Rule of Reconciliation, it appeareth that the performance of any outward seruice vnto God, is displeasing vnto him, if it be separated from the loue of our brethren: Isay 1. 11, 12. *What haue I to doe with the multitude of your sacrifices, saith the Lord:* and so hee proceedeth, reiecting in particular, all the seruice of the Iewes, because they liued in enuie, debate, and oppression; *Their hands were full of blood,* Isay, 58. 5, 6. The Lord doth there reprehend the Iewes fasting from meates, because they did not withall abstaine from strife, and oppression; adding withall, *that refraining from crueltie, and doing workes of mercie, is the fast which hee requires:* which serues to ouerthrowe the naturall conceit of men, who thinke that the whole worshippe of God, standeth in the duties of the first Table. This was indeede the conceit and practise of the Pharisees, whereupon they taught the people, *that if they gaue oblations to the Church, though they releued not their poore parents, yet God was well pleased with them.* And the like is the practise of the Church of Rome, who in cases of transgression, through want of brotherly loue, doe not appoint this Reconciliation, but Auricular confession, and Canonick satisfaction, as matters well pleasing vnto Almighty God: yea, such is the conceit of our common people, that if they be present at

<sup>a</sup> God reiects sacrifice without mercie.

<sup>b</sup> Math. 15. 5.



102 diuine seruice, if they heare the word preached, and receiue the Sacraments at ordinarie times, then they haue done good seruice, and he will respect them, though in their ciuill conuersation they be at enmitie with their brethren, or liue in such like finnes. But we must learne, that God is serued, not onely in the duties of the first Table, but of the second also; and that God abhorres the duties of pietie in such persons as make no conscience of the practise of loue and mercie: Ierem. 7. 9, 10. *Will you steale, murther, commit adulterie, &c. and yet come and stand before me in this house, wherein my name is called, and say we are deliuered though we haue done all these abominations?* as if he should say, *never thinks it*: and therefore if we desire true comfort in our seruing of God, let vs make conscience to ioyne therewith the practise of mercie towards our brethren.

A dutie of  
Communi-  
cants.

Thirdly, here also we may learne, how to behaue our selues before we come to the Lords Table: if we call to minde, euen when we be in the Church, that we haue any way offended our brother, we must first goe and reconcile our selues vnto him, and then come to the Lords Table: we must not abstaine vpon the remembrance of our wrong doing, for so we adde sinne vnto sinne, refusing spirituall societie with God, because we will retaine enmitie towards our brother; but seeking speedily reconciliation, we must returne to receiue the Lords Sacrament. Which flatly condemnes the common practise of many, who abstaine from the Lords Supper, because they will not seeke to be reconciled to their brethren. This argues an heart full stuf with pride and malice, which preferres it owne lust before the will of God: for God commands that the sunne goe not downe vpon our wrath; and it is his ordinance we should receiue the Sacrament to shew forth Christs death, when it is administred by the Church; against both which he offendeth that abstaineth, because he is at variance with his brother: for Christ wil not haue the gift that is brought, to be taken away, but there left a while, till reconciliation be made.

Degrees of  
duties in  
Gods wor-  
ship.

- I Fourthly, in this Rule of Reconciliation, we may see, *there be degrees in the duties of Gods worship*; all are not equall, but some more, and some lesse necessarie. The first and highest degree of holy worship, is prescribed in the first Commandement, *as to loue, feare, and to reioyce in God above all*, and to beleue in him, and all his promises.
- 2 The second degree of holy duties, is *to loue our neighbour as our selues, to seeke peace and reconciliation with them whome we haue wronged or offended*. Thus much doth Christ here import, in preferring the practise hereof before the offering of sacrifice. The third degree consists,

In the outward ceremoniall duties of Gods worship, commanded in the first Table: as the outward actions of Gods worship, and the outward solemnitie of the Sabbath: for these giue place to the workes of loue and charitie commanded in the second Table, and therefore Christ saith, *first be reconciled, and then offer thy gift.* 103

Now by this distinction of holy duties, we haue a good direction for our behaviour; that seeing the loue of God and of our brethren, are the two highest degrees of good workes, therefore we are about all things to seeke after them, and to preferre the doing of them before the outward worship of God; for that we see cometh in the last place. But the practise of men is otherwise; generally they are more forward in outward ceremonies, then in the maine duties of the loue of God, and of their brethren; like to the Pharisees, who passed ouer iudgement and the feare of God, and were very strict in tything mint and rue: but this is a preposterous course, and cleane contrarie to this precept of our Sauour Christ. A manne to the practise of loue to God & man. d Luk. 11. 47.

Thus much of this Rule in generall. Now I come to more particular obseruations out of the words: *Leaue thy gift at the Altar*. Here Christ approoueth of this worship of God among the Iewes by offering sacrifices; from whence it followeth, that sacrificing at the Altar, and by proportion other ceremoniall worship, was not abrogated either at Christs birth, or baptisme, for here Christ alloweth of them; and therefore they ceased onely at his death, when vpon the crosse he said, *It is finished*, then *he put out the hand writing of ordinances that was against vs.* Ceremoniall worship was abrogated with Christs death. e. Ioh. 19. 30. f. Col. 2. 4.

*Thy gift*; that is, thy sacrifice; whereof the Iewes had two kinds: *Propitiatorie*, and *Gratiatorie*, or of thankgiuing: and they are here called *gifts*, because in sacrificing the people gaue some thing vnto God: in which respect a sacrifice differeth from a Sacrament, wherein God giues some thing vnto vs. Now the sacrifices of the law, wherein men gaue something vnto God, signified two things: first, that Christ should giue himselfe vnto his Father for our sinnes: secondly, that we should wholly giue our selues vnto God, both in soule and bodie, to serue him: and therefore God saith, *Prov. 23. 26. My sonne, giue me thy heart*: *Rom. 6. 13. Giue your members as weapons of righteousness vnto God, as they that are aloue from dead workes*: *Rom. 12. 1. I beseech you brethren, by the mercies of God, that you giue up your bodies a liuing sacrifice, holy, and acceptable vnto God*: this we ought to doe in token of thankfulness for Gods endlesse mercies: and this we then doe; First, when we acknowledge our selues not to be our owne,

Where the gift of a sacrifice is signified.

I

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but Gods in Christ : Secondly, when we consecrate and dedicate our selues to the seruice of God, that both in heart and life we may shew our selues thankfull for our creation, preseruation, & Redemption especially. But lamentable is the case with men in this behalfe : in stead of giuing themselues to God, men bequeath themselues to the deuill, and become his slaues and vassals : they make their hearts his dwelling place, by malicious, wicked, and lustfull thoughts ; they consecrate the faculties of their soules, with all the parts of their bodies vnto him in the practise of sinne : this ought not to be, seeing Christ gaue himselfe for vs, let vs giue our selues wholly vnto him.

Examination  
of our selues  
before we  
doe seruice  
to God.

*And there remembreſt ; that is, doeſt call to minde, that thy brother hath ought againſt thee, &c.* By this Christ teacheth vs, that whenſoeuer we come to doe any seruice vnto God, we ought first of all to enter into our owne hearts, and there to search and trie our owne estate, in respect of offences giuen to God or man, whereof we haue not repented, that so before we come to Gods solemne worship, we may be reconciled both to God, and to our brethren. The want of this, brings many a curse vpon mens soules, euen in the meanes wherein they thinke to receiue Gods blessing : and therefore we must looke to the practise of this dutie, that we doe it speedily and from our hearts. This we had neede to looke vnto in respect of God, whome we daily offend : for if he haue ought against vs, and yet we stand out against him by impenitencie, who can saue vs from his wrath ? Let vs thinke on Elies speech, *g If one man sinne against an other, the Iudge shall iudge it : but if a man sinne against the Lord, who will pleade for him ?*

g 1. Sam. 2.  
25.

verse 25. *Agree with thine Aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the Seriaunt, and thou be cast into prison.*

26. *Verely, I say vnto thee, thou shalt not come out thence, till thou haſt paid the vntermost farthing.*

Our Sauour still goeth on with his former Rule of concord and Reconciliation. Now because the meaning of the words is controuersall, it shall not be amisse somewhat to discusse the diuers expositions that are made hereof. The Papists say, that by *Aduersarie* is meant God, commanding men in his law ; and by *way*, is meant the space of time in this life : by *Iudge*, they vnderstand Christ : by *Seriaunt*, Gods Angels : by *prison*, hell ; and because in hell there be many places, therefore here

by

Bellar. de  
purgat. lib. 1.  
cap. 4.

by prison, they vnderstand purgatorie : and by *the uttermost farthing*, veniall sinnes : as if this were the meaning, Agree with God whiles thou art in this life betweene this and the day of Iudgement, least thou come before Christ, and he cause his Angels to cast thee into Purgatorie, and there thou remaine till thou haue satisfied for thy least veniall sinnes. This exposition they stand vpon the more, because hereupon they would build their doctrine of Purgatorie.

But this cannot be the true meaning of this place, for the reasons following : First, these words depend vpon the former, and are a continuance of the rule of Reconciliation betweene man and man, and not betweene God and man. Secondly, their exposition ouerthroweth the mediation and satisfaction of Christ for man to God : for if as they say man may and must satisfie for his veniall sinnes, euen to the uttermost, then Christ did not make a perfect satisfaction for man to God : for if he did, why should man satisfie for himselfe? Thirdly, by this exposition they confound the Aduersarie and the Iudge (for the Father and the Sonne are one) which in the Text are made diuerse and distinct. Fourthly, they make a Redemption and deliuerie from hell, from whence indeede there is no redemption. And lastly, in making a parable of this place, they set their Purgatorie on a sandie foundation : for from the words of a parable can no sound collection be made, but onely from the maine scope thereof.

Others there be, that vnderstand these two verses of the partie offended, for (say they) Christ had shewed before the dutie of the partie offending, *to seeke for reconciliation* : now therefore he laieth downe the dutie of the partie offended and wronged, namely, that when the partie offending comes vnto him and desires reconciliation, he must agree and be reconciled with him quickly. This exposition, how soeuer it is plausible and fit in reason, yet it cannot well stand with the wordes of the Text, which threaten to the partie that agrees not with his aduersarie betimes, *to be caried before the Iudge, and cast into prison, there to lie till he haue paid the uttermost farthing* : but there is no reason why the partie offended and wronged, should thus be cast into prison, and therefore it can not be vnderstood of him.

Thirdly, others expound these words, to be a parable, borrowed from the courts of the Iewes; and hard it is to say, whether they be the words of a parable or not.

But to leaue all these, A fourth Exposition, which I take most fit and proper to expresse the true meaning of the place, is this. The words containe

The confut.

The true exposition.

taine

taine no parable, but are literally and properly to be vnderstood: for Christ had before exhorted the partie doing wrong, to seeke to be reconciled with his brother, by acknowledging of his offence, and making recompense, according to the iniurie offered. But because men are obstinate and stiffe necked, and will not yeeld and submit themselves to this dutie; therefore he further vrgeth the partie offending, to the speedie performance of this dutie, by the danger ensuing vpon the neglect hereof; saying, *Agree with thine aduersarie, &c.* ] that is, vse means to become friendes with him, with whom thou art at variance, (for an *aduersarie* doth not here signifie an openemie, but any one, with whom we are at difference, who hath an action against vs in any matter by reason of our iniurie done vnto him.) *Quickly* ] that is, without delay, stand not vpon thy supposed right, but rather yeeld from thine owne right, then ouer-long to deferre to be reconciled. *Whiles thou art in the way* ] that is, (as we may plainly see, Luk. 12. 5. 8.) while thou art going with thine Aduersarie to haue the matter tried before the Magistrate. *Left thine Aduersarie deliuer thee to the Iudge* ] That is, left thine aduersarie, hauing a good action against thee, doe conuince and cast thee, before the Magistrate. *And the Iudge deliuer thee to the Serieant, and thou be cast into prison.* ] That is, left after thou art conuinc- ed of wrong doing, the Iudge commaund the Serieant to cast thee into prison. And because it might bee thought a small thing, to bee cast into prison, for that he might quickly come out againe; therefore our Sauour Christ addeth in the last place, *Verely, thou shalt not come out, till thou hast paid the vttermost farthing*: this farthing, was the least coyne vsed among the Iewes, called a *quadrim*, which containeth two mytes, as we may see, <sup>a</sup> *by the widowes gift cast into the Treasurie*; and it is the fourth part of a pennie in English: so that this last phrase is prouerbiall, as if hee had said, Looke for no compounding or agreement with thine aduersarie, when thou art once cast into prison, for hee will shewe thee no fauour, but vse thee as hardly as may bee, remitting nothing; but causing thee to make full restitution and satisfaction, euen to the vttermost farthing. And this I take to bee the true and proper meaning of the words.

<sup>a</sup> Mar. 12. 42

The speciall points to be obserued in the words, are two; a Precept, and a Reason thereof: The *Precept* in these words, *Agree with thine aduersarie quickly, whiles thou art in the waie with him*: that is, vse all good meanes to become friendes with whomsoever thou hast any waies offended, before the matter come to bee tried before the Magistrate. The Reason is in the words following, drawne from the danger that

that will ensue deferring of agreement, *lest thine Adversarie deliuer thee to the Iudge, and the Iudge to the Serieant, &c.* The Precept is a rehearfall of the Rule of Reconciliation giuen in the former verse, touching agreement with those whom wee haue offended: which point, Christ stands the more vpon, because of the stubbornnesse of mens hearts, that cannot abide to submit themselues, either in yeelding a little of their owne right, or in making satisfaction for wrong done to others. Now this precept is further set out, by two circumstances; First, of the *time*, it must be done quickly, & not deferred vpon any pretence or shewe of our owne right: Secondly, of the *place*, in the way, as wee goe to the Court.

In this Precept, our Sauour Christ giues vnto vs a notable Rule of equanimitie, for the maintenance of peace and loue, with those with whom we are to deale in the priuate affaires of our speciall callings; namely, *to deale moderately*, if the matter concerne our selues, without all rigour or extremitie: vnlesse our place bee such, wherein our silence may impeach the glorie of God, or the good of his Church, Phil. 4. 5. *Let your patient minde be knowne vnto all men.*

To the practise of this Rule, many duties are required: First, we must construe all mens sayings and doings in the best part; herein they failed, that bare false witness against our Sauour Christ, by applying his speech to the *materiall Temple in Ierusalem*, which hee spake of the Temple of his bodie. This mistaking and misconstruing of mens sayings and doings, is the cause of much debate continually. Secondly, we must learne to beare with, and to winke at our brothers wants, Prou. 19. 11. *It is the glorie of a man, to passe by an offence*: if the same onely concerne vs, and be not derogatorie to Gods glory; as if he be froward, hastie, angrie, reproachfull, and so forth; we must in Christian patience passe by the same, as though wee tooke no notice of it, till by our reproofe we may doe him good. Thirdly, though direct iniurie bee done vnto vs, yet if the same bee priuate, and doe not impeach the glorie of God, our life, or good name, we must be content to beare it; 1. Cor. 6. 7. *Paul doth sharply rebuke the Corinthians, for going to law about trifles; Why rather (saith hee) suffer you not wrong? why sustaine you not harme?* And this by Gods grace a man shall doe, if first he duely & equally consider his owne deserts, both of like iniuries from men, and of eternall damnation from God himselfe, whom he continually offendeth. Secondly, if he haue an eie to the prouidence of God, in that thing wherein he is wronged, which disposeth all things for the good of his children, Fourthly, for the maintenance of peace, wee must yeeld

107

How to procure peace.

Rules. 1.

<sup>b</sup> Math. 26. 60. 61.

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of



108 of our owne right : so did e *Abraham* vnto *Lot*, though hee were a-  
 e Gen. 13. 9. boue him both in yeares and authoritie, bidding him *choose where hee*  
 would dwell, *whether on the right hand, or on the left* : and our Sauour  
 d Mat. 17. 26. Christ, though he were free, beeing of the Kings stocke, yet for the *d a-*  
 uoyding of offence, paid tribute for himselfe, and *Peter*. And obseruing  
 these things with good conscience, we shall by Gods grace maintaine  
 Christian concord.

Wrangling  
 forbidden.

Secondly, Christ commanding speedie agreement, condemneth that  
 wilfulnesse and stubbornnesse of men, whereby, rather then they will  
 submit themselues, and yeeld a little of their right, they will carrie eue-  
 ry trifling matter before the Magistrate. This is a common fault among  
 vs in these daies of peace, for euery triflie is made a law matter, which  
 ought not to be among Christians; it plainely argueth great want of  
 loue, and small regard to this commandement of our Sauour Christ. I  
 speake not this, to condemne the lawful vse of the law, but to reprocue  
 the bad practise of carnall men, who make lawing the meanes of their  
 priuate reuenge, and sometime of flat iniustice against their brethren,  
 whom they doe not affect.

Mans natu-  
 rall crueltie.

Thirdly, Christ here also noteth out the hardnesse and crueltie of  
 mens hearts, who will neuer let a man goe, if once they get him in the  
 lurch : such cruell wretches are they that take the forfeitures of leases,  
 bonds, and obligations : and such, for the most part, are our common v-  
 surers : but all these must know, that they are void of loue, and grace,  
 whereby they should maintaine this concorde, which Christ re-  
 quires.

Heart-bur-  
 ning in suites  
 vnlawfull.

Fourthly, by this circumstance of time, (*Agree quickly*) Christ  
 would teack vs to keepe our hearts cleare from grudging and heart-  
 burning, euen then, when wee haue occasion of suite or controuersie  
 with others; for this rancor of heart, will cause further debate and con-  
 tention, like to an angrie humour in the veines, which sets the whole  
 body in burning fits.

Reconcilia-  
 tion with  
 God must be  
 sought be-  
 time.

Fifthly, if wee must vse speed in seeking agreement with men whom  
 wee haue offended, before we come to the trial of a mortall Iudge; then  
 much more must we giue all diligence to be reconciled vnto God, for  
 our daiely sinnes, whereby we offend him; and that with all speed, euen  
 in this life, before we come to his tribunall seate : for how soeuer in the  
 courts of men, wee may goe vpon sureties; yet at the barre of Gods  
 Iudgement, none can answer for vs. If we be not before hand reconcil-  
 led to God in Christ, this vndoubtedly will be the issue; wee shall bee  
 cast into vtter darkenesse, and there remaine till we haue fully satisfied  
 the

the Justice of God, which will neuer be. Let all estates & degrees think on this, and especially the yonger sort, who deceiue themselues by deferring repentance, when as indeed they as well as others, are euery day going forward to the barre of Gods iudgement.

Sixty, as in seeking Reconciliation, so in doing euery good worke that concerns Gods glorie in the good of others, we must vse all convenient speed; *while we haue time we must doe what good we can vnto our neighbour* (saith *Salomon*) *goe, and come againe to morrow, if thou hast it now.* And againe, Eccles. 9. 10. *Whatsoeuer thy hand shall find to doe, doe it with all thy power:* This is Iobs defence, *that he restrained not the poyre of their desire, nor caused the widowes eies to faile:* and his practise must be our president, for the more good we doe, the more grace we haue, and the liker we be to our *heauenly father.*

vse speed in well-doing.

Gal. 6. 10.

Pro. 3. 28.

Iob. 31. 16.

h Mat. 5. 44.

Thus much of the Precept: The Reason followeth, *Least thine aduersarie deliuer thee to the Iudge, &c.* which is thus much in effect, If thou shew extremitie, thou shalt finde extremitie shewed vnto thee againe, euen by the Magistrate. They that deale stiffly and rigorously, shall bee rewarded in their kinde: God in his iust iudgement will haue men measured vnto, as they measure vnto others, Math. 7. 2. 6. Mark. 4. 24.

Here then we are taught to deale in equitie and moderation with all men, in the priuate affaires of our callings, euen as we would haue them to deale with vs; and then God will cause others to deale well with vs: but if we deale ill with others, God will reward vs in the same kinde. This point all Vsurers, Ingrossers, Trades-men, &c. should well obserue, who thinke they may doe with their owne, what they wil; but we must knowe, wee are but Stewards, and our account will bee exact.

Secondly, here wee see, Christ alloweth of the Magistrate, and his Iudgement seate: 2. Of his proceeding against the guiltie, in deliuering him to the Officer: 3. Of the office of the Sergeant: 4. Of casting guiltie persons into prison: 5. Of suing at the law, when right cannot be gotten by any other lawfull meanes; but law must not bee the first course we take, in seeking our right, we must rather suffer some wrong, & seeke to end the matter by friends: & vse law, as Physicians vse poisons, when gentle physicke will not serue the turne; then in case of extremitie, they doe minister stronger physicke; yea, sometime poison it selfe: so when we cannot otherwise procure our peace and right, then we may lawfully take the benefit of the law.

Magistracie approved.

Verse 27. *Ye haue heard that it hath bene said of olde time: Thou shalt not commit Adulterie.*

Here our Sauour Christ goeth about to restore the seauenth commandement, touching *Adulterie*, to his true sense and meaning, and so to his proper and right vse; by purging it from the false and erroneous interpretation of the Iewes; for which ende, he first laies down the false interpretation of the Scribes and Pharises, verse 27. and then adioyneth the true sense thereof, verse 28. especially; yet so, as he continueth the same in the verses following.

For the first; before the interpretation of the Iewes Teachers, hee prefixeth this Preface; *Ye haue heard that it hath bin said of olde time; or, of the ancient Teachers*, the meaning and vse whereof, wee haue before shewed, verse 21. Then after follow the wordes of the seauenth commandement, *Thou shalt not commit Adulterie*; which are the proper wordes of the H. Ghost; yet here must not they be take in that sense, which the Scribes and Pharises gaue vnto them: for the better conceiuing whereof, this one thing especially must be opened; namely, what is *Adulterie* here forbidden. *Adulterie* properly, is the breach of wedlocke by such parties, some one whereof, at the least, is either married, or espoused: I call it *the breach of wedlocke*, to note the propertie of this sinne, which is not in any other sinne, vnlesse it be of this kinde, though the sinne bee farre more grievous. Idolatrie is a more hainous sinne then *Adulterie*, beeing a breach both of the first and second commaundement, of the first Table; and yet it comes short of *Adulterie*, in this qualitie of breaking wedlocke: for wedlocke may bee kept of those which are Idolaters. Secondly, I say, *betweene any parties, if one bee married*; meaning the husband as well as the wife, to confute the opinion of some Iewes, and by some lawes also maintained, that the man hath a priuiledge about the woman, so as hee breaketh not wedlocke, when he goeth in to another woman, besides his wife; which is false: for though he haue a prerogatiue ouer his wife, in beeing her head; yet hee hath no priuiledge to free him from matrimoniall fidelitie; but is as much bound to keepe himselfe vnto his wife, as she is to keepe her selfe to him. The preheminance of superioritie cannot free the husband fro the bond of marriage, the husband is bound to the wife, as much as the wife is to the husband; and shee hath power ouer his bodie, as much as he hath ouer hers, 1. Cor. 7. 4. Thirdly, I say, *or espoused*, because *Adulterie* is not onely committed by such parties, whereof one or both, be fully married; but also by them, whereof one is single, and the other contracted onely; and therefore is the same a punishment allotted to both:

*Adulterie.*

both: for contract in right is marriage. Thus wee see the sinne here directly forbidden, according to the letter of the Law. Now, though the Lord vnder this one includes all the sinnes of the same kind, as we shall anone perceiue; yet the Pharises tooke this litterall signification, for the whole meaning, and taught that the sinne here forbidden, was bodily adulterie onely; and so made the adulterie of the heart to be no adulterie; which exposition Christ here confutes.

First, here obserue the fraud and cunning of these Pharises; they would seeme faithfull interpreters of the Law, in that they keep themselves so close to the words, that they will not passe one iot beyond the litterall sense: but yet in the meane time they omit the full meaning and true vse of this Law. The like hath bene the practise of heretiks in all ages; as the Arrians, who denied that Christ was God, stucke fast to these words of Scripture, *b the father is greater then I*, and to such like. And the Papiists to yphold their breaden God, by transubstantiation, will needes keepe the litterall sense of these words of Christ, *This is my bodie*, whereby they ouerturne the nature of that sacrament. And the like might be shewed by sundrie examples, in all ages; whereby we are taught, not to stand vpon the proprietie of the words of Scripture onely, but to labour to haue the true spirituall sense ioyned with them.

The vse.  
Fraud in ex-  
pounding  
Scripture.

b Ioh. 14. 29.

Rhem. Mat.  
26. sec. 2. 9.

Secondly, here obserue how grieuous a sinne Adulterie is, in that Christ by name doth expressely forbid it, among all the sinnes of this kind; yea, the very Pharises doe euery where coudemne it: for though they would easily dispense with *c disobedience to Parents*; yet the wo- c Math. 15.  
man taken in Adulterie must be put to death, Iohn 8. 4, 5. The greatnes 4. 5. 6.  
of this sinne might be shewed by many arguments; for if he be d worse d 1. Tim. 5. 8.  
then an infidel, *who careth not for his familie*, then farre worse is the A-  
dulterer, for he destroyeth his familie. Salomon c (we know) maketh c Pro. 7. 30.  
Adulterie worse then theft, and yet theft is a notorious sinne, greatly 32.  
hated, and severely punished of all nations. Againe, Adulterie destroy-  
eth the Seminarie of the Church, which is f a godly seed in the familie, f Mat. 2. 15.  
and it breaketh the covenant betwene the parties and God; it robs an-  
other of the precious ornaments of chastitie, which is a gift of the holy  
Ghost; it dishonoureth their bodies, and maketh them the temples of  
the diuell; and the Adulterer maketh his familie a Stewes, for as David  
dealt with *Vriah*, so his owne sonne *Abshalon* dealt with him: and last-  
ly, it bringeth Gods vengeance vpon the posteritie: yea, the greatnesse  
of Gods punishment vpon Adulterers, partly in this life, and principal-  
ly after death, may plainly shew the greatnesse of this sinne; for this

and

g Iob. 31. 12.

112  
h Deut. 32.  
21.

and other sinnes, God in his wrath ouerthrewe *Admah and Zebomi, Sodome and Gomorrah*, with fire and brimstone from heauen; and the place where they stood, is made a poole of poysoning water vnto this day. And although the Lord doe not shew such extraordinary reuenge against sinne, yet his wrath is a consuming fire against whole families, townes, and kingdoines, for this sinne; though *David* repented of his Adulterie, yet for that very sinne, *the sword must not depart from his house for ever*. And for the life to come, *Adulterers, and whoremongers, God will Iudge*. Againſt *neither fornicators, nor adulterers, &c. shall inherite the kingdome of God*: they may indeed repent, and so bee ſaued, but then they ceaſe to be adulterers.

i 1. Sam. 12.  
10.  
k Heb. 13. 4.  
l 1. Cor. 6. 9.

Now if Adulterie be ſo grieuous a sinne, worſer then theft, &c. then we muſt wiſh that in all places, it were as ſeuereſly puniſhed, as theft is; ſo would families be reformed, and become good Seminaries, both for Church, and common wealth. Secondly, the grieuousneſſe of Gods wrath againſt this sinne, muſt admoniſh euery one to beware thereof, for it brings the beſome of deſtruction, to ſweepe all away, both in Church and common wealth.

Verſe 28. *But I ſay vnto you, that whoſoever looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.*

Here our Sauour Chriſt laies down the true ſenſe of this commandement, and as we ſee, hee ſpeaketh as the Law-giuer, and Prophet of his Church, who hath abſolute power to giue lawes, and to expound the ſaine. *But I ſay vnto you*: The Phariles ſaid there was no adulterie, but that which was outward, and bodily; but Chriſt plainly confuteth that, and ſaith, *he that looketh on a woman to luſt after her*: that is, either in looking on her, luſteth; or by looking, luſteth after her: that is, deſireth to increaſe his luſt, *he hath committed adulterie with her already in his heart*. Here then our Sauour Chriſt ſetteth down two things touching the interpretation of this law: *First, the occaſion of adulterie, which is looking to luſt*. Secondly, *that the luſt of the heart*, that is, the motion and inward inclination of the heart, vnto this ſinne, is *adulterie before God*, though it neuer come into action.

For the occaſion: To looke vpon a woman, is not ſinne, but may bee done lawfully; yea, thereby a man or woman may glorifie God, as the *Queene of Sheba*, by beholding *Salomons* perſon, and hearing his wiſdome, did take occaſion to glorifie God: but here is meant the abuſe of the ſight; that is, the idle looking, or curious looking of men vpon women, or women vpon men. Now idle looking, is when one

m 1. King.  
10. 1.  
Idle looking  
on man or  
woman.

looketh without iust cause; as when a man looketh with intent to lust: 113  
 Thus did the *sonnes of God* behold the daughters of men: Genesis 6. 2.  
 by whose looking came lust, and for lust came the flood: so *Potifers*  
 wife <sup>b</sup> first, *lift vp her eies vpon Ioseph*, and then lusted after him: and <sup>b</sup> Gen. 39. 7.  
*Dinah Jacobs* daughter went out to see the daughters of the countrie, <sup>c</sup> Gen. 34. 1, 2.  
 and to seee seene againe, and so when *Shechem* saw her, hee lusted after  
 her, and rauished her: so the Prophet *Dauid* <sup>d</sup> living in peace and se- <sup>d</sup> 2. Sa. 11. 2, 3  
 curitie, cast his eie idlie and curiously vpon *Bathsheba*, as shee was wa-  
 shing her selfe, whereupon he lusted after her, and so committed both  
 Adulterie and murther. This idle and curious looking, Saint *Peter*  
 calleth <sup>e</sup> *an adulterous eie*, both because it is the beginner of lust, and <sup>e</sup> 2. Pet. 2. 14  
 the increaser thereof. But this sinne is little regarded, and made a small  
 matter with many, who can bee content to come with Christian eares  
 into the assemblies, and yet will bring with them idle and curious, yea  
 adulterous eies: but such persons, which so abuse their sight, to the  
 dishonour of God, must know, that they are adulterers before God: &  
 howsoeuer they may perswade themselves, that grace enters into their  
 hearts by hearing, yet vndoubtedly by their idle and curious eies, Sa-  
 than enters into their soule, and keepes out Gods word, whereby the  
 soule should be renued. Wee therefore must here bee admonished, to  
 take heed how wee vse the sight of our eies, especially when wee are  
 in the assemblies of the Saints, and holy exercises: and to preuent  
 this euill, it were to bee wished, that men and women, would fort  
 themselves, and not bee mingled in the congregation, vnlesse it were  
 the husband with his owne wife. Againe, if the idle and curious eie  
 be the beginning of adulterie, then wee must learne, with care to go-  
 uerne our eies, as the seruants of God haue done. *Dauid* praised the  
 Lord to <sup>f</sup> *keepe his eies from regarding vanitie*: and *Iob*, because hee <sup>f</sup> Ps. 119. 37.  
 would auoid vnchast thoughts, <sup>g</sup> *made a covenant with his eies, not to*  
 look on a maide. <sup>g</sup> Iob. 31. 1.

Now, as looking to lust is here forbidden; so by proportion are all o-  
 ther like occasions vnto adulterie: as first, reading of vnchast and wan-  
 ton books of loue matters, and vsing light and wanton talke. Many are  
 giuen to these kinds of delights, but they must know, that herein they  
 sinne grievously; for they haue not onely a wanton eie, but a lasciuious  
 tongue also. Secondly, the acting of all such Plaies and Comedies, the  
 matter whereof, is the representation of the light behaiour of men &  
 women; for therein are idle and curious lookes set forth to the eie,  
 which ought not to be, being here condemned. Thirdly, the wearing  
 of vaine and light attire, whereby others are prouoked to cast their

Occasions of  
 adulterie  
 here forbid-  
 den.

1

2

3



- 114 eies vpon them vnto lust; for if the light and wanton eie bee condemned, then that which causeth it, is much more condemned. This ought to bee regarded; for light and forraine attire is a secret profession of an vnchaste heart. Fourthly, mixt dauncing of men and women, in time and measure, for therein is more occasion and prouocation vnto lust, then by the bare beholding of each other with the eie. Fifthly, euill companie: so are the wordes of the Apostle *Paul* out of an Heathen Poet, *h Evil conuersings, corrupt good manners*: which may well include that vnseemely conuersing of men with women, not warranted either by the generall, or particular calling. Sixthly, the pampering of the bodie with daintie meates, or strong drinckes; this was the sinne of Sodome: and it is much more an occasion of lust, then the bare sight of the eie. Seauently, Idlenesse and lazinesse, in not employing the bodie in some honest calling, for thereby also is lust incited.

h 1. Cor.  
15. 33.  
Menander  
in Thaide.

6  
i Ezek. 16.  
49.

7

And thus much of the meaning of this commandement, forbidding all occasions to adulterie, vnder a lustfull eie.

Now considering that a man is guiltie of adulterie, that vseth the occasions thereof; hereby we may see, that we cannot excuse our selues from the breach of this law: for though we be cleane from the bodily outward facte, yet who can say, *My heart is cleane*? who is free from the occasions thereof? as from a wanton eie, vaine apparell, wanton speech, intemperance, and the rest; all which makes vs culpable of this sinne: and therefore wee must laie our hands vpon our mouthes, and condemne our selues of guilt before God; we must humble our selues, acknowledging our sinnes, and breaches of this commandement: and lastly, we must take heede of all occasions, that may moue or incite vs vnto lust or wantonnesse.

The second point which our Sauour Christ propoundeth, in the interpretation of this law, is this; that the lust of the heart, though it neuer come into acte, is Adulterie: now that we may know what our Sauour Christ meaneth by *lust*, sundrie points are to be handled: First, how lust can bee a sinne, considering it is onely a hidden desire of the heart: Secondly, how *lust* can bee a sinne of the seauenth commandement, seeing it is forbidden in the tenth: and thirdly, how great a sinne lust is.

Lust is a sin. For the first, that lust is a sinne, is thus prooued: Gods Law requieth obedience of the whole man, both in soule and bodie, and in euery part, facultie, and power thereof; *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy strength*: and that

k Mat. 22. 37.

that obedience which commeth not from the whole man, is sinnefull. 115  
Now when a man conceiueth vnchaste thoughts in his heart, then his soule, and mind, & his affections, haue not done their dutie vnto God; and so he sinneth in lusting.

Yet this doctrine was neuer receiued of all, but some haue still excepted against it, and their principall reasons are two: 1. They say, lust is a naturall inclination, desire, and appetite, which was in *Adam* before his fall, and so cannot be a sinne? *Ans.* Lust or appetite in the heart, is not simply a sinne; for so it is a naturall desire, which was in our first parents in their integritie: but to lust after that which God forbiddeth, that is the sinne; as for a man to lust after a woman, or a woman after a man, not beeing man and wife, which we see here Christ condemneth. 2. They say, God blesseth adulterers and fornicators in their lust, with the issue of seed in child-bearing, as well as man and wife, in lawful marriage; and therefore it cannot be a sinne? *Ans.* In adulterie two things may be considered; the vnlawfull lust of the heart, and the acte of generation: now when God giues issue to adulterers and fornicators, it is no approbation of their sinnefull lust, but onely a common blessing of naturall generation, which is his owne ordinance by creation: for howsoeuer God approoues not of our sinne, yet he preserues nature in sinfull workes. And thus we see that lust is a sinne.

*II. Point.* How can lust be a sinne of the seauenth commandment, seeing it is directly forbidden in the tenth, for in this brieue decalogue there is no needlesse repetition of any thing? *Ans.* Lust is two-folde, either without consent of will, as when vnchaste desires come into the minde and heart, and are not entertained of the will, but bee speedily checked so soone as they arise; and such lust is forbidden in the tenth commandment: or with consent of will, when a man is willing to entertaine and cherish the vnchaste thoughts that come into his minde; though he neuer put them into practise, and these are forbidden in the seauenth commandment.

*III. Point.* The greatnesse of this sinne of lust: This is here expressed by Christ, calling it Adulterie before God; as if he should say, Look how great a sinne bodily adulterie is before men, who punish the same with death; euen so great and hainous a sinne before God, is the inward vnchaste lusting of the heart, whereto a man giues consent of will, though he neuer bring it into action; for this he stands culpable of adulterie before God, and shall therefore be condemned, vnlesse hee repent.

Lust of the heart a grieuous sinne.

The vse of this *Third Point* is manifold: First, hereby we may learne

116 **How to examine the heart by the 7. commandment.** how to examine our selues by this seauenth commandment; for our Sauour Christ here teacheth vs, that they which willingly retaine vnchaste desires with delight, though they neuer giue their bodies to the outward acte, are Adulterers before God: and therefore when wee would examine our selues by this commandment, wee must search our hearts, whether we haue willingly retained therein any lustfull thoughts; and if we haue, wee must know that we are guiltie of Adulterie before God. And because none of vs are free from this sinne, it must humble and cast vs down before God, as breakers of this commandment.

Motives against lust.

I the Reasons following: First, we all desire to see God, and to know his loue in Christ, for our comfort in this life, and saluation for euer: but without holiness and puritie of heart, we can neuer see God, nor knowe the comfort of his loue: for when a man defiles his minde, with vnchaste thoughts, hee deprives himselfe of the taste of Gods fauour, and of the experience of his loue. Secondly, consider the state and condition of mans heart, by effectuall calling; it is the dwelling place and Temple of the holy Ghost, (for when a man is in Christ, hee liueth in Christ by faith, and Christ in him by his spirit:) now then looke, as men vse to trimme vp their dwelling houses, for the receiuing of some noble guest; so ought wee to keepe our hearts pure and cleane from vnchaste lustes, that they may bee fit habitations for the blessed spirit of God; but by vnchaste lustes, we make the heart a stable for the deuill, and a cage of all vncleane spirits. Thirdly, if wee suffer our hearts now to burne with fleshly lust, we make an entrance in them, for the burning of hell fire for euer: for these two alwaies goe together; burning lust, and hell fire, (vnlesse repentance come betwene.) And therefore, if wee would escape hell fire, wee must quench the fire of lust, and cleanse our hearts from this vncleannesse. Fourthly, by profession we seeme to be the members of Christ; and if we would be so indeed, then we must take heed of vnchaste lusts, for thereby wee pull our hearts from Christ, and knit them to an harlot. These and such like reasons, must moue vs to auoide all vnchaste desires: and for the preservation of chastitie in our hearts, these Rules must bee obserued.

First,

First, the minde must be filled with godly meditations, and the word of God must dwell in our hearts plenteously: for vitchast lusts doe therefore arise in our hearts, because we are idle minded, and emptie of Gods word: if that were truly ingrafted in vs, these wicked desires could not enter, or at least take no place in vs. Secondly, we must often giue our selues to the spirituall exercises of faith, repentance, and new obedience; as to the vsuall hearing, reading, and meditating in Gods word, to the often receiuing of the Lords supper, and to continuall prayer, not onely publickly, but priuately especially: for these confirme Gods graces in the heart, and doe euent nippe in the head all yngodly motions whatsoeuer. Thirdly, we must vse sobrietie in meat, drinke, and apparell: for yngodly lusts are kindled, fedde, and nourished with too much pampering of the bodie: Sodome and Gomorrah, Admah and Zeboim sinned most grievously in this kinde through fulnesse of bread; and therefore we must vse a moderation in these things, that grace may be strengthened, and all euill lusts weakened in vs. Fourthly, we must alwaies be doing some good thing, either in our generall calling of a Christian, or in our particular calling: yea, in our lawfull recreation we must intend and practise good: for when men are idle, Satan fills their hearts with euill thoughts, and so defiles the same. Fifthly, men and women must not priuately conuerse together, without warrant so to doe, either from their generall, or particular calling, so as with good conscience they can say, the Lord doth call them so to conuerse: for the mutuall conuersing of men and women, is the cause of many noysome lusts: and therefore neither men nor women without good warrant, should thrust themselves into such occasion of temptations. Remember what the Apostle saith, *Evill conuersings, corrupt good manners.* The Apostle Peter felt the smart of this boldnes, though in an other case: for comming to warne himselfe in Caiphass hall, without good warrant so to doe, when a silly maide demanded of him, whether he was not one of Christs companie, he denied him flatly, and that with cursing: and so many men and women conuersing without warrant where they should not, doe fall into many noysome sinnes; and when they thinke themselves most strong, then with Peter, haue they the greatest falls.

verse 29. *Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.*

vers. 30. *Also if thy right hand make thee to offend, cut it off.*

and cast it from thee; for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.

Scope.

In these two verses, our Sauour Christ laieth downe a most heavenly instruction, for the auoyding of offences; propounding it by way of answer to a secret obiection, which might be framed, by occasion of his former exposition of this seauenth commandement; for hauing condemned the Adulterie of the heart, declared by the eie, some man might say, What shall wee doe with our eies, if an vnchaste looke bee so dangerous? Our Sauour Christ answers, *If thy right eie cause thee to offend, plucke it out*; Which words must not be taken literally, in their proper sense: for this is a Rule in the expounding of Scripture, *that when the litterall sense is against any commandement of the law, the words must not be taken properly*. Now these words in their proper sense, do command a breach of the sixth commandement, which bindeth euery man to preserue his owne, and his neighbours life; and so no man can without sinne pull out his eie, or cut off his hand.

Rule of expounding Scripture.

Exposition.

By eie then, we are to vnderstand, First, *the eie of the bodie*; yet not that onely, but *any other thing that is deere and precious vnto vs*: as our eie, euen our right eie is. *If it cause thee to offend,* that is, cause thee to sinne, & to faile in the way of obedience vnto Gods commandements: *Plucke it out, & cast it fro thee*: these words are a loose kind of speech, called *Hyperbole*, whereby thus much is signified: *Restraine & gouerne it most carefully, though it be to thine owne great paine, losse, and hinderance*; *For better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell*: These words containe a Reason of the former exhortation, to this effect; It is better for thee, to want the benefit and vse of things most precious and deere vnto thee, in this life, and so to be saued; then by hauing and vsing them, to perish for euer: So that the true meaning of this place, is this; as if our Sauour Christ had said, *Goe through the whole course of thy life, and take a viewe of all thy waies, and therein see what thing is an occasion of sinne vnto thee; that take heed of, and auoyde, though the vse thereof be most deere vnto thee: for it is better that thou shouldst want the vse thereof, and so bee saued; then by it to perish eternally in hell fire*.

Paraphrase.

*Also, if thy right hand make thee to offend, cut it off, for it is better for thee, &c.* Here the same exhortation and Reason is againe repeated, which we must not thinke to bee a thing needlesse and friuolous; for such Repetitions in Scripture haue speciall vse, to signifie that the things

things so deliuered, bee of speciall importance; worthie all careful obseruation and obedience. *Now by right hand*, here is meant, any thing that is most profitable vnto vs, what euer it bee, if it cause vs to sinne against God, it must bee auoyded, and left off most carefully.

By this Exhortation of our Sauour Christ, wee are taught to carrie a strict watch ouer all our senses; and ouer all the parts of our bodies, especially the eie and hands, that they become not vnto vs occasions of sinning against God: and for the government of the eies, there bee two speciall Rules; First, *wee must vse our sight*, that is, open and shut our eies, *in obedience vnto God*. Salomon giuing Rules, for the well ordering of the tongue, sight, and foote, saith thus of the eie; *a Let thine eie behold the right, and thy eye liidas direct the way before thee*: which wordes seeme to carrie this sense, That wee should order our sight according to the straite Rule of Gods word, for that is the way wherein wee ought to walke. Now the necessitie of obseruing this Rule, may appeare by fundrie examples: *Eues b looking vpon the forbidden fruite*, with desire to eate thereof, against Gods commaundement, was the doore and entrance of that sinne into her heart: was not *Cham c* accursed for looking vpon his Fathers nakednesse? was not *Lots wife* turned into a pillar of salt for *d looking backe towards Sodom*? *Fiftie thousand three score and ten men of Bethshemish were slaine e* for looking into the *Arke of the Lord*, against his reuealed will: by all which it is plaine, that we ought to vse our sight in obedience to God: for which end, it will be good before we looke on any thing, to consider whether the same will be for Gods glorie, the good of our selues, & of our brethren; if it be, we may vse our sight; if not, we may not vse it.

Secondly, *we must make our eies, not the weapons of any sinne, but the instruments of Gods worship and seruice*. This we shall doe, if we imploy them thus: 1. In beholding Gods creatures in heauen and earth, that in them wee may see Gods glorie, wisdom, mercie, power, and providence, and thereby take occasion to magnifie the name of God. 2. In beholding Gods iudgements very wisely and narrowly, that therein we may see his iustice and wrath against sinne, and so bee humbled in our selues, and terrified from sinne. 3. In beholding of the Elements of Gods Sacraments, especially the bread and wine in the Lords supper, which be visible words, wherein we may see our Sauour Christ, as it were crucified before our eies. 4. In vsing them as instruments of Inuocation, by *lifting them vp to heauen*, to testifie the lifting vp of our hearts vnto God. This vse of the eies nature teacheth vs;

Vse.  
Guard the  
senses.

Rules for  
the eies.

I  
a Pro. 4.24.  
35.

b Gen. 3.6.

c Gen. 9.22.

d Gen. 19.26

e 1.Sam. 6.19

2 Rule.  
Looke to  
Gods glorie.

1

2

3

4

f Psal. 12.



**120** for whereas other creatures haue but foure muscles in their eies, where-  
 Columb. 1.5. by their eies are turned round about, man onely about them all hath a  
 cap. 9. fift muscle, whereby his eie is turned vpward towards heauen. And  
 this which is said, for the well ordering of our eies, must bee obserued  
 in the rest of the senses, and in all other partes of the bodie; they must  
 all be imployed and set a worke in obedience to God, and continually  
 obserued, that they become not the weapons of sinne, but the instru-  
 ments of his glorie.

Auoid all oc-  
 casions of sin

Secondly, this Exhortation of Christ, must teach vs to auoyde all the  
 occasions of euery sinne, though it bee with great losse vnto our selues,  
 in the things of this life. This is the chiefe point that our Sauour  
 Christ aimeth at in this place, and therefore it ought with speciall regard  
 to be learned, and remembred. Mans nature is like vnto drie wood, or  
 towe, which will burne so soone as fire is put vnto it; giue a man the  
 least occasion of any sinne, and hee is as readie to commit it, as drie  
 wood is to burne, though thereby hee doe as much as in him lieth, to  
 cast away his owne soule for euer. Looke therefore, as Mariners on the  
 Seas, haue constant and continuall care to auoyd both rocks and sands,  
 whereby they may suffer shipwracke; so must wee most warily auoyde  
 the occasions of euery sinne. A most worthie example hereof we haue  
 in *Moses*, who was brought vp in *Pharaohs* Court, till hee was fourtie  
 yeares old, where he enioyed all earthly pleasures and honours that his  
 heart could wish; and so might haue continued if he would, for hee was  
 the adopted sonne of *Pharaohs* daughter; but yet *Moses* left them all,  
 and *chose rather to suffer affliction with the people of God in Goshen,*  
*then to enioy all the pleasures of Egypt.* And this he did, because they were  
 but the pleasures of sinne, which hee could not enioy, vlesse hee would  
 forsake the true feare and worship of God, and all good conscience: &  
 his example we ought to follow.

g. H. b. 11.  
 25. 26.

Now that we may auoid all the occasions of sinne, and so put in pra-  
 ctise this wholesome precept of our Sauour Christ, I will here intreat of  
 the occasions of sinne, and shew withall, how they may be auoyded.

An occasion  
 of sinne de-  
 scribed.

By occasion of sinne, I meane any thing that either of it selfe, or by  
 mans abuse, becomes offensive, and prouoketh vnto sinne. In this large  
 acceptance, an occasion of sinne extendeth it selfe, not onely to such  
 things as are euill, but euen to things good and commendable in them-  
 selues, which by mans abuse, cause transgression against God. Occasi-  
 ons of sinne are two-fold; either *giuen* or *taken*. An occasion giuen, is  
 that thing, either word or action, that is euill in it selfe, the speaking  
 or doing whereof, stirs a man effectually to sinne. Occasions giuen  
 are

2. Kinds of  
 offence.  
 1. Giuen.

are two-fold; either of one man vnto another, or of man vnto himselfe. The occasions whereby one man may prouoke another to sinne, are many; I will reduce them vnto sixe heads. The first is, *badde counsel*, whereby one man perswadeth another vnto sinne. This is a great cause of much euill in the world: thus came the fall of our first parents; for *Sathan* perswaded *Eue*, and *Eue* her husband: thus came the crucifying of the Lord of life; for the *high Priests and Rulers* perswaded the people to aske *Barabbas*, and to destroy Iesus. Hence cometh seeking vnto wifards; one friend perswades another, for their outward good, as they thinke: yea, from this bad counsell comes the common neglect of all good duties in Gods worship.

The second is, *consent or approbation of sinne*, and it is two-fold; *secret*, or *open*. *Secret approbation* and consent is, when men see sinne committed, and are not grieved thereat; for this cause the Apostle *Paul* checketh the *Corinthians*, that they were not sorrowfull, but rather puffed up at the fault of the incestuous man: whereby they did in some sort hearten him in his sinnes: this is a great occasion of sinne in our daies. The Prophet *Dauid* was of another minde, his *eyes gushed out riners of teares*, because men brake Gods lawes. *Open approbation of sinne* is, when men doe openly countenance sinners, and lewd persons, which make profession of badde practises; this is a great occasion of many horrible impieties: hereby the hands of the wicked are strengthened in their wickednesse, as *the Lord* complainerh: and this is the sinne of this age; for who is so badde, that hath not some patrone of his euill, and some backe friend to sooth him in his sinne, which makes sinne shameles, and sinners impudent? But all Gods children must follow *Elisba*, who in great seruencie of spirit told *Iehoram* to his face, though he were a king, that *if it had not bene for the presence of good King Iehosaphat, he would not haue looked towards him, nor seene him*: the Lord himselfe will not take the wicked by the hand, neither can he endure, that his children should helpe the wicked, or loue them that hate the Lord.

The third occasion giuen, is *prouocation vnto sinne*, when either by word or deed, men excite or drawe on others to some euill; as vnto anger, reuenge, hatred, to drunkennesse, or such like; and this is a common fault of those that delight in drunken fellowship.

The fourth occasion is, *neglect of good duties vnto our brethren*; as of exhortation, admonition, instruction, or rebuke, *Ioshua 7*. *Achan* stole the execrable thing for himselfe alone, & yet all the people are charged with that fault, and punished for it: the cause was, their neglect to keepe

121

Men gene  
offense to o-  
thers & waies

1

Bad counse.

h Gen. 3. 4.6

i Mat. 27. 20.

2

Consent.

ki. Cor. 5. 1. 2

i Ps. 119.

136.

m Jer. 23.

12. 17.

n 2. Kin. 3. 14.

o Job 8. 20.

p Cor. 12

3

Prouocation  
to sinne.

4

Negl. & of  
good duties.

122 keepe one another from that sinne, according as God commanded the chap. 6. 18. This is a great occasion of impietie among vs; if neighbour would admonish neighbour, and one brother another, sinne would not be so rife as it is. But this dutie is not onely neglected of priuate men one to another, but of publike persons, who are more bound vnto it. The Magistrate is negligent in punishing, and the Minister in re-proouing sinne: and the master of the family carelesse in reforming those that are vnder him, which causeth sinne to abound.

5  
Bad exam-  
ple.

The fift occasion giuen, is *euill Example in the practise of any sinne whatsoeuer, which may be knowne*: this is most dangerous, like vnto wild fire that inflameth all places whereon it lighteth. The truth here-of appeares among vs: for let any one man or woman take vp a new fashion in attire, and presently the same is generally receiued: let a man inuent or sing a leud song, and presently it is learned of all, euen of little children that can scarce speake: whence also comes it, that crawling infants should sweare roundly, and frame themselves to all impietie, when they cannot speake readily, but from the bad example of their Elders, with whome they are brought vp? Now among all men, their bad example is most dangerous, who make the greater profession of Religion. They are like false lights vpon the shoare, which lead the shippes vpon the sands. And therefore such as shew any care or forwardnes in holy practises of religion, must haue speciall watch ouer all their waies, that (if it be possible) they may be blamelesse both in word and deede: for all men haue an eye at them, and the wicked would gladly spie holes in their coate.

6  
Slandering  
Gods mini-  
sters.

The last occasion giuen is, *the private slandering of Gods Ministers, and the disgracing of their Ministerie*: this is an offence as generall as the rest, and it causeth many to contemne the meanes of their saluation. When men meete together, their common talke is of the Ministers, and of their doctrine, not to be edified by mutuall conference, but onely to disgrace their persons, and to make their ministerie contemptible; but they little know what mischief this causeth, and therefore it ought to be avoided.

How to a-  
void occasi-  
ons giuen.

A Rule.

These are occasions of sinning giuen by one man to another: for the auoiding whereof, which is *the plucking out of the eye, and cutting off the hand* here commanded, this Rule must be obserued: *We must hate and eschew the occasions of sinne as deadly poison: and esteeme those persons that giue them vnto vs, in that regard, as ill as the deuill*. Thus Christ dealt with Peter his owne disciple, when he went about to hinder him from doing his Fathers will in suffering for our sinnes; say-  
ing,

ing, *¶ Come behinde me Satan*; considering him in that action, as if he had beene the deuill himselfe: for we must know, that the deuill comes not openly vnto men, but cunningly conuaies himselfe in these occasions of sinne giuen by others, that thereby he may enter into them for the destruction of their soules: we therefore must endeaour as *Paul* did, *¶ To keepe a good conscience in all things*: that is, to keepe our selues pure and vncorrupt from all the occasions of sinne in the world: with a watchfull eye against offences must walke on, in that way that leadeth vnto life, eschewing these stumbling blockes which the deuill casts in our way by other men: and so shall we obey this good counsell of our Saviour Christ.

The second kind of occasions of sinne giuen, are those which a man giues vnto himselfe: and they arise either from his affections, or from his imaginations: from mans affections arise so many occasions of sinne, as there be corrupt affections in him; as from corrupt desire ariseth *concupiscence*, which is so great an occasion of sinne, that the Apostle calls it *the roote of all euill*. This drawes mans heart so much to the world, that he can spare no time for the meanes of his saluation; herewith he is so choked, that he neuer thinketh of repentance, till the last gaspe. Such an other occasion of sinne, is *pride of heart*, whereby many giue themselves so much to the garnishing of their bodies, that they neglect their soules altogether. The like is *selfe-love*, whereby men overweening their gifts, thinke not themselves honoured according to their desert, and so through discontent giue themselves to plotte and practise much mischief, for the aduancing of their estate. Of this sort are the Romish Priests and Iesuits, as their manifold dangerous attempts against our Church and State doe euidently declare. And thus we might runne through all the affections of mans heart, shewing that the corrupt motions thereof are the cause of much sinne vnto him, and a most dangerous meanes for the ruine of his soule.

In regard whereof here also we must shew, how *this eye may be plucked out, and this hand cut off*: that is, by what meanes we may reforme our hearts, and stay the rage of our affections, that they caule vs not to sinne. The way is this, *we must mortifie and crucifie our vnruely affections and corrupt desires*. And for this ende we must put in practise three duties. *First*, we must beleue that we are crucified with Christ; that is, as we conceiue our selues to be in Christ by faith, whereby we haue communion with him; so we must conceiue that this communion with Christ, is in his death and buriall, so as our sinnefull nature, with all our corrupt affections, were nayled to his crosse and buried in his graue,

123

Mat. 16. 33

1. Act. 24. 16.

The second kind of offences giuen.

Offences arising from a mans corrupt affections.

1. Tim. 6. 10

How to avoid offences arising from a mans owne heart. The Rule.

I

Meanes.

- 124 graue, as the Apostle shewes at large, Rom. 6. 3, 4. &c. Now when this persuasion shall take place in our hearts, it will by Gods grace keepe vs from yeilding to corrupt motions and desires, and moue vs to labour to subdue them daily: for herein stands our assurance that wee haue fellowship with Christ, when we haue fellowship in his death. And therefore as we see malefactours to cease from stealth and robbrie when they are once hanged; so we beeing crucified with Christ in respect of the old man, must not suffer the same to rule in our affections, or to haue force in our members: knowing (as the Apostle saith) *a* *that our old man is crucified with Christ, that the bodie of sinne might be destroyed, that henceforth we should not serue sinne:* and, *b* *they that are Christs haue crucified the flesh, with the affections and lusts thereof:* *c* *whereupon he bids vs c* *thinke, that we are dead to sinne*, meaning with Christ, and so cannot liue therein: *S. Iohn* saith, *d* *he that is borne of God, sinneth not, because the seede remaineth in him:* that is, true faith assuring the heart that all the benefits of Christs death and passion belong vnto him; whereof this is one, that in our nature he suffered death vpon the crosse, that we by the power of his sufferings might haue sinne crucified in vs, so as it should not raigne in vs to bring forth fruits vnto death. *Secondly*, we must remember Gods commandement forbidding every sinne, and every wicked lust and affection; and withall we must applie the threatning of his wrath against the same, that thereby our flesh may be subdued. *Thirdly*, we must strue against our corrupt motions and affections, not giuing them libertie to beare sway in vs, but ruling them by meditating in the word of God, and by prayer for strength of grace to ouercome them all; dealing with them as parents doe with kniues, turning the edges of them before they leaue them in the hands of their children, least they be hurt therewith: as if our loue be set vpon the world, we must labour to set it vpon Christ and his righteousness; and if our hatred be against our brethren, we must labour to set it vpon sinne, and so for euery affection, as ioy, feare, &c. we must so keepe them to their right obiects, that they may rather further vs in well doing, then become in vs the occasions of any sinne against God.

Offences arising from mans mind.

I.

The second kind of occasions of sinne which a man giueth to himselfe, arise from his *minde and imagination*: And they are many, I will onely note three. The *first*, is an inward conceit of perfect knowledge, touching mans dutie to God, and the way of his saluation: that this is a common conceit in the hearts of the ignorant especially, may appear by this common speech of theirs; that *they know as much as any*

Preacher

*Preacher can reach them:* for the summe of al (say they) is, *to loue God aboue all, and my neighbour as my selfe, & to beleene to be saued by Christ:* now this they know as well as the best; and hereupon they become contemners of the preaching of the word, the ordinarie means of their saluation, as of a thing needeles and superfluous. This conceit is common among vs, and doth much hurt to many a mans soule. 125

The way to cut it off is this; the vaine man that is puffed vp with this conceit, must *examine himselfe touching his knowledge, whether it be sufficient to his saluation.* And for this ende he must make inquirie in himselfe for these two things; *first*, whether he see his owne naturall blindnes, and whether he be moued thereby to labour for the knowledge of God and of his will; where this is wanting, there is nothing but a vaine conceit of knowledge: *Secondly*, whether his knowledge be ioyned with conuersion of heart from sinne vnto God, and with reformation of life from euill to good. This change of heart and life goeth with all sauing knowledge. Now if these be wanting (as vndoubtedly they are in all vaine persons) then is their knowledge to farre from being sauing knowledge, profitable to saluation, that it rather turneth to their deeper condemnation. Remedie. Trye our knowledge. I 2

The second Imagination in man, occasioning him to sinne, is the *persuasion of his strong faith.* The more ignorant sort that want both faith and repentance, will thus bragge of their strong faith; that no euill companie can hurt them, and hereupon they take occasion to liue as they list. But that this is a vaine presumption may hereby appeare; because *a true faith purifieth the heart, and b strengtheneth a man in life to auoid sinne. yea, it ministreth sweete comfort towards the time of death.* a A. 15. 2. b 1. Ioh. 5. 4. But vsually these men that bragge and boast so much of their faith, are corrupt in heart, sinnefull in life, and fearefull in their death; many times despairing of Gods mercie, as lamentable experience oft times teacheth. 2

The way to cut off this occasion of offence is this; *to make triall in our selues whether our faith be true and sound or not.* This will appeare two waies: *First*, by the beginnings and degrees of the workes of the spirit, which goe before a true and liuely faith; which be three; *first*, a true sight of, our sinnes, with an apprehension of the wrath of God due for the same; *secondly*, a true sorrow and griefe of heart for offending God by these our sinnes; and lastly, an *hungering and thirsting after the mercie and grace of God in Christ, aboue all worldly things:* where these things are, there is grace; but where these are wanting, there is no true faith, but a vaine presumption. *Secondly*, faith will appeare Remedie. Trye thy faith. 2. waies. I 2



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e Gal. 5. 6.

appeare by the worke of loue: for in loue will faith bring forth all the duties of the morall law, both to God and man: for *e faith worketh by loue, and loue is the fulfilling of the law*, Rom. 13. 10. Now all such persons as stand so much vpon the strength of their faith, shall soone find, if they examine themselves by these two Rules, that they haue nothing in them but a vaine presumption, which will turne to their deeper condemnation, vnlesse they repent, and get true faith.

3

d Ezk. 12. 27.

The third Imagination causing a man to sinne, is a *thought of securitie*, whereby he puts farre away the euill day; perswading himselfe that though God will come in iudgement against sinne, yet it is farre off. This was the wicked thought of the Iewes, who said; *the d visions shewed to the Prophets, were of times a farre off, and for many daies to come*. This conceit is naturally bred in euery man, and is the occasion of many foule sinnes: Math. 24. 48. *The euill seruant said in his heart, my master doth deferre his comming, and thereupon he takes occasion to smite his fellowes, and to liue lewdly*. Isa. 28. 15. *The wicked say, they haue made a couenant with hell and death, and though a scourge runne ouer, and passe through, yet it shall not come at them*. And the vngodly that walke after their owne lusts, say, *e Where is the promise of his comming?* And is not this wicked thought rise among vs? for God hath now a long time called vs to repentance by the preaching of the Gospel, and because it takes no place in our hearts, he sends vpon vs his heauie iudgements, as plague, famine, rumours of warres; but yet all this haue not caused vs to meete the Lord: generally that complaint of the Prophet may be applied vnto vs, *e No man saith, what haue I done?* now the cause hereof, is this wicked conceit, whereby we thinke

e 2. Pet. 3. 3+

f 1er. 8. 6.

g Amo. 9. 10.

*g the euill shall not come not hasten for vs*. In this regard we are like the men of the old world, who would not beleue Noah, though he preached vnto them both by word and deed; and so they knew nothing till the flood came and tooke them all away: so fearefull is it, to put away from vs the threatnings of Gods iudgements. And yet this sinne takes place not onely in the ignorant; but many times in the hearts of Gods children. *h The way to remooue this wicked conceit is, to esteeme of euery present day, as the day of our death, or of the last iudgement; and so accordingly, to prepare our selues to die, and to meete God in iudgement euery day*. This thing Moses aimed at, when he praised God to teach him and his people *for to number their daies, that they might applie their hearts vnto wisdom*: for this perswasion of long life, mooues many to giue themselves to the sinnes and vanities of this world excessively: we must

Remedie.

h Psal. 90. 12

must

must therefore shake off this vaine perswasion, and every day prepare our selues for death, and for the day of iudgement; so shall we number our daies aright, and applie our hearts vnto wisdome: for this is true wisdome in man, *rightly to consider his latter ende*. And the more needer doth this dutie concerne vs, because of the continued intercourse of Gods iudgements vpon vs, in famine, plague, and pestilence, &c. which plainly argues, that more heauie iudgements are to ensue, vnles we preuent the same by speedie and true repentance.

Hauiug thus shewed, what be the occasions giuen whereby men are drawne to sinne, I come to *occasions taken*. An *occasion of sinne, or, an offence taken is, when a man of a good thing frames that vnto himselfe which causeth him to sinne against God; and so as much as in him lieth, to cast away his owne soule*. These occasions taken, arise especially from foure heads. First, from the Scripture: secondly, from the doctrine of the Church drawne out of Scripture: thirdly, from the state of the Church: and fourthly, from the state of the wicked. For the first: though the word of God be most perfect euery way, both for matter and style, yet hence doe many take offence, and that two waies principally; partly from the plainnesse and simplicitie of the Scripture, and partly from the contents thereof. For the first, it is most true, that the Scripture style and phraze in many things, is plaine and familiar euen to the capacite of the simple; yet this is no disgrace to Scripture, but rather an honour, which more setteth out the Maiestie of Gods word. And yet hereby many take occasion to contemne it, esteeming the studie of Scripture too base and shallow, and the knowledge thereof, too plaine and familiar for their fine wits; whereupon some giue themselves to other studies and courses, which might glorifie God in this calling. Others also, though they addict themselves vnto Diuinitie, yet they more imploy themselves in the writings of men, for their private studies, then in the word of God; and in their publique Ministerie, they more affect the ostentation of humane wit, eloquence, and learning, in multiplicitie of reading, and set words and phrases, in diuers languages, then that plaine euidence of the spirit, which the Apostle *Paul* so much commends. This also is a great fault in many hearers, that they are more delighted with the vaine conceits of men in preaching, then with the pure and plaine word of God, counting basely of that Sermon, wherein the Prophets and the Apostles are onely quoted, but highly aduancing that Sermon for deepe learning which is stuffed out with Fathers, Schoolemen, Poets, and such like.

To cut off this offence: First, the will of God must be considered, for the

Offences taken.

4. heades from whence offences are taken.

1. from Scripture.

1. From the plainnes of it.

1. Cor. 2. 4.

128. the penning and preaching of his word, in plaine and simple manner:  
 b 1. Cor. 1. for herein is that true, *what God hath chosen such things, as to the world*  
 27, 18. *are foolish, weak, vile, and despised, to confound and bring to noughts the*  
 c 1. Cor. 2. 5. *wise, and mightie things of the world: and hereby also it is made eident,*  
 d 1. Cor. 1. 17 *that the faith of Gods elect, doth not consist in the wisdom of men, but in*  
 e v. 25. *the power of God: againe, the preaching of the Gospel, with the wise-*  
 2 *dome of words, makes the crosse of Christ of none effect: let no man*  
*therefore deceiue himselfe, for the foolishnes of God is wiser then men,*  
*and the weaknes of God stronger then men.* Againe, he that doth exer-  
 cise himselfe in the word of God either priuately or publicquely, must  
 labour thereby to see his owne sinnes, and Gods heauie iudgement due  
 vnto him for them; and so will he beginne to reuerence Gods word,  
 f Ioh. 4. 11, as the onely meanes of true comfort. The woman of *Samaria*, at the  
 32. first beganne to cauill with Christ, when shee heard him talke of the  
 g v. 18. *water of life:* but so soone as he discouered her sinne to her conscience,  
 h 19. & c. 29. *telling her shee had had five husbands, and he whome shee now had, was*  
*not her husband;* then shee left off to cauill, and *honoured him* by be-  
 i A. 2. 1. 13, 13. *leeuing his word, and causing others to come and to beleue in him.* The  
 k v. 36, 37-41 *Jewes made light of the giuing of the holy Ghost vnto the Apostles at*  
 l A. 2. 16, 24. *the first; but when Peter had pricked their hearts,* they sought vnto  
 v. 29, 30. *the word, and receiued it with gladnes: so the Tayler, though ouer*  
*night he dealt vnkindly with the Apostles putting their feete in the*  
*stockes in the dungeon; yet beeing stricken with a seare, by the opening*  
*of the prison doores, he then fell downe before them trembling, and asked*  
*what he might doe to be saned.*

3. Offence Secondly, others take occasion of offence from the *contents of the*  
 taken from Bible; as when they read of the Miracles wrought by the Prophets, by  
 the contents of Christ and his Apostles; they say, the like may be done by Magicke,  
 of Scrip- and so blasphemously doe father vpon the Scripture that most wicked  
 ture. practise of forcerie; like to the malicious Iewes, who said of Christ, that  
 he cast out deuils by the power of *Beelzebub*, Luk. 11. 15. Others denie  
 the Historie of *Moses* to be true, by reason of *Noahs* Arke, which (they  
 say) as it is described for quantitie could not containe a couple of euery  
 kind of creatures, with prouision and fodder for them, for a whole years  
 space: of this opinion was *Appelles* an auncient heretike in the primi-  
 tiue Church: and many vpon these occasions haue become Atheists,  
 denying the truth of Gods word to their damnation. To these I an-  
 swer; first, for the Miracles, that no creature, men, or Angels, is able to  
 doe such works, as are recorded in Scripture, to be done by the power  
 of God: Ioh. 9. *Christ opened the eyes of one that was borne blind.* The  
 deuill

deuill by his skill, and man by Arte can doe much in curing blindnes, caused by wounds and diseases, but no power of nature, nor of magick, no not all the power of all Angels, is sufficient to procure sight to one that was borne blind; that must be done by a power creating, which is in no creature. Againe, as Histories record, the deuill is able to enter into a dead bodie, and cause it to mooue, and can speake in it; but to raise vp one to life that had beene dead foure daies, as *m Christ did Lazarus*, is a worke that all the deuills in hell, nay all the Angels in heauen, are not able to doe. And for *Appelles* the heretike, who tooke occasion from Noahs Arke to condemne the bookes of Moses: the answer made to him in the Primitiue Church may serue the turne; to wit, that it was in quantitie sufficient to containe couples of all kindes of creatures, and prouision for them for a whole yeares space: for to omit the height and breadth of it; it was *n three hundred cubits long*, and euery cubit (according to the auncient measure) contained nine foote, which in all came to the length of halfe a mile and more. Againe, others say, that though euery cubit had beene but one foote and an halfe long (as our cubits are) yet hauing *o three lefs*, it was of sufficient bignesse to containe all kinds of creatures by couples, and prouision for them for a yeares space. But yet put the case that we could not tell, how an Arke should be made great enough, to containe couples of all kinds of creatures, and prouision for them; should we thereupon take occasion to condemne the bookes of God that record the same, and the thing it selfe? God forbidde: nay rather, we must hereby learne to acknowledge and confesse our owne blindnesse, and the shal-low reach of our vnderstanding, and so admire the wonderfull worke of God.

m Ioh. 12.  
43. 44.

Origen. hom.  
2. on Gen. de  
fab. i. ca. arca.

n Gen. 6. 15.

o v. 36.

Remedie.  
1. Rule.

The way to cut off this occasion of offence, taken from the Scripture, is, first to obserue, that *(howsoeuer nothing is more repugnant to our nature then the word of God) yet the same word of God hath more preuailed with many mens hearts, to winne the same vnto it, then any thing in the world besides could euer doe.* Humane writings are farre more plausible to naturall men, then the holy Scriptures of God: for the wisdom of God in Scripture is esteemed *foolishnesse* to mans naturall reason; and yet who did euer cleaue so fast to the writings of men, as Gods children haue done to the word of God, for the testimonie whereof they haue beene and are content, to liue and die? This thing argueth plainly, that there is in Scripture a diuine power, for if it had beene from man, and against his nature as it is, man would haue contemned it.

130  
Rule 2.

Secondly, this must be considered, that the penmen of *holy Scriptures*, both the *Prophets* and *Apostles*, have recorded their *owne faults* in penning of it, which plainly argueth that they were penned by holy men of God, according to the direction of the holy Ghost, and are not the inuentions of politique heads to keepe men in awe: for then the Authors and penmen thereof, would rather haue concealed their owne faults, then haue published the same in their owne workes to their discredit. Lastly, consider the subiect and matter of the whole Bible: to wit, *Iesus Christ*, who therein hath professed himselfe to be the Sonne of God: now if Christ had not bene very God, and yet should haue taken that honour vnto him, then the like iudgements would haue befallen him that befell others for the like offence: for none euer tooke that honour vnto them, who were not grievously punished.

Rule 3.

a Gen. 3. 17.  
23.

As was Adam in Paradise, for seeking to be like vnto God: and Herod, for receiuing and applying to himselfe, the blasphemous praise of the people, crying, *The voice of God, and not of man*: but howsoeuer most fearefull iudgements befell Gods enemies, that thus sought to robbe him of his honour; yet Christs ende was glorious and blessed: which may mooue vs to thinke highly of Scripture, as of the word of God.

b Aq. 12.  
22, 23.

2. Head of  
offences ta-  
ken: The do-  
ctrine of the  
Church.

1  
From suppo-  
sed newnes.

The Second head from whence offences are taken, is *the doctrine of the Church, grounded on the word of God*. The offences hence taken are manifold: first, from a supposed newnesse of our doctrine: this is taken of the Papists, and especially of our owne Recusants: for they say our doctrine is but of fourescore yeares continuance, since the daies of *Martin Lusher*: auouching also that for the space of foureene hundred yeares, we cannot bring record of any Church that held and professed the doctrine, which we now teach and hold.

Remedie.

Now for the auoiding of this offence, two points must be remembered: 1. that the doctrine of our Church for the substance thereof, is the doctrine of the Prophets and Apostles, Act. 2. 42. the doctrine taught by the Apostles concerning Christ, is made the foundation of the Church, and looke where this doctrine is rightly helde and confessed, there it is an infallible note of a true Church. Again, the Apostles to iustifie their doctrine, had recourse to Moses and the Prophets, as we may see in the Acts of the Apostles in sundrie places: now the doctrine touching Christ held and receiued in our Churches, is confirmed by the testimonies of the Prophets and Apostles, and therefore for substance and doctrine is theirs. Secondly, we must knowe, that for the ground and foundation of Religion, our Churches agree with

c Aq. 16. 22.

2

with

with the Churches after Christ, which continued for the space of sixe hundred yeares: for wee doe not onely allow of the Apostles Creede, but of the foure generall Councells; and of their Confessions and Creedes, and that in the same manner and sense which they did; so as the religion of our Church is vniustly slandered to be new.

The second offence taken from the doctrine of our Church, is from the supposed strictnesse and rigour thereof: we teach indeede, that a Christian man must wholly denie himselfe, his owne will and desires, and resigne himselfe wholly vnto Christ, to be guided by his spirit, according to the direction of his word. Now hence some would gather, that our doctrine permits not a man to laugh, or be merrie, or to doe any thing for his owne delight; and hereupon they grow to contempt of Religion, counting the profession and practise thereof precisenesse; and therefore will not be bound vnto it, but liue as they list: and this is common among vs.

I I. From  
supposed  
strictnes.

The way to cut off this occasion of offence, is twofold: 1. we must know, that by the doctrine of our Church, it is lawfull for a man to be merrie, so it be in the Lord: Philip. 4. 4. *Reioyce in the Lord alway* (saith the Apostle) *againe I say reioyce*: Psal. 104. 15. *God causeth wine that maketh glad the heart of man, and oyle to make his face to shine, and bread to strengthen his heart.* Againe, God doth put most glorious colours, and delightfull smells into the flowers of the field, no doubt for this end that man might take his delight therein: yea, besides the skill of musick, God hath giuen to many a man, a voice more sweete and pleasant then is the sound of any muscicall instrument, which were to no end, if a man might not therewith cheere vp his heart in a moderate delight: nay, laughter it selfe is the gift of nature, which was in Adam before his fall, and therefore is lawfull. But yet I say, *mans reioicing must be in the Lord*, to cut off many abuses of delight: for first, there be many that cannot be merrie, but in the practise of some sinne; if there be a thought of God or of his word, all their mirth is quashd. But we must endeaour our selues so to reioyce, that God may approoue thereof. Againe, I say, *in the Lord*; because sinne will soonest preuaile with a man, when he giues himselfe to delight and pleasures. This Iob knew well, and therefore while his sonnes feasted each other, *he offered sacrifices for them particularly every day*: Job 1. 5. *for (saith he) it may be my sonnes haue sinned and blasphemed God in their hearts.*

Remedie.  
I Rule.

I I. Rule.  
Resignation  
of our selues  
vnto God.

The second way to prevent the taking of this offence, is to resigne our selues wholly vnto God, that he may doe his whole will in vs and vpon vs;



132 vs; so Christ said to his Disciples; *¶ If any man will come after me, let*  
 e Luk. 9. 23. *him denie himselfe, take up his crosse, and follow me:* that is, wholly re-  
 signe himselfe to be guided by me: and Math. 13. 46. he that would  
 get the pretious pearle, *must sell all that he hath and buye it.* Rom. 12. 1.  
 We are desired by the mercies of God, to *give up our selues, both soules*  
*and bodies vnto God:* whereby we may see, that we haue iust cause to  
 bewaile the case and condition of all such, as count religion precisenes:  
 for they are like vnto *Ananias and Saphyra*, who brought part of the  
 sale of their possession vnto the Apostles, and said it was all: so these  
 men looke to be saued by Christ, they heare his word, and receiue his  
 Sacraments, and therein make as high a profession as any can doe; name-  
 ly, that they will giue themselves wholly to Christ: but when they are  
 out of the assemblies, they shew themselves to haue dissembled with  
 God: for they practise no such thing as they made shew of: and there-  
 fore they may iustly feare, least that befall them in their soules, which  
 befell *Ananias and Saphyra* in their bodies, euen *sudden death:* for  
 they are *lyers vnto God himselfe.*

e Act. 5. 10.

III. o fence  
 taken from  
 the crosse  
 accompany-  
 ing the  
 truth.

Remedie.

Thirdly, others take offence at the crosse, which accompanies the  
 syncere profession of true Religion: many like well of the doctrine of  
 our religion, but yet they are loath to imbrace, and to profess the same,  
 least they should be reproached for it in the world.

The way to cut off this occasion of offence is this, we must remem-  
 ber that *the crosse endured for the Gospel sake, especially if we profit by it,*  
*is an infallible marke of a child of God.* Heb. 12. 17. *If ye endure chaste-*  
*ning, God offereth himselfe vnto you, as vnto sonnes: for what sonne is it,*  
*whome the father chasteneth not?* In reason we finde this to be true: for  
 say that two children be fighting in the streete, and there comes a man  
 who taketh one of them and beateth him, but the other he lets alone:  
 will not all men say, that the man is father to the child whome he bea-  
 teth? euen so the Lord for our nurtering, will send crosses vpon vs,  
 when we imbrace his Gospel: now if we shall profit by his corrections,  
 and learne thereby to humble our selues vnder his mightie hand, then  
 we begin to receiue assurance of his fatherly dealing towards vs his  
 sonnes and daughters: and therefore we must be so farr from beeing  
 hindred in the course of our holy profession by reproches and crosses,  
 that they must be meanes to encourage vs therein. I. Iun. 1. 2, 3.

Offences ta-  
 ken from  
 particular  
 doctrines.  
 I Of Prede-  
 stination.

As from the doctrine of the Church in generall, so from the parts  
 thereof, doe many both learned and ignorant take occasion of offence;  
 as first, *from the doctrine of Gods predestination*, whereby we teach  
 that God hath decreed the condemnation of some. This doctrine

many

many doe renounce, as a doctrine of crueltie, and thereupon frame vnto themselves priuate opinions, which will not stand with the word of God. 133

The way to auoyde this occasion of offence, is this; First, to graunt vnto God himselfe so much in this case, as we will yeeld to mortal man in the like. Among our selues we allow of this libertie one to another; that a man may kill a flie, or a worme; and for his lawfull use and pleasure, kill sheepe, oxen, and other creatures, and yet be a mercifull man: shall we not then allow vnto God, that he may glorifie his name, in the iust and deserued condemnation and destruction of his creature? This is lesse then we grant to men, for a worme is something vnto man; but a man is nothing in respect of God. Again, among ourselves, in some things we giue libertie one to another to doe as we will, and yet thinke the action iust and lawfull; much more then ought we to giue freedom of will vnto God in all his actions; without conceit of crueltie in any one of his workes; for *all his workes are done in equitie*. Secondly, it must be remembered, that we teach not, that God doth simply ordaine some men to hell fire: but touching reprobation, our doctrine is this; that God hath decreed and purposed to glorifie his name, in the iust and deserued condemnation of some: for in *anant reprobation* God hath two actions: First, he decrees to passe by some men, without shewing his eternall mercie vnto them; and only to declare his iustitie vpon them; then after hee decrees, when they are by themselves fallen into sinne, to inflict vpon them deserued condemnation for the same. 1. Rule. Doctrine of Reprobation.

The vnlearned also, from this doctrine of Predestination, take occasion of most fearefull falling; for thus they reason: If I be predestinated to saluation, I am sure to be saued, let me doe what I will; and if I be predestinated to condemnation, I am sure to be condemned, though I liue neuer so godly; for Gods decree changeth not, and therefore I will liue as I list. Thus doe desperate persons inbolden themselves to sinne, and to cast away their soules.

The way to cut off this offence is this; they must remember, that in Gods decree, the ends, and the meanes that bring men to that end, goe alwaies together: and therefore, that such as are ordained to saluation, are ordained to the meanes thereof; namely to vocation, iustification, & sanctification, Rom. 8. 30. The end and the meanes in Gods decree must neuer be seuered: Now righteousness and holines in Christ, is the means whereby God hath decreed to bring men to saluation: and therefore they sinne grieuously, that vpon the immutabilitie of Gods decree, take occasion to liue profanely. *a Hezekias sick vnto death, a Ilay 38. 1.*

134 *yes God promisseth to add to his daies fifteene yeares: now if Hezekias had consulted with these men, they would haue told him thus; be of good cheare O King, neither eate nor drinke, nor vse any thing to cure thy sore, or to preserue life: for thou shalt certainly liue fifteene yeares; God hath saide it, and it must be done: but Hezekias taketh no such course: nay, he vseth the meanes both to cure his sore, and to preserue his life. And so did Paul, for his owne and others preseruatiō, keepe the mariners in the shippe, who were the meanes vpon the sea to bring them safe to land, though God had giuen vnto him all that sailed with him.*

Act. 27. 31.  
with 24.

2. Of the fall  
of Adam.

Remedic.  
I. Rule.

II. Rule.

3. Of mans  
inabilitie of  
himselfe to  
doe good.

Remedic.

The second speciall doctrine of the Church, whereat some take occasion of offence, is *concerning the fall of Adam*: for we teach, that God in some sort decreed his fall: whereupon some object, that we make God the author of sinne, considering his decree is vchangeable. Now to prevent this offence, two Rules must be remembred: I. that Gods will may be distinguished. It is either *generall*, or *speciall*. Gods *generall will* is that, whereby he willeth that sinne shall be, by his iust permissiō. But Gods *speciall will*, is the approouing will of God, whereby he taking pleasure in any thing, will haue the same done and brought to passe. Now we say not, that God willed Adams fall by his approouing will, but onely by his permitting will; because it was good in regard of God, that man should fall. II. We must remember, that Gods decree went before Adams fall, onely as an antecedent, not as a cause thereof: for the vchangeable decree and will of God takes not away the libertie of mans will, or of the second causes, but onely inclineth and ordereth the same, as the first and highest cause of all.

The Third speciall doctrine of the Church, whereat offence is taken, is this, *That man of himselfe can doe no good, but all goodnes and grace in man come from God*. Hence our common people take occasion of loosenesse of life: for tell them that they must repent and beleue, if they will be saued; their answer is, that they doe it so well as God will giue them grace; all goodnes (say they) must come from God: yea, the wiser sort amongst vs will not sticke to lay the fault of their loose life on God, who giues them no more grace. But for the auoyding of this occasion of offence, we must know; that when we are not able to doe our duties as we ought, and to pray, to repent and beleue, as God requireth, the fault is in our selues, and not in God: for we were created righteous in Adam, and in him, had power and grace to haue done whatsoever God required at our hands: but Adam lost this pow-

er through his owne default; and we in him lost it also: and therefore our inability commeth from our selues. Againe, we must consider that God giues grace indeede, yet not miraculously in Ale-houses and Tavernes, but then when men vse the meanes to come by grace, and doe that which by nature they are able; that is, come and heare the word attentively, endeauouring to beleue and to obey the same: for though the good vsage of the gifts of nature cannot merit any grace, yet ordinarily we may obserue, that in the vse of meanes is grace receiued: *Act. 2. 41. At one sermon there were conuerted three thousand soules, among the rebellious Iewes: Act. 16. 14. Lidijs heart was opened in hearing Paul preach: and ordinarily men are conuerted in the meanes: for faith commeth by hearing the Gospel preached, Rom. 10. 17.*

The last point of doctrine, from whence many take occasion of offence, is the doctrine of *Iustification by faith alone, without workes*. Hence the Papists condemne our Church as an enemy to all good workes: and many hereby take occasion of a leud life, because good workes must not iustifie them before God. Now to cut off this offence, we must hold and know, that good workes and faith are disioyned in the worke of our Iustification before God; but they are conioyned in the whole course of our liues and conuersation, both before God and man. No worke in man but faith is required to his Iustification, though in God there be respect to his owne free mercie, and to Christs merits: but in our liues faith and workes must goe hand in hand together. Now that these may thus be well distinguished, I shew it plainly: In the fire is both heate and light, yet in the warming of the bodie the heate hath force onely, and not light, though to many other vses it serue necessarily; euen so in a child of God are required both faith and workes, but to iustifie him faith onely is required, though workes be necessarie thorough his whole life: for they iustifie vs before men, and winne vnto vs a testimonie of our iustification before God, not onely in our owne hearts, but from the Lord, *Iam. 2. 21.* and therefore we must not content our selues with a faith in speculation, void of workes; but within the compasse of our callings, doe what good we can for Gods glorie, and the comfort of our brethren.

The Third head from whence offences are taken, is the state of the Church: first, in regard of *the wants that be in the Church*, and namely in this our Church. Hence fundrie men take occasion to condemne our Church as no Church, our Sacraments as no sacraments, our Ministers as no Ministers, and our people as no Christians; and therefore doe separate themselves from our Church, as beeing no true members of the

4. Of Iustification.

Remedie.

III. head of offences, from the state of the Church. 1. from the wants in it.

176  
Remedie.  
I. Rule.  
A true note  
of the  
Church.  
Gods church  
described.

Church of God. To preuent this occasion of sinning, three Rules must be obserued: first, *that to beleue and confesse the doctrine of saluation, taught and deliuered by the Prophets and Apostles, is an infallible and inseparable note of a true Church of God*: for Gods Church is nothing els, but a companie of Gods people, called by the doctrine of the Prophets and Apostles vnto the state of saluation. This doctrine is the *seed of regeneration*, whereby men are begotten vnto Christ; and it is that *sincere milke* whereby they are fedde and nourished vnto eternall life. Now I say, that this our Church of England (through Gods mercie) doth maintaine, beleue, and professe this doctrine of the Prophets and Apostles: for the prooffe hereof, let him that doubteth haue recourse to our *English confession*, and to a booke intituled, *the Articles of Religion established in the Church of England*; in which are set downe the foundations of Christian Religion, allowed and held by all Euangelicall Churches. And further to shew that this our profession is not in hypocrisie, but in truth; this our Church is readie to maintaine and confirme the same doctrine by the shedding of their blood, against all foes whatsoeuer; and this thing indeede hath bene the onely cause of all our dissensions with the Church of Rome: whereupon wee see there is iust cause our Church should be reputed the true Church of God, and a good member of his Catholike Church.

II. Rule.  
Christs practise  
towards  
the Church  
of the Iewes.

Secondly, obserue the practise of Christ and his Apostles towards the Church of the Iewes, which in their time without all doubt, was exceedingly corrupt: for the office and place of the high Priest was bought and sold, and through ambition and couetousnes became annuall; yea, there were two high Priests together at one time: all which were against Gods ordinance. Againe, the Scribes and Pharisees which were the Doctours of that Church, erred in some fundamentall points of doctrine, teaching Iustification by workes: and withall they greatly corrupted the law of God, both by their doctrine and traditions; and the Temple became a denne of theeuers: and yet for all this, Christ did not separate from that Church, neither taught his Disciples so to doe; but was present at their sacrifices and assemblies, and kept his Passouer with them: and so did his Apostles, till they saw them of obstinacie and malitiousnes refuse the grace of God, offered vnto them in the ministerie of the Gospel. Now their example must teach vs, that so long as our Church holdeth Christ, wee must esteeme it to be the Church of God, and not for some wants thereof depart from it.

Thirdly,

Thirdly, all the reformed Churches in Europe doe with one consent, honour our Church as a true Church of Christ; now their judgement is not slightly to be regarded, but to be preferred farre before the rash opinions of private men: for the Church hath a gift of discerning in waighie matters; shee can iudge of bookes of Scripture, which be authentically, which not; shee can iudge of spirits, and of doctrines; and therefore also can iudge what companie of men is a true Church, and what is not: and this their iudgement also must confirme vs in this truth, that this our Church is a true member of Gods Catholick church. Now whereas some alleadge the wants of our Church, to make it no Church: *I answer*, though I will not excuse any default in it, wherein it is wanting, to that which Gods word requireth; but rather desire, that *the righteousnes thereof may breake forth as the light, and salvation thereof as a burning lampe*; yet this may be saide in behalfe of our Church, that the wants thereof are not such as doe any way rase the foundation of religion, or of Gods holy worshippe, and so can not make it to cease to be a true Church, and therefore none ought to separate from it for such wants: and yet this hindereth not, but that Gods seruants may in a godly manner desire the Reformation of things that be amisse: for a good Church may be bettered; and we ought to strive after perfection.

137  
III. Rule.  
Reformed  
Churches  
iudgement  
of our  
Church.

The Second offence taken from the Church, is from *the diuersitie of opinions that be therein*: for hence many reason thus; learned men be of so many opinions, that we know not what to follow; and therefore we will be of no religion, till the truth be established by some generall Councell, and all agree in one.

For the auoiding of this offence we must know; that though men differ in sundrie opinions in the true Church of God, yet they all agree in the Articles of faith, and in the foundation of Gods worship: their difference is in matters beside the foundation, and therefore it must hinder none from receiuing and embracing true religion. Again, it is Gods will that there should be diuersities of opinions, yea scilicet and heresies in his Church, that men might be prouoed, whether they hold the truth in sincerity or not: as we may see, 2. Cor. II. 19. Deut. 17. 1, 2. Now in this case *Jeremias* direction must be obserued, a *Stand in a* *the parting of the waies* (saith hee) *and inquire for the olde and auncient way* (that is, the doctrine of the Prophets) *what God willeth and commandeth by them, and by his Apostles*, and that we must follow with all good conscience. This Christ intended, when he bade the Iewes to *search the Scriptures, which testified of him*: and this we must sanctifie by earnest

1. Difference,  
from contro-  
uersies in  
the Church.

Remedie.

1

2

a Jer. 6. 16.

b Ioh. 3. 33.



138 neit praier, as *Cornelius* did, Act. 10. 1, 2.3 From the  
miserie of  
the Church.

The third occasion of offence taken from the Church, is *the miserie thereof*: for the state of the Church is oftentimes in affliction, because it consisteth of such as are subiect to the contempt and reproach of the world. Hence sundrie are discouraged from ioyning themselues truly to the Church, and although this occasion of offence be not much among vs, saue onely in reproaches; yet it may be more: and therefore we must learne to preuent it, and to cut it off.

Remedie.  
Consider the  
priuiledges  
of the  
Church.

I

2

c Act. 2. 47.

3

d Heb. 11. 26

The way is this; *we must beleane and remember, that out of the church there is no saluation*: In this regard, *Noahs Arke* was a true type of the Church; for as none were saued from drowning, that were out of the Arke, in the generall deluge; so none can be saued ordinarily from condemnation, that are out of the Church: for in the Church is Gods covenant of grace, with the Sacraments, which be the scales thereof. In the Church is vocation, iustification, sanctification, and the way to glorification; but out of the Church are none of all these, and therefore it is said, that *God added to his Church daily such as should be saued*. In the Church is protection against all enemies, and from all iudgements, so farre forth as shal be for the glorie of God, and the good of the church: and in a word, in the Church is life euerlasting; but out of the Church, is nothing but a feareful looking for of eternall woe & condemnation: and for this cause *Moses chose rather to suffer affliction in Gods church, then to enioy all the pleasures in the world, out of it*: whose example wee ought to follow, and so shall not the miserie of the Church, be any occasion vnto vs to forsake the same, especially if wee consider, *that the whole world will profit a man nothing, if hee loose his soule*, Matthew, 16. 26.

4 From the  
Apostacie of  
some.Remedie.  
1. Rule.

2. Rule.

The fourth offence taken from the Church is, *from the Apostacie of some that line in the Church*; for ordinarily in Gods Church are many Apostates, as in this our Church, many that were in times past Protestants, are become Papists, some Arrians, Sabellians, and some open Atheists, and blasphemers. Hence many, fearing their falls (as they pretend) dare not ioyne themselues to the truth, and the profession thereof. But to cut off this occasion, two rules must be remembred; First, *that the falling away of any man from the truth, is the worke of God, discouering an hidden hypocrite*, 1. Ioh. 2. 19. *They went out from vs, but they were not of vs, for if they had beene of vs, they would haue continued with vs: but this is come to passe, that it might appeare they were not all of vs*. Secondly, consider that the beginning and continuance of our religion & saluation, stands on Gods free election, which is vnchangeable;

able; and hereupon must we staie our selues touching our estate, when we see others fall away. 2. Tim. 2. 19. *Paul comforteth the Church, against the feare of griefe which they might conceiue, by the Apostacie of Hymeneus and Philetus, which were two pillars amongst them, by this Rule; The foundation of God remaineth sure, and hath this scale: the Lord knoweth who are his.* Now because some might say, God indeede knows it, but we doe not: to this (I take it) the Apostle answers, when he saith, *and let every one that calles vpon the name of the Lord, depart from iniquitie*: as if he should say, Looke that you call vpon God for grace, and make conscience of all sinne, and by this you shall know your selues to belong to God; which thing when once you know, then staie thereon, for Gods calling is vnchangeable.

Againe, as these occasions are taken from the whole Church in generall, so more especially, some take offence from seuerall things therein; as first, from the *wants that be in Ministers, both for iudgement and doctrine*. Hence politicke carnall men plead thus; Preaching is full of imperfection, therein men publish their owne errors; but the written word containeth in it the sermons of Christ, and of his Apostles, which are most perfect: and therefore it is best to content our selues with the Scripture read, and to heare no preaching by men.

More speciall offences in the church

I  
From want in Ministers doctrine.

To cut off this offence, wee must remember, that the preaching of the word, though it bee by sinnefull man, is Gods holy ordinance, prescribed and enioyned as solemnely, as any morall precept is, either against murder, or adulterie: for from the beginning, till the Iews came to mount Sina, God himselfe preached to his Church, which was then contained in some fewe families. But from that time, *because the people could not abide the voyce of God himselfe*, it pleased him to ordaine the Ministerie of the word, by the hand of sinnefull man. Now it being Gods owne ordinance, vnlesse we will make our selues wiser then God, we must subiect our selues thereto, with all reuerence, albeit it be deliuered by sinnefull man. Thus *Cornelius* did, Act. 10. 33. and the Thessalonians, 1. Thess. 2. 13.

Remedie.

Deut. 5. 26

Secondly, many are offended at the liues of Ministers, and from the wants that be in them, whether in deed, or in suspition onely, many take occasion to contemne their doctrine; thinking, as the Rulers of the Iewes said to the blind man; *Thou art altogether borne in sinne, and dost thou teach vs?* Now to cut off this occasion, two things must be remembred. First, we must distinguish of euery Minister, and consider in him a double person; both that he is a sinnefull man, subiect to many infirmities, as we our selues are; and also that he is the Lords

2. From the liues of Ministers.

f Ioh. 9. 34.

Remedie.

Am-

140

Ambassadour, sent in Gods name to deliuer his will vnto vs. Now looke, as we honour the Embassadour of a Prince, though his person be vile and base; so much more ought wee to reuerence the Embassadour of God himselfe, and receiue his doctrine, as from God, though for his person, he be subiect to manifold infirmities. Secondly, we must consider, that it is Gods wil and commandement, that though ministers be manifestly faultie and sinfull, yet their ministerie must be receiued and obeyed carefully. Math. 23. 2. *The Scribes and Pharises sit in Moses chaire* (saith Christ), *all therefore that they bid you obserue, that doe, but after their workes doe not.* Phil. 1. 15. *Some preach Christ of enmie* (saith Paul) *and not in sinceritie, but yet the Apostle reioyced therein, because Christ was preached every manner of way,* verse 18. And therefore, as we doe not refuse meate for our bodies when wee bee hungrie, though a wicked person haue dressed it, so must wee not refuse or contemne the word of God, the food of our soules, for the sinnes of the party that deliuereth it.

3. From lenitie towards offenders.

Thirdly, many take offence at the lenitie of the Church, towards offenders, and for the presence of wicked persons at the Lords table, doe refuse to communicate with the Church: now albeit men should not be admitted hand ouer head, to the Lords Table, but scandalous persons ought to be restrained; yet the want thereof, ought not to keepe the godly from this Sacrament: for another mans euill conscience cannot defile thy good conscience, another mans sinne cannot hurt thee, vnlesse thou doe some way communicate with him therein. Christ was more carefull in his dutie, then euer man was, and yet hee communicated with the wicked Iewes, Scribes, and Pharises, in the seruice of God, vnder the Law.

4. General head of offences taken. From the estate of the wicked.

The fourth head from whence offence is taken, is *the state of the wicked, principally in regard of their prosperitie.* Hence some holy ones suspect their owne estate and religion, as either not good, or not regarded of God. This befell *Danid*, Psal. 37. when hee sawe the prosperitie of the wicked, and their increase in riches, with peace, and ease, hee said, *g Certainly, I haue clenfed mine heart in vaine, and washed my hands in innocencie.* Hence also *Ieremie* reasons with God, *h why the way of the wicked should prosper, and they bee in wealth that transgresse rebelliously.* Hence vndoubtedly at this day, many call into question the good providence of God. Now the way to cut off this offence, is to *enter into the sanctuarie of God, as Danid did*; that is, to come to the assemblies of Gods people, where the word is preached, for there a man shall see the manifold reasons, why God will haue his owne people afflicted, &

also

g Ver. 13

h Ier. 12. 1.

i Psal. 73. 17

also the fearefull end of the pleasures of the wicked; namely, a sitting of them to further destruction. Againe, from this same ground, doe many rich men take offence; for hauing the world at will, they blesse themselves with this perswasion, that God loues them, and thereupon take occasion to condemne all religion, and to goe on in the pursuite of worldly profits and delights. And this is one maine cause, why among the rich, we haue so few good and sound Professors; because that from a false ground of outward things, they perswade themselves of Gods loue & fauour. But to cut off this offence, we must remember that mans case is the more fearefull, when he wants all crosses; for *God chasteneth euery child whom he receiveth*, Heb. 12. 6. & it is a marke of Gods child, to be in affliction, if he profit thereby: the stalled ox commeth sooner to the slaughter, then the ox that is vnder the yoke; and the sheepe that goeth in fat pasture, commeth sooner to the shambles, then that which goeth on the bare commons: so oftentimes God fattereth the wicked with the blessings of this life, as hee did the rich glutton, that he may more iustly condemne them in the world to come. Lastly, we must remember what Salomon saith, *g No man knoweth loue or hatred, g* of all that is before him: that is, of all outward things: *all things fall alike vnto all, both good and bad:* & therefore no man must so blesse himselfe with his outward estate, that he be drawne to esteeme of religion, as a thing needlesse or superfluous. Remedie. f Luk. 16. 25. g Eccl. 9. 11.

Verse 31. *It hath bene said also, who soener shall put away his wife, let him giue her a Bill of diuorcement.*

31. *But I say vnto you, who soener shall put away his wife (except it be for fornication) causeth her to commit adulterie: and who soener shall marie her that is diuorced, committeth adulterie.*

Our Sauour Christ proceeding further, to restore the seauenth commandement to his perfection, doth here confute a false interpretation of a Politicke law of *Moses*, giuen by the Scribes and Pharises. For this ende, first he laies downe the wordes of *Moses* politicke law; but yet so, as containing in them the false interpretation of the Iewish teachers, ver. 31. then hee opposeth the truth of God, against their false interpretation, and maintaineth the first institution of mariage, v. 32.

For the first, *Moses* politicke law was, *That hee which put away his wife, should giue her a Bill of diuorce.* This law the Iewish Teachers did falsly interpret; for the better perceiuing wherof, these three points are to be handled, touching *Moses* politicke law: 1. what kinde of law it was: 2. the straitnesse of that law: 3. what effect and force

force it had, For the first, the law is set downe, Deut. 24. 1. *when a man marieth a wife, and she finde no fauour in his eyes, because he hath espied some filthinesse in her; then let him write her a bill of diuorce, and put it in her hand, and send her out of his house.* This law was not morall, but ciuill, or politicke, for the good ordering of the common wealth. Now among their particular lawes, some were *laws of toleration, and permission*, which were such as did not approoue of the euill which they concerned, but did onely tolerate and permit that euill which could not be auoided, for the preuenting of a greater euill, which otherwise would fall out. As when the sea hath made a breach into the land, if it cannot possibly be stopped, the best course is, to make it as narrow as may bee. Such was the law concerning vsurie, Deut. 23. 20. permitting the Iewes to exercise it vpon a stranger, but not towards a brother: and the like was the law touching polygamie, Deut. 21. 15. If a man had two wiues, the one hated, the other loued, and they both haue borne him children; if the first borne be the sonne of the hated (though shee were married to him the latter) yet her seed was legitimate, and her sonne had the right of the first borne. In both which lawes were tolerated, that which God condemned, onely for the preuenting of a greater euill. Vnder this sort comes our law of vsurie, for taking tenne in the hundred, not approouing but permitting so much, for the auoyding of greater vsurie. Vnto this kind, the Papiists would reduce their law of permitting Stewes, for the preuenting of greater sinnes; but that law can haue no title to such permission: for a law of permission, is to diminish that euill, which by man cannot possibly be cut off altogether: now that sinne which they would preuent by their Stewes, might be cut off among them, if they would giue allowance to Gods owne ordinance of lawfull mariage, vnto all sorts and sexes. So likewise this law of *Moses* for diuorce, was a law of permission, not approouing of the giuing a bill of diuorce for euery light cause, but tolerating of it, for the preuenting of greater mischeife, euen of murder: for the nature of the Iewes was this; if a man once tooke dislike to his wife, he would neuer be at rest till he had shed her blood, if they might not bee parted asunder. Now this law of diuorce, was giuen to restrain this great euill; for hereby a man was tolerated to put away his wife, when shee found no fauour in his eyes, lest hee should kill her; yet so, as he gaue her a bill of diuorce, wherein hee must set downe the cause why hee put her away: whereby also, many were restrained from putting away their wiues, because it was a great shame, for a light occasion, so highly to transgress Gods holy institution, who made them by mariage, one flesh. The truth of this may appeare by the

Lords

Bellar. de  
Amis. grat.  
& stat. pecc.  
lib. 2. cap. 18.  
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polog. part. 4.  
chap. 1. diu. 1.

Lords owne complaint, against his people, to whom he speaketh, as to a wife that had forsaken her husband, without a cause on his behalfe, I say 50. 1. *Where (saith he) is that bill of your mothers diuorcement, whereby I sent her away?* As if he should say, I gaue her no bill, but her departure and separation from mee, is by her owne sinnes: which phraſe sheweth what was the custome of the Iewes in this case.

*II. Point.* The straitnesse of this law appeares in this; that the man onely was permitted to giue this bill vnto his wife, but the wife might not giue it to her husband; for *Moses* saith, Whoſoener shall put away his wife: neither is there any place in Scripture, to prooue that the wife had this libertie, so to deale with her husband. If it bee asked, whether the wife in a iust cause, as for adulterie, had not the like libertie: I answer, If we respect Gods institution touching marriage, the right of diuorce is equall to them both; for in regard of the bond of marriage, they are equally bound one to another. Here indeed this libertie is permitted onely to the man, by this politicke law, not that he had more right, but to prevent the euill, of the hardnesse of his heart, who taking displeasure at his wife, would rather spill her blood, then continue with her. If it be alledged, that *a man is the womans head*: I answer, that is for regiment and direction in her place, but not in regard of breaking the bond of marriage, whereby he is bound to his wife, as well as she to him, as the Apostle teacheth, 1. Cor. 7. 4.

*III. Point.* The force and effect of this law was this, It made the Bill of diuorcement for any cause giuen, to be tolerable before men; & marriage after such a diuorce, lawfull and warrantable in the Courts of men, Deut. 24. 4. But yet in the court of conscience before God, the diuorcement it selfe, and second marriages made thereupon, were both vnlawfull; for *God hateth this separation*, Mal. 2. 15. And whether partie ſoever marieth another vpon this diuorce, commits adulterie, Matth. 19. 9. This must be remembered, for the true vnderstanding of this law of *Moses*; the first words whereof, are a permission, to this effect; If a man do conceiue such a dislike against his wife, as that he wil not abide with her, but will needes put her away, then he may; but yet ſo, as hee giue her a bill of diuorce: which doth not acquit him before God, but before men onely.

Having thus shewed the true meaning of this law, it remaineth now to see what the Pharisees taught touching diuorce. Their doctrine was this, that hee which gaue a bill of diuorcement vnto his wife, for any light occasion, was thereby acquitted from her before God; and thereupon might marie another, without the guilt of adulterie: and also that



that another man might lawfully marrie her that was thus diuorced. That this was their meaning, may appeare by the contrarie answer of our Sauour Christ, wherein he crosseth and confuteth this their interpretation, in the words following.

Verse 32. *But I say vnto you, who soeuer shall put away his wife, (except it be for fornication) causeth her to commit adulterie: and who soeuer shall marrie her that is diuorced, committeth adulterie.*

Here Christ answereth not to *Moses* law, but to the corrupt interpretation of the Scribes, and Pharises, whereby they depraued that law. By *fornication* Christ meaneth, not euery sinne of that kinde, but onely the sinne of *adulterie*; or that which is greater in that kind, namely *incest*. *Adulterie*, is a sinne that is committed by two parties, one whereof is either married, or espoused, as hath beene shewed before. *Causeth her to commit adulterie*: ] That is, giueth her occasion to marie againe, and so to commit adulterie; because their first bond remaineth stil: *and he that marieth her that is diuorced*: ] that is, for any small cause, & not for adulterie, he also commits adulterie.

Here then two points are set downe; First, *that he who puts away his wife for any light cause, causeth her to commit adulterie*. Secondly, *hee that marieth her that is diuorced, committeth adulterie*. Yet vnto both these, Christ putteth an exception in the case of adulterie. The Papists and some others, would restraine the exception to the first part of the sentence, and make it a negation, to this effect; *He that puts away his wife, being no fornicator, &c.* But the truth is, that the exception belongs to the whole answer of our Sauour Christ, denying diuorce, saue onely for adulterie; and permitting no mariage after diuorcement, saue onely where the diuorce is for adulterie.

\* Rhem. on  
this place.

The vice,

First, whereas our Sauour Christ opposeth vnto this politicke law of *Moses*, concerning diuorce, the law of nature, touching mariage, Ge. 2. 24. *He giueth vs an excellent distinction between all politicke laws, and the law of nature, which is the morall law; for that is a law of eternall equitie, commanding good, and forbidding euill simply, without respect of man: but politicke lawes are tempered according to the conditions of men, and though they doe not approoue, yet sometimes they permit euill, for the auoyding of greater mischiefe: yea, they tolerate that, which before God, and in conscience is condemned. This point must teach vs, not to content our selues with performing obedience to the politicke lawes of men, for the lawes of men may tolerate that which Gods law doth condemne: so the law of this Land in practise tolerates vsurie, but vsurers must not hereupon thinke that all is safe &*

well

well with them, and that they sinne not in taking ten in the hundred, because the law of the land permits it; for our law tolerates that, for the preventing of greater vsurie, when as the law of God doth vterly condemn the same. Again, our laws are open for men to goe to law at the first, vpon euery light occasion; without seeking former means of agreement; but yet such men as doe so, are gullie of sinne before God, notwithstanding their libertie by our politike lawes. Some politike lawes also tolerate contracts of mariage, made without consent of parents; yet such children sin against the law of God, for herein God requires childrens subiection to their parents and gouernours. And the like might be shewed in many other points, so that it is no sufficient iustification of our actions, to say the lawes of men allow vs so to doe.

Secondly, hence we may learne, that a man cannot lawfully, and with good conscience put away his wife, except it be for adulterie; the text is cleare both here, and also Math. 19. 7. which confuteth the ciuill lawes of some countries, & the <sup>a</sup> popish constitutions, that allow other causes of diuorce, besides adulterie. Here they obiekt sundrie things, in their defence, against this doctrine. As 1. the saying of Christ, *Who forsook his Father or Mother, wife, &c. shall receive much reward*, Math. 19. 29. Here (say they) is diuorce for religion allowed. *Ans.* Christ by *forsoaking*, meaneth not that separation which is made, by giuing a Bil of diuorcement; but that which is caused by imprisonment, banishment, or by death.

a Concil.  
Trid. sess. 24.  
can. 8.  
b Non repudii sed diuortii. Ecliar. de Matr. sac. c. 14.

2. *Obiect.* 1. Cor. 7. 15. *If the vnbeleeuing depart, let him depart; a brother or a sister is not bound in such things.* Here (say they) is another cause of diuorce. *Ans.* The malicious and wilfull departing of the vnbeleeuer, doth dissolue the mariage; but that is no cause of giuing a bil of diuorce: onely adulterie causeth that. Here the beleeuer is a meere patient, and the diuorce is made by the vnbeleeuer, who vniustly forsaketh, and so puts away the other.

3. *Obiect.* Titus 3. 10. *Auoide an heretike after once or twice admonition.* This (say they) is spoken to all Christians; and therefore for heresie, may a bill of diuorce be giuen. *Ans.* First, that commandemēt is not giuen to euery priuate person, but to the Ministers of the church, who after one or two admonitions, are to excommunicate and cut off all heretikes from the Church. Secondly, it hindreth not, but that the bond of mariage may remaine sure and firme, though one of the parties be cut off from the Church; for the beleeuing husband must not forsake his vnbeleeuing wife, if shee will dwell with him: 1. Corinthians, 7. 12.

4. *Obiect.* After marriage, one partie may haue a contagious and incurable disease, which may cause the other to giue a bil of diuorce. *Answer.* A contagious disease may cause a separation for a time, but no diuorce; and if that disease bee incurable, and disable the partie from the dutie of marriage, then such parties must thinke themselves, as it were, called of God to liue in single life.

5. *Obiect.* But married persons may seeke to spill the blood one of another, and therefore it is good to giue a bil of diuorce, to preuent that euil. *Answer.* Such enmitie may cause a separation for a time, till reconciliation be made, but the bond of marriage must not therefore bee broken.

6. *Obiect.* Death maketh a diuorce. *Ans.* Death indeede endeth marriage estate, and setteth the partie liuing free, to marrie in the Lord, where he or shee will; but this comes not by diuorce giuen of either partie: so that the conclusion still remaineth firme, that a man with good conscience cannot giue a bill of diuorce for any cause, but for adulterie: and therefore those lawes which permit diuorce for other causes, are greatly faultie before God. If any shall aske, whether mens lawes may not make more causes of diuorcemēt, then this one? I answer, no; for marriage is not a meere ciuill thing, but partly spirituall and diuine, and therefore God onely hath power to appoint the beginning, the continuance, and the end thereof. If any yet aske, why Idolatrie & Magycke, which be greater sinnes then adulterie, may not breake marriage? *Ans.* They are greater indeede, against God, but not in this ordinance of marriage; for the sinne of adulterie, breaketh onely the bond of marriage, which may remaine still betweene two parties, though one be an idolater, a witch, or an Atheist. Now considering that Adulterie is so great a sinne, that it cuts of the knot off marriage, aboue all things, those persons that are called to this estate, must take heede of all sinnes, so of this especially.

Thirdly, here may be asked, whether after diuorce for adulterie, the parties diuorced may marrie againe, without committing adulterie? This point hath bin diuersly discussed, wee will consider the reasons on both sides; First, for the lawfulness of it, especially to the party innocent.

1. From *Christs doctrine* in this place; for in his answer to the false interpretation of *Moses* politicke Law, touching diuorce, hee first propounds a generall rule, and then puts an exception thereto: the nature of which exception is, alwaies to implie and put downe the contrarie to the generall rule. As in this place; the generall rule is, *Whosoever putteth away his wife, causeth her to commit adulterie; & hee that marieth her*  
committeeth

*committeth adulterie.* The exception then must bee contrarie; namely, that in the case of adulterie, hee that puts away his wife, lawfully conuicted thereof, causeth her not to commit adulterie; neither he that marieth her that is diuorced, doth commit adulterie. If it be said, that Christ propouideth two rules, one for the case of diuorce, the other for the case of marrying after diuorce; & applyeth his exception for adulterie only to the case of diuorce, and not to the case of mariage after diuorce. *Ans.* As the exception for adulterie, is here in this chapter ioynd with the case of diuorce; *he that putteth away his wife, except it be for fornication, &c.* so in the 19. cha. v. 9. the same exception for adulterie, is expressly applied not only to the case of diuorce, but also to the case of mariage after diuorce; saying, *Whosoever shall put away his wife, except it be for fornication, and marie another, committeth adulterie*: so that if in this place the exception make the diuorce lawfull for adulterie, then in the 19. chapter, it maketh it lawfull to marie againe after such diuorce, without the guilt of adulterie. 2. The innocent partie is not to bee punished for the wilfulnesse of the offender, and therefore the partie that is faultlesse may with good conscience marrie againe, after lawfull diuorce. 3. God hath prouided mariage to bee a remedie against incontinencie for all persons, 1. Corinth. 7. 2. But if parties lawfully diuorced, might not marie againe, then they should want this remedie, and bee deprived of this benefit. If it be said, they may reconcile themselues each to other, and so haue remedie. *Answer.* But what if the partie offending liue in adulterie still, then the partie innocent cannot in conscience ioyne him or her selfe to the other, and reunite the bond of matrimonie; for that were too much lenitie, towards so foule a crime: and a sinne against God, for want of Christian reconciliation, which requireth that this reuiniting should bee in the Lord, and not in the flesh alone. 4. The phrascs of Scripture vsed by the holy Ghost, concerning mariage after diuorce, restraining it to some cases, and allowing it in others, seeme to take it for granted, that after lawfull diuorce, it is no sinne to marrie againe.

Reasons alledged on the other side. First, Christs generall saying, *Whosoever putteth away his wife, and marieth another, committeth adulterie.* Hence some inferre, that there may be no mariage at all after any diuorce. But they abuse that Scripture, for though *Saint Marke* put downe no exception; yet *Matthew* hath made supply therof in two places, Chapter 5. 32. and 19. 9. Now the Gospels were penned by severall men, that that which was not fully expressed by one, might bee supplied by another, that so by conferring writer with writer, the

4  
a Deut. 24. 1.  
23.  
Math. 19. 9.  
Luk. 16. 18.  
Bellar. de  
Matrim. Sa-  
cra. cap. 16.  
b Mat. 10. 11

148 whole truth might be made manifest.

Secondly, Matth. 19. 6. *Whom God hath coupled, let not man put asunder*: Therefore after diuorce, they stil remaine man and wife, before God, and may not marrie to others. *Ans.* The partie offending breaks the bond of mariage, and so sinneth grieuouſly againſt that commandement: but the partie innocent marrying againe after lawfull diuorce, only taketh the benefit of that libertie, whereto God hath ſet him free, through the vnlawfull breaking of the bond, by the partie offending.

Thirdly, Rom. 6. 2. *The woman is bound to the man while he liueth*, and therefore may not marrie againe after diuorcement. *Ans.* That place muſt be vnderſtood of the ſtate of mariage, continuing vndiſſolued till death: but in the caſe of adulterie, the bond of mariage is broken; and therefore that hindreth not, but mariage may bee after lawfull diuorce.

Fourthly, 1. Corinth. 7. 10, 11. *Let not the wife depart from her husband, and if ſhee depart, let her remaine unmarried, and be reconciled vnto her husband, and let not the husband put away his wife*. Here (ſay they) is a plaine place againſt mariage after diuorcement. *Answer.* The Apoſtle ſpeaketh of departure, and putting away, for other cauſes then adulterie; as for hatred, diſlike, &c. which indeede are no ſufficient cauſes of diuorce, and therefore they that ſeparate therupon, ought not to marrie.

Fifely, The bond of mariage, is a reſemblance of the coniunction that is betweene Chriſt and his Church, which is inſeparable and eternall; and therefore mariage alſo is inſeparable. *Answer.* That reſemblance ſtands not in euery thing, but in this, *That as in mariage two are made one fleſh; ſo ſpiritually Chriſt, and euery true member of his Church become one; and that as Eue was taken out of Adams ſide, and made fleſh of his fleſh, and bone of his bone; ſo the Church ſpringeth as it were out of Chriſts bloode, which iſſued from his ſide*: for eſe, if their reaſon were good, wee might ſay that mariageshould be eternall, in the life to come; becauſe the vnion of Chriſt with his Church, is eternall: which we know to be falſe, for *in the reſurrexion men may not, but are as the angels of God.*

Sixty, If parties diuorced might mary again, their children ſhould be injured, hauing ſtep-fathers or ſtep-mothers in ſtead of their owne naturall parents. *Ans.* This reaſon is not ſufficient to diſallow diuorce, or mariage after it; for by the ſame reaſon we might delude all the iudicial lawes of Moſes, and of all countries, which impoſe death for ſundrie crimes,

crimes, because thereby some children should loose their parents; but Iustice must be iustice with all men, though the posteritie haue hinderance by the execution thereof. *Quest.* But what if the lawes of some countries forbid mariage after diuorcement? *Ans.* Yet the libertie of conscience remaineth still, for this beeing giuen of God cannot be taken away by men; and therefore when men haue freedome from the Magistrate, they may with good conscience marie againe after lawfull diuorce. And yet here we must know, that diuorcement, or mariage after, must not be done priuately by man and wife vpon their own heads; but by order of law, before the Magistrate, according to the custome of that Church or Commonwealth whome it concerns. Again, there be some particular causes which may iustly hinder mariage after diuorce: as first, if the parties reunite their bond againe by reconciliation; for the knot broken by adulterie, may be reunited by the consent of the parties innocent. Secondly, when the one partie is a manifest cause of the Adulterie of the other, and so becomes an accessarie to the others offence: for it seemes vnequall, that he who hath put his hand to the committing of a sinne, should reape any benefit or priuledge by the same. And therefore I say the partie innocent hath freedome in this case.

Cautions.

1

2

verse 33. *Again, ye haue heard that it was said to them of olde time, Thou shalt not forswear thy selfe: but shalt performe thine oathes vnto the Lord.*

34. *But I say vnto you, sweare not at all, &c.*

Our Sauour Christ hauing restored the seauenth commandment to his true sense and meaning, doth here proceede to doe the like vnto the third commandment; obseruing herein the same order that he did in the former: for first, he laieth downe the false interpretation of the Scribes and Pharisees giuen to this commandment concerning swearing, v. 33. and then deliuereth the true doctrine of an oath, v. 34. The corrupt sense giuen by the Scribes and Pharisees, is propounded in the words of the holy Ghost, Levit. 19. 12. Deut. 5. 11. *Thou shalt not forswear thy selfe, but shalt performe thine oathes vnto the Lord:* which are not here taken in that true meaning wherein Moses set them downe, but in the false interpretation of the Iewish teachers: whereof that we may the better iudge, let vs search out the true meaning of Moses law concerning an oath: for which ende we must first see what periuirie is; then propound the kinds of periuirie; and lastly, shew the grienousnes of this sinne.

*I. Point.* In periuirie there must be two things: *First*, a man of periuirie, must



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must affirme or auouch something against his owne minde, his owne meaning, purpose, intention, or perswasion. When a man knowes a thing to be true, and saith it is true; or knoweth a thing to be false, and saies it is false, and swears thereto, this is no periurie, because his speech is answerable to that which is in his minde: but when a man knowes a thing to be true, and auoucheth it to be false; or knowing a thing to be false, auoucheth it to be true, vpon his oath; this is periurie: because in so doing, he speakes against his minde and perswasion. Secondly, in periurie there must be an oath; it is not periurie to speake a thing that is false, vnlesse he also sweare to the thing he speaketh falsly, against his minde: and yet euery oath maketh not direct periurie, vnlesse it bee a binding oath; for a man may sweare to a thing that is vnlawfull, and after alter his minde, and not performe his oath, without the guilt of periurie: as if a childe beeing vnder age, doe binde himselfe by oath to marrie without his parents consent; but comming to riper yeares, doth better consider of the matter, and subiects himselfe to his parents disposing, who marrie him to another. Now though he sinned in so swearing, yet he is not periured, because the oath was not a binding oath; for a childe vnder yeares hath not power to take an oath.

Kinds of  
periurie.

I

2

*II. Point.* That wee may yet better iudge of this sinne, wee must knowe that there be three kindes of periurie: First, *when a man confirmeth by oath, that which he knowes, or thinkes to be otherwise*; as when hee takes an oath that a thing is true, which he knowes to bee false; that a thing was thus, which hee knowes was otherwise. Secondly, *Deceitfull swearing is periurie*, when a man, either about things past, or to come, sweares contrarie to the true knowledge and purpose of his owne minde. Example of this wee haue in the Romish Priests, who both defend in writing, and practise in action, this deceitfull swearing; for beeing brought before the Magistrate, and made to sweare to this demaund, or such like; *Whether they said Masse, or knewe where Masse was said at such a time?* They answer vpon their oathes, *That they did not, or knewe not*, (though indeede they did) which is according to their doctrine, *That vnto dangerous Interrogatories a man may frame a safe meaning vnto himselfe, and sweare to it*: as in the former instance, they sweare they knewe not where Masse was said, meaning, *to reueale it to the Iudge*. But this is flat periurie; for their oath is giuen them to answer according to the meaning of the Magistrates demaund: and if a man might lawfully frame a meaning to himselfe, in swearing, hee might easily delude all truth, and so *should not an oath for confirmation, be the ende of strife*; but the breeder thereof, through surmise of false

Toll. summa  
Cas. confic.  
lib. 4. c. 21.

false meaning in him that sweareth. The third kind of periurie, is *The breaking of a binding oath*; as when a man vpon his oath promisseth to doe a thing that is lawfull, and doth it not: yet this is not alwaies periurie; as First, If God after the oath taken, make the thing promised, impossible to be done: as if a man sweare to make another his heire, of such and such lands; now dwelling by the Sea side, the Sea breaks out, drownes all his land before he dieth; Is this man periured, because he performed not his promise bound with an oath? no verely; for God made the thing impossible. Secondly, if a man be bound in conscience to breake his oath: Thus *a David swearing rashly to slaine Nabal, and his familie, was yet staied from so doing, by Abigail: counsell, and brake his oath, and b gaue God thanks for it*; for indeed his oath was vnlawfull, beeing the bond of iniquitie, and the doing of it had beene the doubling of his sinne.

Here it may well be demanded, whether those that are sworne to the Statutes and lawes of societies and incorporations be periured, if they breake the same? *Ans.* The Statutes of incorporations bee of two sorts; some are of the foundation of societies, without which the incorporation cannot stand, and these (not beeing against the word of God) cannot be broken without the guilt of periurie: others, are Statutes onely of outward order and decencie; as touching apparel, gesture, and such like: as in some incorporations the Statutes require, that euery man therein should weare the round cap: hereunto many are sworne, who alwaies weare it not: now (though I say not that they are faultlesse altogether) yet they are not periured; because this Statute of order, binds not a man simply, but either to obedience, or to paie the mulet; which if a man be content to paie, he satisfies the Statute, and benefits the societie, as much as if he kept the Statute.

Hauiug shewed what periurie is, with the kinds thereof; let vs see whether we be free from it. After examinatio it will appeare, that mens liues are full of periurie; for where is much swearing vially, there cannot but be much periurie: because they that sweare in their common talke, doe forget their oathes, as they doe their communication. But say we are cleare from periurie, yet are wee in danger of Gods heauie iudgements, for the breach of our vow in baptisme; wherein wee promise to beleue in God, & to serue him, forsaking the world, the flesh, and the diuell; now the breach of this vow, is as ill as periurie, for therefore may *Baptisme* be called a *Sacrament*, because of the oath and vow; which a Christian makes to God therein; for the word *Sacrament* properly betokeneth the oath which a Souldier maketh to his Captaine

Militia sacra-  
ti propter  
iuramentum  
dicebantur  
militis. Ve-  
getius de re  
milit.

e 1 Sam. 11. 4  
d Ezek. 17.  
13 15, 16.

for his fidelitie. The breaking of *Iosua* his oath vnto the Gibeonites, by *Saul*, & caused 3. years dearth, and was not satisfied, but with the blood of 7. of *Sauls* kindred. And *d* *Zedekias* periurie to the King of Babel, was one cause of the Lords fierce wrath against Ierusalem, and the Princes thereof. Now shall one mans periurie cause such iudgements? and shal we not thinke, that among other sinnes, this our periurie vnto God, in breaking our vow in Baptisme, bringeth vpon vs Gods heauie wrath, by plague, famine, and vnseasonable weather? Wherefore let the consideration hereof, perswade vs to repentance, and to a more conscionable care of performing our vow vnto God.

Griuousnes  
of periurie.

*III. Point.* The griuousnesse of this sinne of periurie, which here the Lord forbids, appears by these three sinnes which are contained in it. First, the vttering, or maintaining of a lie. Secondly, the calling on God to be a witness vnto a lie; wherein men doe, as much as in them lieth, set the diuell himselfe, the father of lies, in the roome of God, and so greatly robbe him of his honour and maiestie. Thirdly, in periurie a man praies for a curse vpon himselfe, wishing God to bee a witness of his speech, and a iudge to reuenge, if he sweare falsly; so as herein a man is his owne vtter enemy, & as much as in him lieth, doth cast both bodie and soule to hell.

*Quest.* Seeing this sinne of periurie is so great, whether may such a man be put to his oath, as is certainly thought will periure himselfe, if he be put to sweare? I answer, men that put others to sweare, are either priuate persons, or publike Magistrates: a priuate man for his owne priuate cause, may not put such a man to his oath; for hee should haue greater care of Gods glorie, and of the other mans soule, then of his priuate gaine; and therefore ought rather to depart from his temporall right, then suffer his brother so to dishonour God, and to hurt his owne soule. But if a Magistrate bee to put such a man to his oath, as is verely thought will periure himselfe, he may lawfully doe it; but yet he is first, to aduertise the partie of the waight of an oath, and of the fearefull sin of periurie; and then, if the order of Law and Iustice so require, he may minister an oath vnto him, leauing the euent to God: for the execution of iustice must not staie on mans misdemeanour, nor waite, till they make conscience of sinne; for if it did, no common wealth could stand, no warre could bee made: *Moses* and the Leuites executed vengeance vpon the idolatrous Iewes, without waiting for their repentance, *But shalt performe thine oathes vnto the Lord.* These words are not set downe in any of *Moses* bookes, but are a collection from the

Exod. 32. 27.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

for-

former law of *Moses*, gathered by the Iewish Teachers; which collection, though it be not expressly set downe, yet is it the very sense of the Law: for if a man cannot without periurie breake a lawfull binding oath, then that Law which forbiddeth periurie, bindeth man to performe all that he hath lawfully sworn vnto God.

Here then in this collection of the Iewish Teachers, is set downe an excellent point, touching the *straitnesse of the bond of an oath*. In euery lawfull oath, there is a double bond; First, it bindes one man to another, for the performing of the thing hee sweareth to doe. Secondly, it bindes a man vnto God, for he that sweareth, inuocates God as a witness, and a Iudge of the truth of his assertion; and hee stands bound vnto God, till the thing sworn vnto, bee performed, if it bee lawfull and possible. And herein the Pharises are good Teachers, and from this their collection, we learne sundry points.

First, that if a man take an oath, though hee were constrained thereto by feare, yet it must bee kept, if it bee of things lawfull and possible; because in an oath a man stands bound vnto the Lord: as if a man sweare vnto a Thiefe, for the sauing of his life, that hee will bring him some money, or other bootie, of his owne goods; this he is to performe, because the losse is but priuate; but if hee were sworn further, not to detect the Thiefe, that were a bond of iniquitie, tending to the hurt of the common wealth: and therefore such an oath a man ought not to take; and if he doe so sweare, yet he must not keepe it, but repent of his rash oath.

Secondly, if a man be brought to sweare by error, being ouertaken by another, yet if it were of things lawfull, within his power, it must bee kept: so did *Josuah* to the Gibeonites, and the breach thereof by *Saul* was grievously punished, as we shewed before.

Thirdly, if a man sweare vnto a lawfull promise, and it fall out, that the keeping of his oath procure him great temporall losses; yet the oath must be kept, because therein hee is bound vnto God: This *Danid* noteth for a propertie of him that *must rest in Gods holy mountaine, to keepe his promise whereto he is bound by an oath; though it turne to his owne hindrance*, *Psalm. 15. 4.*

Fourthly, here wee may see, that the doctrine and practise of the Church of Rome is wicked and damnable: They teach, that the Bishop of Rome, by the power of the Keyes, may free a man in conscience from the bond of a lawfull oath: Indeepe, if the bond were onely betwene man and man, it were something; but being betwene God & man, he that will dispense therewith, must be aboue, or at least

The strait  
bond of an  
oath.

A constrain-  
ed oath of  
things lawfull  
bindes.

An oath gotten  
by error

1. Sam. 3. 19.

An oath in-  
damaging.

† Azorius  
Iesuit. Inst.  
Mor. c. 15.  
g Pius 5.  
Pontif. in  
Bull. in Eur.

least equall to God himselfe. The Pharisies doctrine was farre better, who taught that mens oathes must be performed vnto God, without dispensing therewith. And therefore our English Priests who before haue sworne to the Supremacie of this state, and now are reconciled to the Pope, are flatly periured persons, and so to be held.

But howsoever the Pharisies make this one good collection, yet they erre grossely, in their further meaning and expounding of this law: for when as God forbiddeth a man to forswear himselfe, hence they gather; first, that it was lawfull to sweare ordinarily in common talke, euen by the name of God, so that they sware truly, and did not forswear themselves: that this was their meaning, will appeare in Christs answer. Secondly, hence they gathered, that the law spake nothing of indirect oathes: for they made two kinds of oathes: *direct* by the name of God, and *indirect* by the creatures. And as they held that a man might sweare directly by the name of God without sinne in common talke, so they taught, that swearing indirectly by the creatures, as by heauen, by the temple, the head, Altar, and such like, was nothing; neither the breaking thereof was any periurie, as *Math. 23. 16.* And like vnto these Iewes are Popish teachers, who hold that men may sweare not onely by the name of God, but by holy things, as by the temple, the Masse, Saints, and Angels, if they be not abused.

Aquin. 2. 2. q.  
89 art. 6.

ver. 34. *But I say vnto you, sweare not at all, neither by heauen, for it is the throne of God, &c.* Here Christ confuteth the false interpretation of the Iewish Teachers. And his answer is propounded, first, generally; *sweare not at all*: then particularly in the words following to the 38. verse. The wordes of his generall answer are somewhat hard, and peruered by many; therefore that we may come to the true sense thereof, two points are to be considered. First, what it is to sweare: then, how farre forth Christ forbiddeth swearing. For the first, we shall best conceiue of an oath by the parts thereof. In an oath be two things: *Confession*, and *Imprecation*. *Confession* is threefold; though for outward forme the words of an oath be few. 1. A man confesseth, that that which he sweareth is true in his conscience: 2. that God is a witnesse not onely of the outward action and speech, but also of his particular conscience: and 3. that God is an omnipotent Iudge of all, and of him that sweareth, able to iustifie him if he sweare truly, or otherwise to condemne him eternally if he sweare falsely. *Imprecation*, the second thing in an oath, is a prayer to God for two things: First, that God would be a witnesse with him that sweareth, to testifie that he sweareth truly, and according to his conscience: so Paul did, *Rom. 9. 1.*

Of an oath  
in it are two  
things.

1  
Confession.

2  
Imprecation.

*I speake*

*speake the truth in Christ, I lie not: my conscience bearing me witnesse in the holy Ghost.* Secondly, a man praies, that God would become a Iudge to curse him with eternall wrath, if he swore falsely: so 2. Cor. 1. 23. *I call God for a record vnto my soule: and the forme of swearing in old time, was the vsing of this imprecation: God doe so to me, and more also, if I doe not thus and thus.* 2. king. 6. 31.

We see what it is to sweare. Now we come to shew, how farre forth Christ forbiddeth swearing, in these words; *Sweare not at all.* The Anabaptists gather hence that all swearing is forbidden, and so did some <sup>a</sup> Heretikes in the primitiue Church; yea and <sup>b</sup> some of the auncient Fathers (that otherwaies deserued well of the Church) thought that the Lord in the olde Testament did onely permit swearing, as he did some other things that were euill, which he approoued not, and that now Christ did quite take away the same. But this opinion is false and errorious: for swearing is <sup>c</sup> commanded as a part of Gods worship: now if Christ should here forbid it, he should be against himselfe, condemning that which himselfe approoued. Againe, the Apostle Paul vsed it, as is plaine to be seene in the most of his Epistles; and Heb. 6. 16. *An oath for confirmation, is called the ordinance of God, for the ending of all strife.* Others (as the Papists) say, that Christ here sets down a counsell of perfection, not forbidding all swearing, but rather wishing that men could so liue in faith, loue, and truth, that there should be no vse of an oath. But this can not be true: for Christs wordes are not perswasive, but prohibitorie, expressely forbidding swearing. And yet we must know, that Christs meaning is not here to forbid all swearing simply, but all swearing after the Iewish manner and custome; that is, in common talke and communication, as is plaine in the last words of this answer, when he saith, *Let your communication be yea, yea.* For this is a Rule to be obserued in the interpretation of Scripture, *that things generally spoken, must particularly be understood, according to the circumstances of the present matter in hand:* as when Paul saith, <sup>d</sup> *he became all things to all men,* if it should be taken generally, we might say, that with blasphemers he became a blasphemer, &c. but that speech must be restrained to the vse of things indifferent, in all which he yeilded to the weaknes of all, that he might winne some: and so here, *Sweare not at all,* must be restrained to the Iewish custome, which was to sweare by the name of God in their common talke, and by other creatures, both which Christ doth vtterly forbid.

Here first, we learne that ordinarie swearing is vnlawfull, either by the name of God, or by other creatures. This is the common sinne of

How farre  
Christ for-  
bids swea-  
ring.

<sup>a</sup> Pelagians  
& Walden-  
ses.  
<sup>b</sup> Hierome.  
Theophyl.  
Chrylostoma  
Marth. 5.

<sup>c</sup> Deut. 10.  
20.

Sixt. Senten-  
tial. lib. 1.  
Sanct. 1. 6. an-  
not. 20.

<sup>d</sup> 1. Cor. 9.  
22.

Vse. 1.  
Against ex-  
traordinarie  
swearing.  
OUR



156 our age in all sorts and degrees: some sweare by their faith; others by their troth, before God, by the crosse of the coyne (hauing money in their hands,) by the fire that is Gods angel (as they vse to speake,) others by bread, drinke, and looke how many occasions men haue offered vnto them, so many oathes haue they framed vnto themselves.

2 Minfed  
oathes. Secondly, here is condemned all minfed oathes, as by my fay, maskins, and yea mary; for the ground thereof was this Popish oath by Marie. Thirdly, here are condemned all grosse oathes by the parts of Christs bodie, as by his heart, blood, sides, and such like.

3 Peetences  
for swearing. Yet men haue their excuses for common swearing, as first that they sweare the truth, and nothing els. But the truth of their oath cannot dispense with the commandement of God, forbidding all swearing in ordinarie communication.

1 Others that be more simple, say, they sweare by good things. But that makes their sinne the greater: for the goodness of a thing, doth aggrauate the offence in the abuse thereof. Others say, that they can not be beleueed vpon their bare word: *Answe.* But Christs commaundement must not be broken, to winne credit to our speeches; that credit is deare bought, which is got by pauning the soule to the deuill: God must be obeyed for the matter of our communication, though no man will beleue vs.

3 Others, as Souldiers & yong gallants, vse to sweare to testifie their courage and gentrie; these men shew that they loue the praise of men, more then the praise of God. But that will be found in the ende but sorie reputation, which is gained by transgression; *their glorie will be their shame, and their ende damnation*, Philip. 3. 18. nay, their base minds and cowardlinesse are herein euident, that they glorie in their slauish bondage vnto sinne and Satan. These excuses will not free men from the guilt of condemnation at the day of iudgement: for common swearing is a shamefull taking of Gods name in vaine; now the Lord hath said, that *he will not hold them guiltles, that take his name in vaine*. These therefore that haue this way offended, must betime repent of this impietie, and learne to feare the name of God, making conscience of an oath, and let their communication be *yea, yea, and nay, nay*, as Christ commandeth. The wicked fact

c 1. king. 21.  
9. 10.

of Iezabel couering bloodie impietie vnder hypocrisie, c *in proclaiming a fast*, when shee would haue Naboth slaine for blasphemie, shewes that the custome of those times was to haue publike humiliation for such sinnes, least the wrath of God should come vpon the land. And when good king Hezekias heard the grieuous blasphemie which Rabshake h vttered against the Lord, *he fell to his prayers, and so humble himselfe before God*: shall this good King doe this for an other mans blasphemie,

d 1. king. 19. 4

mie,

mie, and shall not we doe the like for our owne, but continue in swearing without all remorse? Our common swearers are deuills incarnate, yea rather worse then the deuill himselfe, for the deuills beleene God <sup>c</sup> *Iam. 2. 19.* and tremble; but they reare God in pieces, and are neuer moued. If men abuse earthly Princes in their name and titles, they are imprisoned, banished, or hanged, and that iustly: now shall this be done to them that impeach the dignities of mortall men; and shall not Gods wrath be hot against that people, who liue in the continuall blasphemie of his name. Let ys therefore feare to open our mouthes in any kinde of common swearing, though it be by the basest creature that God hath made: for the least creature is better then we can be allowed to abuse by our oathes.

Lastly, here is forbidden all *curfing* of our selues in our common talke, as when men say, *If it be not so, I would I were hanged; I would this bread might be my bane, and such like; for euery imprecation is a part of an oath:* as we may see in the oathes specified in Scripture: 1. Sam. 25. 22. *So and more also, doe God to the enemies of David, &c.* and, 2. king. 6. 5. *If I doe not so and so, then God doe so and so to me:* now as we are not to swear in our common talke, so neither ought we to vse imprecation therein, for beeing part of an oath it ought not to be the matter of our common speech.

Here two questions must be skanned: first, when may a man lawfully swear, and when not? for Christs speech forbidding ordinarie swearing, seemes to graunt, that there is a time wherein a man may lawfully take an oath. There be two times and cases wherein a man may lawfully take an oath. First, when the magistrate ministreth an oath vnto a man vpon a iust occasion: for the magistrate hath the power of God in this case, and therefore when he iustly requires it of man, then may he lawfully swear. Secondly, when a mans owne calling generall or particular, necessarily requires an oath; and that is in foure cases: I. when the taking of an oath serueth to maintaine, procure, or winne vnto God any part of his glorie, or to preserve the same from disgrace. In this regard, *Paul* moued with a godly zeale, vseth an oath in sundrie of his Epistles, for the confirmation of his doctrine; that the Churches to whome he writ might be stablished in the truth, and so glorifie God the more. II. When his oath serueth to maintaine or further his owne or others saluation, or preservation in soule or bodie; in this case *Paul* calls God for a record vnto his soule, that he came not to *Corinth* <sup>a</sup> *2. Cor. 1. 33* to spare them. And *David*, to further himselfe in the way of saluation, <sup>b</sup> *Psal. 119.* bound himselfe by an oath that he would keepe Gods commandments. <sup>c</sup> *106.*

III. When the oath serues to confirme and stablish peace and societie betweene partie and partie, countrey and countrey, kingdome & kingdome. Thus did *Abraham and Abimelech sweare each to other*, Gen. 21. 23. and *Jacob and Laban*, Gen. 31. 53. and by vertue hereof doe subiects bind themselves by oath in allegiance to their Princes, and soldiers to their Gouvernours. IV. When a man by oath and not otherwise, may either free himselfe from temporall losses, or procure to himselfe temporall benefits which be of great weight and moment: for an oath for confirmation is among men the ende of all strife: now we know that much strife and controuersie doth arise about worldly affaires. And in this regard a man by oath may lawfully purge himselfe of infamie and slander. In these foure cases, a man may lawfully sweare, not onely publickely before the Magistrate, but also priuately, so it be with due reuerence and good conscience. But in common talke, or on light occasion, a man cannot lawfully sweare, either by small or great oath, for that is to take the name of God in vaine.

II. *Quest.* How must a man take an oath, when by iust occasion he is called to sweare? *Ans.* To this question the Prophet *Jeremie* answereth, chap. 4. 2. *Thou shalt sweare the Lord liueth, in truth, in iudgement, and in righteousness*: where three vertues are required in an holy manner of swearing. First, *truth*, and that respecteth two things, as well the *matter* whereto we sweare, for God may not be brought for a witnesse to a lie; as also the minde of him that sweareth: for his oath must be according to his minde, without fraud or deceit, and with intent to performe that truly which he promises thereupon. Secondly, *Iustice or righteousness*, which also respecteth two things; first, the thing sworne to, that must be iust and lawfull and according to Gods word: secondly, the conscience of the swearer: for a man must not sweare for a trifle, though the thing be true, but either by the authoritie of the Magistrate, or vpon some necessarie cause of his lawfull calling: and against this vertue doe those sinne, that sweare vially in their common talke, though the thing be true: for trifles and light matters are not a iust cause of an oath. Thirdly, *iudgement* as well of the oath, as of his owne person: for the oath; he that sweareth rightly, ought to know the nature of an oath, and be able to iudge of the matter whereabout he sweareth, and also discern rightly of the persons before whome, of time, place, and other circumstances. And for his owne person, a man that sweareth, ought to see in his conscience that he is fit to take an oath, and thereby to worship and glorifie God: for he that sweareth ought to haue his heart sinitten with feare and awe towards

3. Vertues in  
an oath.

1

2

3

towards God, as in all other parts of his worship: Deut. 10. 20. *the feare of God, and swearing by his name*, are ioyned together: and a prophane man that hath no feare of God in his heart ought not to sweare. And thus much of Christs general Answer, to their false interpretation.

*Neither by heauen, for it is the throne of God: v. 35. Nor yet by the earth, for it is his footestool: neither by Ierusalem, for it is the citie of the great King, &c.* Here our Sauour Christ commeth particularly to forbid swearing in foure seuerall kinds of oaths vsed among the Iewes, vnder which he includeth all indirect oaths by the creatures: and withall obserue, that he addeth seuerall reasons in prohibiting these seuerall kinds of indirect oaths; as *that a man must not sweare by heauen, because it is the throne of God, &c.* Now as I take it, Christ doth not directly forbid swearing by the creatures in this place: for his intent is to forbid ordinarie swearing in common speech, whether it be by God, or by the creatures; which here he nameth, because the Iewes counted them but light oaths. Yet here this point must needes be skanned, *Whether it be lawfull at any time to sweare by the creatures.* Sundrie Papists, and those of the best account both for learning and deuotion, make two kinde of oaths, in swearing by the creatures: First, when a man sweares by the creature, and puts it in the place of God, making it a Iudge and witness to his conscience of the truth of the thing whereof he sweareth: and this doe all condemne as wicked and vnlawfull, both Protestants and Papists. Secondly, when the creature is named, but yet the oath is directed to God in the minde of the swearer, vnder the name of the creature, as the creature is in relation to God a signe of his presence: and this kind of swearing is taken for lawfull, not onely of all Papists, but of many Protestant Diuines which be of good account in our age. Yet with reuerence to them all, I see no reason in the word of God, to warrant this kind of swearing by the creature, with direction to God in the minde of him that sweareth. Indeede a man may name the creature in his oath (as *Paul* did, *I call God to record to my conscience*) and yet sweare by God: for it is one thing to name the creature in swearing, and an other thing to sweare by the creature.

Reasons against this forme of swearing by the creatures, are these. First, an oath is part of Gods worship, as hath before beene shewed: now euery part of Gods worship must be referred to God directly; so we pray and giue thanks vnto God directly, and not in the creature, and so we ought to sweare; but in indirect swearing by the creatures, the oath is directly referred to the creature; and indirectly vnto God, namely in the creature; which is not lawfull. Secondly, a man must

Whether we may sweare by the creatures.  
Iansen. concord. Euang. cap. 40.  
Mamale coufess.  
Martini ab Aspilcueta. c. 12. num. 4.

Reasons against swearing by the creatures.

sweare

160 *swear: by him that is greater then himselfe, and therefore he God swears*  
 a Heb. 6. 16. *by himselfe because there was no greater to swear by; where it seemeth,*  
 b v. 13. *the holy Ghost takes it for granted, that there is no lawfull swearing*  
 3 *by the creatures; because they are not greater then man, and so there*  
*must be but one onely direct kind of swearing, by God himselfe. Third-*  
*ly, Deut. 6. 13. Thou shalt swear by my name: there it seemeth he pre-*  
*scribeth such a forme of swearing; wherein the name of God in some*  
*plaine manner is expresse; but in indirect oathes, an othes besides him*  
 4 *that sweareth, cannot tell whether he sweare by God or not, because*  
*the oath is by the creature, and directed to God onely in the minde of*  
*him that sweareth. Fourthly, Math. 13. 16. He that sweareth by the*  
*Temple, sweareth by God: whence I gather, that an indirect oath is su-*  
*perfluous, because it is sufficient that a man sweare by God onely, and*  
*not by the creature also.*

*By these reasons I have beene moued to dislike of indirect oathes:*  
*now let vs see what is said in the behalfe of them. First, it is saide, that*  
 c Gen. 42. 16 *Joseph a man commended for his faith, sware by the life of Pharaoh:*  
*therefore men may swear by the creatures. Ans. It may be well ex-*  
*pounded; not to be an oath, but an asseueration to this effect, as sorely*  
*as Pharaoh liueth: but say it is an oath, yet this fact prooueth not the*  
*lawfulness of this kind of swearing: for no man is so good, but he may*  
*be tainted with the impieties of the place wherein he liueth, especially*  
*beeing so wicked a place as Pharaohs court was.*

*Second reason. 2. King. 2. 4. The Prophet Elisha sweareth by Eliab's*  
*soule. Ans. That place prooueth not the point in hand, for the que-*  
*stion is of indirect oathes, where the name of God is concealed; but in*  
*that place Gods name is prefixed, as the Lord liueth, and as thy soule li-*  
*ueth. Again, that phrase may be taken for a solemne Asseueration on-*  
*ly, as it is well translated; as the Lord liueth, and as thy soule liueth, I*  
*will not leave thee.*

*Reason. I. I. Cantic. 3. 5. There (say they) Christ himselfe sweareth*  
*by the creatures; the Roes and the Hindes of the field. Ans. Those*  
*words are not an oath, but an admiration: for Christ chargeth the ene-*  
*mies of his Church not to trouble her; and he confirmeth his charge*  
*by a testimonie from the bruit beasts, which may be done without an*  
*oath: for it is all one as if he had said, If you doe trouble my Church,*  
*the Roes and Hindes of the field shall be witnesses against you, because*  
*you doe that which they would not doe, if they had reason as you haue:*  
*now the creatures may be made witnesses vnto an Admiration: as*  
 Deut. 32. 1. *Moses calleth heauen and earth to witnesse: and so doth*

the Lord, Isa. 7. 2. but when a man sweareth by a thing, the same is made a witnes to his conscience, which no creature can be. 161

*Reason IV.* Paul (say they) sweare by <sup>d</sup> *their reioycing*, which is a gift <sup>d</sup> 1. Cor. 15. 31. of God. *Ans.* Those words, are not an oath, but an obtestation, to testify the constancie which he shewed in his ministerie, and they declared in the confession of their faith: now a testimonie may be drawne from a creature, as we shewed before. But (say they) the word there used, is a note of an oath. *Ans.* Not alwaies: for sometime it betokens an asseueration, as in other authors might be shewed: so that I take it, there ought not to be any indirect oathes wherein Gods name is concealed, and the creature sworne by made a pledge of Gods presence.

Now I come to the reasons, for which Christ forbids these indirect oaths: the summe of them in generall is this, *because Gods name, which must not be taken in vaine, is set in euery one of his creatures, euen in the least haire of a mans head, (for therein a man may see the wisdom and power of God) therefore we may not sweare in our common talke, no not by the least creature that God hath made.*

Hence we learne sundrie instructions. 1. That it is not lawfull to sweare by *faith, troth, bread, drinke*, and such like: for faith (to insift in one) is a gift of God, which beareth Gods name in it: for the matter of our faith is Christ, so as when we sweare by it, we sweare by Christ, whose name we may not take in vaine, and therefore may not sweare at all by any such oathes. Againe, God hath set his name on euery creature, he hath imprinted in them the signes of his power, wisdom, justice, and mercie: Rom. 1. 20. *The inuisible things of God are seene by his workes:* and, Act. 14. 17. *Raine from heauen and fruitfull season, were witnesses vnto the Gentiles of Gods goodnes vnto them:* which serueth first to condemne the world of great ingratitude: for we haue set before our eyes, we daily tast and handle the good creatures of God; yet who beholds in them his wisdom, mercie, and goodnes, that thereby he might take occasion to praise his name? for men are like to bruite beasts, who vse the benefit of the creatures, but yet neuer think on God the creator; and like vnto the swine, who eateth vp the mast, but neuer looketh vp to the tree from whence it cometh; yea, some are so shamelesse, that they denie God by their workes, though not in word.

Secondly, this teacheth vs carefully to meditate vpon the creatures of God, labouring therein to see Gods wisdom, iustice, mercy, and the rest of his attributes; that hereby we may take occasion to praise his name: Psa. 139. 14. *I will praise thee, for I am wonderfully and fearfully made: maruelous are thy workes, and that my soule knoweth right wel:* here

Instructions.

I  
Swearing by  
faith, troth,  
&c. vnlawful.

2

Meditate on  
Gods crea-  
tures.



162 the Prophet doth professe: First, that he did meditate on the creatures of God seriously; then, that his meditation made him to feare and to be astonished; and thirdly, to praise God. Psal. 92. 5, 6. *Oh how glorious are thy workes? therein importing, that he did meditate thereon: but the unwise man (saith he) knoweth it not, and a foole doth not understand this:* where he sheweth, that it is a great point of folly to see Gods creatures, and not to behold the wonderful power and goodnes of God in them. Psal. 145. 5. *I will meditate vpon all thy wondrous workes:* and, v. 10. *All thy workes praise thee, O Lord.* His example we should follow. And whereas Gods iudgements are among vs, we must labour in them to see Gods indignation against our sinnes, and his mercy in chastening vs for our amendment, that we might not be condēd with the world.

3 Thirdly, if euery creature carie in it some stampe of Gods name, then what should the reasonable creature doe? should not men much more beare Gods image? yes verely, both in thought, will, affection, and action: we must therefore seeke to reparaire in vs Gods image decayed in Adam: and about all things take heede, we carie not about vs the image of the deuil in any sinne: for if we doe, we are farre worse then the dumbe creatures.

4 Fourthly, whereas euery creature beares about some part of Gods image, this serues to stripp the ignorant sort of their false plea; who thinke God will hold them excused, because they are not booke learned: but they must know they deceiue themselves, for sith they are ignorant of the wisdom, mercie, iustice, and power of God, and of many other things in God, which the very vnreasonable creatures might haue taught them, if they had beheld the same, and meditated thereon: they may iustly feare, least these silly creatures stand vp in iudgement against them at the last day.

5 And lastly, seeing God hath set his image in euery creature, we must labour to vse them all in an holy manner; as meat, drinke, apparell, and such like: we must beware we abuse them not vnto our lusts any manner of way, for the abuse redounds vnto the Lord whose name they beare, and we know God will not hold him guiltlesse that taketh his name in vaine.

Vse the creatures reuerently.

Now I come more particularly to the seuerall reasons annexed to the seuerall prohibitions. The first particular prohibition is this, *Thou shalt not sweare by heauen:* and the reason followeth, *for it is the throne of God.* This reason is to be scanned. A Throne is a chaire of estate, wherein earthly Princes vse to sit in iudgement, and shew themselves in glorie and maiestie. Now heauen is not properly a Throne, but by resemblance;

semblance; because that God doth in heauen, and from heauen shew his glorie and maiestie vnto men. In heauen the Saints and Angels behold the vnspcakable glorie of God. And from heauen doth God shew his exceeding power, euen in spreading the heauens like a curtaine about the earth, in setting therein the Sunne, the moone and starres, most glorious creatures; in giuing particular motions vnto thē: by sending raine from heauen with stormes, lightnings, and thunder. Againe, he sheweth his iustice from heauen, by powring downe his iudgements thence: As the *flood vpon the world of the vngodly, and fire and brimstone vpon Sodome and Gomorrah*: as the Apostle saith, *Rom. 1. 18. The wrath of God is revealed from heauen, against all vngodlinesse and vnrightheousnesse of men.* Againe, Gods mercie and goodnes is daily manifested from heauen, *thence cometh euery good gift*, *Iam. 1. 17.* yea, thence our Sauour Christ descended for the worke of our redemption: thence also the holy Ghost descended in Christs baptisme; and the Fathers voice was heard from thence, pointing out that lambe of God which taketh away the sinnes of the world: and thence shall Christ come againe in glorie at the last day, to be glorified in his Saints: all which doe magnifie vnto vs the glorie of this Throne.

Is the Throne of God in heauen & not on earth? thē must we learne to conceiue of God, as of an heauenly King: in the chapter following we are taught to call him *our heauenly Father*, *v. 9.* and therefore when we speake or think of God, or doe worship vnto him in praier or thāktgiuing, we must not conceiue of him in any carnall sort, but in an heauenly manner. The second commandement forbidding the representation of God in any similitudes, may teach vs, that we must not conceiue of God after any earthly or carnall manner. Indeeede the Popish church approouing of the images of the Trinitie (as before was shewed) doe thereby teach the people to conceiue of God, as of an old man sitting in heauen, with a crowne vpon his head, because he is called *the Ancient of daies*; but all such carnall conceits of God are here forbidden.

That we may then conceiue aright of God, two Rules must be remembered. First, we must not frame in our minds any image of God at all, as that he should be like vnto man, or any other creature: but we must conceiue of him both in his works; as our creator, gouernour, and preseruer; and also in his properties, as most wise, most iust, holy, mercifull, and such like. Secondly, we must conceiue that God is one in substance, and three in person: we must not confound the persons, nor diuide the substance, but conceiue of one God in three persons; and three persons in one and the same godhead. These two Rules beeing

well obserued, will keepe our hearts from those vaine conceits of God, which many frame to themselues when they thinke of him in their mindes.

An heavenly  
conuersation.

Secondly, seeing Gods throne is in heauen, therefore *our conuersation must be there also*: for where God is and his throne, there ought our hearts to be. Now we shall haue our conuersation in heauen by doing two things: first, by a continuall eleuation of our minds vnto heauen, morning and euening, and at all times when we haue occasion: 1. Thess. 4. 17. we are commanded *to pray continually*, and that we doe, so oft as in the duties of our ordinary calling, we desire in our hearts the blessing and assistance of God: for the sighs and grones of the soule, are prayers approoued before God: we must therefore lift vp our heart to God, as Dauid did, Psal. 25. 1. Secondly, we must set all our affections on God, and on heavenly things, as our loue, our ioy, and feare, yea our care must be of conuining to heauen: for where can we be in a more happie place then before Gods throne in heauen, where God sets out his glorie and maiestie to his creature?

Now we  
must conceiue  
of  
Gods pro-  
vidence.

Thirdly, hence we may learne, to conceiue aright of the prouidence of God: for God sitting in his maiestie in heauen, and beeing infinite in wisdome, power, and greatnes, doth by a most carefull prouidence see, know, and gouerne all things that are done vpon the earth: this is notably set forth vnto vs, Psal. 11. 4. *The Lords throne is in heauen, his eyes wil consider, his eye lids wil try the children of men*: the words are very significant, importing that God from heauen doth most narrowly see into all mens dealings and affaires: which teacheth vs, when we shall be in any distresse, either in bodie, minde, goods, or friends, to behaue our selues in an holy manner, for God sees our case: and therefore first we must make our moane vnto him, and humbly iotreat for that grace and mercie at his hands whereof we stand in neede. Dauid maketh this a ground of much comfort in affliction: Psal. 102. 19, 20. *Out of heauen* (saith he) *did the Lord behold the earth, that he might heare the mourning of the prisoner, and deliuer the children of death.*

A terror to  
sinners.

Lastly, this serueth to terrifie euery sinner: for the Lord sits in heauen with a piercing eye, beholding all thy doings whatsoeuer thou art; and therefore when a man sinneth, though he may hide the same from men, yet the Lord sees him, and will reprocue him, and iudge him: let vs therefore make conscience of all sinne, and feare to slöe euill, either by thought, word, or deede, seeing we are euer before the Iudge that sits vpon this throne.

verf. 35.

The second particular prohibition is, *against swearing by the earth*: the

the reason is, *because it is the Lords foot-stoole*. The earth is the Lords footstoolle, not properly, but by resemblance; because as the footstoolle is nothing in glorie to the throne, no more be those glimpses of glorie, which God shewes here on earth, comparable to that surpassing dignitie and glorie, wherein God manifests himselfe in heauen.

Is the earth the Lords footstoolle? then is he not included in heauen, but is present also vpon the earth: God is not in one place alone, but he is euery where at one and the same time. Here then we haue a plaine prooffe of Gods infinite greatnesse and omnipresence, in regard of his essence and godhead; for Christ compares him to a king, who is of that bignes, that he fills heauen with his glorie; and of that height, that the earth below is his footstoolle, according as he saith, Ierem. 23. 24. *I fill heauen and earth*. This point Dauid prooues at large, Psal. 139. 7, 8. *Whither shall I goe from thy presence? &c.* shewing plainly, that there is no place, wherof it can be truly said, that God in essence is not there present. The consideration wherof teacheth vs,

Instruction.

I  
Gods omnipresence.

First, to vnderstand aright that saying of Paul. Act. 17. 28. *In him we liue, moue, and haue our being*: we are not in God, as parts of God, for his essence is most simple; & yet it is true we are in God, because his essence is euery where: it is in vs, forth of vs, and about vs, and being in vs, and about vs, giues vs liuing, being, and moouing.

Vse 1.

Secondly, this teacheth vs to conceiue aright of Gods holy providence; to wit, that God in regard of his substance, is in euery place, giuing being, life, and moouing to all things that be, liue, and moue, preserving the, & killing the at his pleasure, & doing whatsoever he will.

2

A right conceiuing of Gods providence

Thirdly, this consideration of Gods essentiall presence, serues to kinde in our hearts that feare of God, which is the ground of true obedience in all estates. If God shall laie vpon vs any affliction, either in body or minde, friends, or goods, let vs then consider the essentiall presence of God, laying that crosse vpon vs, and it will strike into our hearts a reuerent feare of God, and moue vs to patience, meeknes, & contentation; yea, it wil cause vs to humble our selues vnder his hand: for the cause why men flie not to God, by humbling themselves in their afflictions, is because they thinke God is farre off. Again, if in prosperity we consider Gods essentiall presence with vs, giuing vnto vs all good things, it will make vs thankfull; so much we doe vnto man, when we bee in his presence that hath bestowed a fauour vpon vs, we readily adresse our selues to thankfulness: and shall we not doe so to God? In a word, this holy meditation of Gods presence, will make vs to humble our selues vnto God, and to rest contented with his good will and pleasure.

3

A ground of feare and obedience.

L 3

Fourthly,

166

4  
No difference  
of place for  
worship in  
regard of  
holines.

Fourthly, if God in essence be present every where, then it is needlesse to make choice of places in regard of holinesse, for the worshipp of God, for one place is no more neare to God then an other: which confutes the vanitie of Popish Pilgrimages to cheife places for religious worship: and it checketh also the blind opinion of many among vs, who thinke the Church is the onely place of praier and other parts of Gods worship; whereupon they neuer regard to pray in their priuate houses. But God is in thee, and in thy house, as well as in the Church, and therefore thou maist lift vp pure hands vnto God in all places, and must pray at home, as well as in the Church (alwaies provided that thou honour Gods ordinance in the publike assemblies.)

5  
Thinke on  
Gods pre-  
sence.

Fifthly, if God be every where, then we must labour to haue hearts affected with this perswasion, that wheresoever we be, God is present with vs. This lesson God taught *Abraham*, Gen. 17. 1. *Walke before me and be vpright*: and this *Enoch* had learned long before, Gen. 5. 24. and therefore was reported of, that he had pleased God, Heb. 11. 5. now where this perswasion taketh place, it will strike the heart with a reuerend feare and awe towards God, making a man thus to reason; God is present with me, how then should I doe this euill in his sight. Oh that this thought did run in our minds in the time of temptation, then by Gods grace we should feare to sinne; and endeaour to walke before God in all holy obedience, as his seruants haue done. Many are shamelesse in sinning, which comes from the want of this perswasion of Gods presence, which should strike this feare into their hearts, as we may see, Gen. 20. 11. Psal. 10. 3. 4. 11. and 94. 6, 7.

6  
A helpe a-  
gainst the  
feare of the  
deuill.

Sixtly, this knowledge of Gods presence serues, to quiet and strengthen their hearts that are troubled with feare of the deuill: thus they must reason with themselves; the Lord my God is present with me, both in power and essence, he can bind Satan, and he will keepe those that trust in him from the snare of the hunter, wherefore then should I be afraid?

11. Instruct.  
A ground of  
an humble  
and penitent  
life.

Secondly, is the earth the Lords footstool? then while we liue here vpon the earth, *our liues ought to be a daily practise of humiliation and repentance*: when good subiects come before the chaire of estate, especially if the Prince be present, then they bowe their bodies, to testifie their loyall subiection vnto their Prince; shall man doe this to man, and shall not we, whose dwelling is at the Lords footstool, much more humble our selues? When Dauids wrath was kindled against Nabal, Abigail Nabals wife, beeing wiser then her husband, went to meete Dauid with a present, and so soone as shee saw him, *shee light off her*

f 1. Sam. 25.  
23, 24-28.

asse.

asse, and fell downe on her face, and bowed her selfe to the ground, and fell at his feete, and besought him humbly to forget the trespasse, and to stay his hand from blood: so likewise when Iacob met his brother Esau, <sup>Gen. 33. 3.</sup> he bowed himselfe seauen times, to mooue him to compassion towards him and his family: how much more then ought we to bowe our selues before the Lord, who haue ten thousand fold more deserued his wrath then Nabal did Dauids, or Iacob Esaus? and besides, our humble walking before him at his footstoole here on earth, may giue vs assurance, that one day he will place vs on his throne in glorie in the heauens. But if we walke proudly before him in the practise of sinne, being at his footstoole, let vs know that *he hath feete like vnto fierie brasfe burning in a furnace.* Revel. 1. 15. vnder which he will trample all his enemies, and make them his footestoole. Psal. 110. 1.

The third inhibition, is *from swearing by Ierusalem*: the reason is, for *Jerusalem is it is the citie of the great King*: that is, the citie of God, the king of kings: for God had chosen the Iewes to be his peculiar people, and Ierusalem for his holy citie, where he had his Temple, and sacrifices for his solemne worship. Now here obserue, that at this time *the Temple was made a denne of theenes*, and many of the Scribes and Iewish teachers were notable Heretikes, erring against the foundation of religion; yea, the people were rebellious and wicked, as Steuen plainly telleth them, Act. 7. 51. and yet Christ here calleth Ierusalem the citie of God; and so the people, Gods people; though they for their parts had forsaken God. The reason hereof is this, because neither the Iewes, nor any other doe then presently cease to be the people of God, when they by sinne cut off themselves from God and forsake him; but then doe they cease to be Gods people, when God forsakes them and cuts them off from him: like as in the state of matrimonie, when either man or wife commits adulterie, that partie breakes the bond of mariage, and as much as in him lieth cuts off himselfe from the other: but yet while the partie innocent retaines matrimoniall affection towards the partie offending, and giues not a Bill of diuorce, they still remaine man and wife. This appeares in these Iewes, whome neither Christ himselfe did then forsake, when they reiected him (for he praied for them when they crucified him) nor yet his Apostles, till they saw in them manifest signes of incurable obstinacie. Act. 13. 46.

This point must be remembred, as seruing to rectifie our iudgements touching the state of a Church or people, that haue many grieuous wants and faults among them, both for doctrine and manners, for though a people doe what in them lieth, to cut off themselves from



168. God, yet till God cut them off from him, they cease not to be his people; and therefore we must not iudge them to be no people of God, till we see that God hath cut them off. And to applie this to our owne Church: put case we had forsaken God, and had among vs all those abuses which some would fasten vpon vs, as making vs to be no church; yet this prooues vs not to be no Church, neither ought we for all this to be so reputed: for though we haue deserued indeed that God should cut vs off, yet seeing he vouchsafeth vnto vs the doctrine of life, and the pledges of saluation, it cannot truly be said, that we are no Church. If it be said, that by this reason we will make the Church of Rome to be Gods Church, because they haue some signes of Gods fauour, as Baptisme and the word, though grievously corrupted. *Ans.* Though I doubt not but God hath his companie in the midst of Poperie, yet if we vnderstand by the Church of Rome, a companie of men who profess and hold the Pope for their head, and imbrace the doctrine established by the Councell of Trent, then (I say) they are no Church: for Christ hath cut them off, and giuen them a Bill of diuorcement in his holy word, Revel. 18. 4. *Come out of her my people.*

Brownists.

Rome no true church.

Charitie toward the impenitent.

Hence also we are taught, to carie a charitable opinion of such particular persons, as goe on in sinne without remorse: for though they for their part haue forsaken God, yet we know not, whether God hath forsaken them; he may in mercie call them to repentance, and therefore we must not rashly giue sentence of iudgement against them. *Quest.* But what if a man giue himselfe to the deuill by couenant, as many haue done, and doe daily, may we not then giue sentence against them, or they against themselves? *Ans.* No verily: for though this case be most fearefull, yet they haue not absolute power ouer themselves: *Marassey* a king of Iuda had most wickedly forsaken God, and bound himselfe in league to the deuill; but yet when he humbled himselfe beeing in affliction, and praied to God, he was receiued to mercie. *Sauls* case was fearefull, while *he made haucke of the Church*; and yet the Lord conuerted him when he went to persecute. This must not embolden any to goe on in sinne, for the Lord will not be mercifull vnto such, Deu. 29. 19.

a 2. Chr. 33. 6. 12.

b A. 2. 1. 3.

verf. 36.

*Neither shalt thou sweare by thine head*] This is the last forme of swearing forbiddē by Christ; the reason, *because thou canst not make one haire white or blacke*: that is, thou shalt not sweare by thine head, because thou hast not power ouer thine owne head, thou art not able to make thine head; nay, thou canst not make one haire of thine head: nay (which is lesse) thou canst not giue to any haire his naturall colour, by making it either white or blacke.

Where

Where obserue the honour giuen to God, not onely to make the haire of mans head, but euen to giue the naturall colour to euery one of them: man can not doe the least of these things.

This teacheth vs, first, that there is a particular prouidence of God, whereby he disposeth of all things, euen of the least and basest things that be in the world: for what is more base then the haire of a mans head? and what is lesse to be regarded then the colour thereof? and yet the Lords prouidence reacheth hereunto. This is a matter of endlesse comfort to Gods children: for whē we are once perswaded of the particular prouidence of God ouer so base and light things, we shall easily be resolute that all things which befall vs in this life, whether in prosperitie or aduersitie, come by Gods speciall prouidence: which will mooue vs to a patient bearing of all miseries, and to contentment in euery estate, because it is the Lords sending; yea, this will be a notable comfort in any affliction, to know that God is the author thereof.

Secondly, hath not man power ouer the least creature, no not ouer the haire of his head? then doubtlesse he may not lawfully sweare by any creature, though he haue relation to God therein: for if he might lawfully sweare by a creature, it were because he might present that creature vnto God, as a pledge of his presence, wherein he desires God to punish him, if he faile in his oath. This is graunted of those that defend this forme of swearing: but a man may not lay down any creature, as a pawne before God, and appoint the Lord to punish him therein; because the creature is not in mans power, euery creature is the Lords, and we may not appoint him how he shall punish vs for our periurie. If it be saide, that the oath made by the creature, is a binding oath, which must be kept, for Christ calls it an oath, Math. 23. 20. and therefore a man may lawfully vse it. *Ans.* The reason is not good: for that oath bindeth and must be kept, because indirectly a man sweares by God, and so in substance it is an oath; but yet the manner of it is vnlawfull, because an oath, beeing part of Gods worship, ought to be directed vnto God immediately: when an Infidel sweares by his false gods (as *Laban did by the god of Nahor*) this is an oath, and it binds his conscience, because in his intent he sware by the true God; and yet the forme of it is vnlawfull, because he puts that in the roome of God, which is not good.

Thirdly, is the haire of the head the creature of God, and the naturall colour his workmanship? then all abuse hereof must needs be vnlawfull: as first, the custome of those men or women, who beeing ashamed of Gods workmanship in their owne haire, doe beautifie their heads with bought haire, sometime of dead persons. This is an odious thing,

Gods particular prouidence proued.

Against swearing by the creatures.

Gen. 31. 53

Abuses about the haire of the head.

I

- 170 thing, & such persons take Gods name in vaine, as much as they which swear by their head at euery word; for be they what they will be, God in some sort hath set his owne name in the naturall colour of their
- 2 haire, which none ought to be ashamed of. Secondly, the painting of faces, and colouring of the haire is another abuse of Gods name set therein. This practise was abhorred of the heathen, who in their writings haue branded *Poppæa Neros* wife, because shee vsed an oyntment made of Asses milke, to make her face faire and bright: what then shall we say of our ladies and gentlewomen, who paint their faces with Spanish white, and colour their haire? These doubtlesse belecue not Gods word, which *preferreth the feare of God before fauour and beautie*, Pro. 31.30. But yet me thinkes they should bee ashamed to be followers of *Iesabel*, 2. King. 9.30. Thirdly, the wearing of long haire is another abuse thereof, in the yonger sort; it began indeed among the aged, but now it is become a trick of youth, and is the badge of a proud heart: for how can they say they glorifie God therby, when the Apostle saith, *It is a shame for a man to haue long haire*. Well, sith God hath set his name therein, we must beware how we make it an instrument of sinne. If it be said, to weare long haire is our English fashion: I answer, It is not our auncient English fashion, but indeede it is a forraine trick, and therefore as vnlawfull as forraine attire, which God condemnes, Zeph. 1.8. Our auncient English fashion (except it were among the aged) was to weare short haire; and in euery countrie, the most auncient and graue fashions ought to be followed; not onely in the vse of the haire, but in appargel also, that therein men may shew the grace of their heart: for mans attire is Gods ordinance, borrowed from his creatures, wherein God hath set his name, and therefore we ought not to deface it, with the stampe of pride and vanitie; but rather shew therein, that libertie and modestie, that may honour Gods name.

Verse 37. *Let your communication be yea, yea, and nay, nay; for whatsoever is more commeth of euill.*

A rule of  
communication.

This verse containeth two parts: A rule for the framing of our speech in common talke; and a Reason thereof. The Rule is this, *Let your communication be yea yea, nay nay*: where he sheweth, that though men may not swear in their common talke, yet they may vse a simple affirmation, or negation to the thing they speake. This Rule is diuersly expounded; some take it to respect the truth of our speech, as if Christ had said; Whatsoeuer you assume in speaking, affirme it truely, & whatsoeuer you denie in speaking, denie it truely. But by the circumstances of the place, it rather seemeth, that Christ here propoundeth a Rule for

for the very forme of our common talke, to this effect; If you would affirme any thing in your ordinarie speech, let your affirmation bee yea; and if you would denie any thing, let your negation or deniall bee no, and in your ordinarie communication say no more, though you bee vrged thereto. So must we take *communication*, for ordinarie common talke; for in some cases it is lawfull to sweare, as hath beene shewed.

First, by this Rule is condemned the adding of inuocations to our common affirmations or negations; as *O Lord, yea; nay, good God*, and such like. In some cases, and at some times these may be vsed; but in ordinarie and familiar communication, these inuocations are abuses of Gods name. An earthly Prince will not suffer his name to bee tossed in euery mans mouth; & much lesse will the Lord, who herein is iealous of his glorie.

The vse.  
1. Inuocatio  
in communi-  
cation vn-  
lawful.

Secondly, here note, that asseuerations may not be ordinarily vsed in common talke; as *verely yea, no in truth*, and such like; these are more then simple affirmations and negations, & therefore in common speech may not be vsed. Our Sauour Christ, the patterne of pietie, neuer vsed them, but in waightie matters, which were carefully to be remembred; and then he said, *Verely verely, I say vnto you*.

2. Asseuera-  
tions.

Thirdly, here is condemned the vse of *execrations*, when we affirme or denie a thing in our common talke; as to say, *yea, or else I would I were dead*, and such like.

3. Execrations

Fourthly, *ordinarie swearing* is here againe plainly forbidden, whether it be by the name of God, or by other creatures. Some to auoide swearing (as they thinke) in their common talke, for yea, and nay, vse to say, *by yea, & by no*: but herein they offend, for these phrases are oathes, as well as *by faith*, and *by troth*: and in a word, all speeches in common talke, added to confirme our speech, about *yea*, and *nay*, are abuses against this Rule of Christ, for ordinary communication.

4. Ordinarie  
swearing.

For *whatsoeuer is more then these*, that is, whatsoeuer exceedeth a simple affirmation or negation in common speech, comes of euill: that is, of the euill one, the diuel: so Chap. 6. 13. *Deliver vs from euill*: that is, from the deuill, that euill one. This is a most excellent reason, to moue men to put in practise this Rule; for all abuses of oathes, asseuerations, inuocations, and deprecations, in common speech, are abuses of Gods name, and they come from the diuel, he is the schoolemaster that teacheth men to vse them.

*Quest.* Whether doth euery temptation come from the diuel? *Answer.* Euery temptation to euill, is of the diuell; so much this Text prouoeth: and Math. 4. 3. the diuel is called the *Tempter*, because hee giues

172 giues himselfe to tempt all men, by all meanes, at all times. True it is, that some temptations come from our corrupt hearts, but yet the diuel hath an hand in them to further them. *Quest.* How can this be, seeing the diuel is but one, and can be but in one place at once? *Ans.* There is indeede one head of wicked spirits, called *Beelzebub*, and the diuell, who hath innumerable wicked angels ministering vnto him, as may be gathered, Matth. 25. 41. where *hell is said to be prepared for the diuell & his angels*: and it is not vnlike, but they are more in number, then all the men vpon the earth; for where can any man bee in this life, but some wicked spirit will be ready to tempt him vnto sinne? doth he not prouoke the filthie person to vncleannesse, and euery man to such sinne, whereunto he is most inclined? And say the euill motions arise from our owne corruption, yet the diuels helpe is neuer wanting to bring it into action.

Vse 1.  
Devils oft  
about vs  
though vn-  
seen.

This serueth to confute the follie of our common people, who neuer feare the diuell, but when hee appeares vnto them in some shape; they thinke he is neuer neere them, but when they see him: but they must know, that the diuel by his wicked spirits, is alwaies about them day & night, and in all places; and therefore they must learne more to feare his temptations, then his appearance; for that is not so terrible to the sight, as his temptations are hurtfull to the soule. Secondly, this presence of the diuell with euery man, to tempt him at all times, must teach vs, to keepe strait watch against all sinne, and the occasions thereof: we are easily perswaded to watch against thieues that would depriue vs of our temporall goods, or naturall life; now the diuel our spirituall enemy, is daily about vs, to seeke the ruine of our soules, and therefore wee must alwaies haue an eye to his temptations. And indeede, if wee would well consider his presence, and malice against vs, it would make vs watch & feare, lest he should take vs in his snare.

Why Satan  
is called the  
euill one.

I

2

a 1. Pet. 5. 8.

b Exo. 10. 16

c 1. Sam. 15.

30.

d Mar. 16. 20

But why is the diuel called the euill one? *Ans.* By a kinde of excellencie of speech; for these reasons: First, because he is euill in excess, his sinnes are in the highest degree; for it is like, his first sinne was directly against the holy ghost, which may be one reason, why God chuse not angels, but men, on whom hee would shew mercie after their fall. Secondly, because he commits euil and wickednesse continually without ceasing, and therefore is compared to an *a hunger-bitten Lyon*, who goeth about continually seeking whom he may deuoure. The most wicked man that is, or euer was, will sometime doe good: *b Pharaoh* humbled himselfe, and confessed his sinnes to *Moses*, and *c Saul* desires to worship *God with Samuel*: *Herod* also heard *Iohn Baptist* gladly, and did ma-

ny things according to his Ministerie; but the deuill herein differs from  
all wicked men, that he doth nothing but practise wickednesse, he is al-  
waies murdering, and neuer ceaseth to seeke mens destruction. Third-  
ly, because he practiseth sinnes of all sorts and degrees, in himselfe, and  
by his Ministers; for the sinnes that be in the world, be all from him, ei-  
ther originally, or by furtherance. The vilest man that is, doth abstaine  
from sinne sometime; yea by nature he hateth some sinnes: the proud  
and prodigall man cannot abide couetousnesse; and the drunkard may  
abhorre idolatrie; but the deuill continually practiseth sinnes of all sorts,  
and therefore is iustly called the *euill one*.

Here the we may see a reason, why we are called *the childre of wrath*, Why we are called the children of wrath, and of the deuill.  
*and of the deuill by nature*: namely, because by nature we carrie in vs, &  
about vs, as liuely an image of the deuill in sin, as any childe doth of his  
naturall father. For first, in our corruption we are guiltie of *Adams* sin,  
in eating the forbidden fruit. Secondly, our nature is stained with origi-  
nall sinne, which is (not a practise) but a pronenesse vnto all manner of  
mischiefe and wickednesse, that is committed in the world. Seest thou a  
man kill his father, or mother, or betray his Master, as *Iudas* did to  
Christ, though it may be, thou abhorrest such sinnes, yet doubtlesse the  
seed thereof is in thee; yea, if God in mercie did not keep vs from it, our  
corruption would carrie vs to the blasphemie against the Spirit. And  
thirdly, fro this naturall corruption, do arise innumerable euil thoughts,  
words, and deeds, in the course of our liues, in all which we beare the i-  
mage of the deuill, till God bring vs to repentance; and therefore iustly  
may we be called the children of wrath, and of the deuill by nature, ha-  
uing the same corruption in vs, that is in the deuill, though not in the  
same degree and manner.

Hence we learne, First, to be ashamed and confounded in our selues, vs. 7.  
yea to hang downe our heads; for what cause hath hee to be puffed vp  
with selfe loue, that is by nature in himselfe like to the deuill. Secondly,  
this teacheth vs about all things, to labour to haue the image of God  
renued in vs, in righteousness, and true holinesse, which was lost in *A-*  
*dam*, that so the deuils image, in sinne and wickednes, may bee defaced.  
Thirdly, this must cause vs to make no account of any worldly thing,  
that pertaineth to vs; but all our ioy must be in Christ, hee must bee our  
wisdom, and righteousness, our riches, and all things else, because by  
him we are renued, from the deuils likeness to the image of God.

Verse 38. *Ye haue heard that it hath beene said, an eye for an eye, and  
a tooth for a tooth, &c.*

Here Christ returns to the commaundements of the second Table;  
intending



intending to restore the same to their proper sense, and withall to confute the erroneous interpretation thereof, given by the Iewish Teachers. And first, he commeth to a particular Iudiciall law of *Moses*, pertaining to the sixt commandement, touching the *Requitall of like for like*: in which, as in the former, he first sets downe the words of the law of *Moses*, but yet to be vnderstood, with the erroneous interpretation of the Scribes and Pharises, verse 38. Then, he giues the right sense of that law, and withall confuteth the false interpretation of the Iewish teachers, v. 39, 40, 41.

Moses law  
of like for  
like expound-  
ed.

Leuit. 19. 18.

For the first, the words of *Moses* law here set downe, *An eie for an eie, and a tooth for a tooth*, are written, Exod. 21. 24. whereto, as to the former, Christ prefixeth this preface, *It hath bene said*, thereby giuing vs to vnderstand, that he is about to lay downe the law of God in the false sense of the Iewish Teachers: for the better perceiuing whereof, we must obserue the true meaning of that law. *An eie for an eie, and a tooth for a tooth*: wherein the Lord requireth, requitall of like for like, not by euery priuate man, but by the publike Magistrate. As if a man did put out his neighbours eie, then the Magistrate should put out his eie; and strike out his teeth, that strikes out his neighbours teeth: this appeares to be so, because reuenge is *directly forbidden to euery priuate person*, and plainly appropriated to the Iudge, Deut. 19. 18, 19, 21. But the Iewish Teachers expounded this law of priuate reuenge; as though God had said to euery priuate man, If thy neighbour plucke out thine eie, plucke out his againe; and if hee strike out thy tooth, strike thou out his tooth: this is the false interpretation of the Iewes. *Quest.* How could they so farre overshoot themselves in so cleare a case, seeing in all the bookes of *Moses*, it is plainly referred to the Magistrate? *Ans.* There may be two reasons giuen thereof; First, it is a naturall opinion, that a man may reuenge himselfe in his owne cause priuately, and not waite for recompence of the Magistrate; and answerable hereunto, there is a mightie strong desire of reuenge in euery mans heart by nature, when he is iniured: now it is like, that these Iewes followed their corrupt nature, and headie affections, in the interpretation of this law. Again, the Iewish people were mightily giuen to reuenge, by their naturall disposition, as may appeare by the law of the Cities of Refuge, and by mentioning of the Reuenger of blood: which plainly imports, that the Iewes would haue blood againe of him that shed blood, wher-focuer they met with him. Now the Iewish Teachers framed their doctrine to the common disposition and behauiour of their people, and so falsified the truth of God, as many times it falls out, that the common

practise of men makes sinne to seeme no sinne.

In the person of these Iewish Teachers, we may see the policie of the deuill, whose intent is, and hath beene in all ages, to ouerturne religion: and to this end, he endeauours to cause men to temper religion to their naturall disposition and common opinion in outward manners; whereby he ouerturneth both religion and people. This appeares in other points among the Iewes, as well as in this case of reuenge: They were a people giuen much to couetousnesse, as may appeare by the law of toleration for taking vsury of strangers, and by their hardnesse of heart, so much reprooued by all the Prophets. Now the deuill perceiuing this to be their naturall disposition, makes Gods doctrine of saluation, seeme to them a doctrine of earthly benefits; for hee caused them to dreame of an earthly king, for their Messias, and of an earthly flourishing kingdome vnder him. Thus also hath the deuill dealt with other heathen people: The Romans in Italie haue beene euer grossly addicted to superstition, forcerie, and idolatrie, as heathen writers doe testifie. Now though God vouchsafed them his true Religion in the primitive Church, yet the deuill perceiuing their naturall disposition to superstition, hath so tempered the truth of God among them, with a naturall and superstitious religion, that now they abound as much in idolatrie and superstition, as euer they did when they were heathen. The like malicious practise doth the deuill shew among the Protestants, where the Gospel is truly preached; for though hee cannot (as hee desires) corrupt religion in the mouthes of the Teachers, yet hee weakens it greatly in the hearts of men, both Teachers and hearers, causing them so farre forth onely to receiue it, as it is suitable to their nature and disposition: but where it crosseth their humours, there to leaue it. Is not this euident? for he that embraceth the truth with his heart, will frame his life according to it; but generally the entertainment of religion is onely formall: for though men profess it, yet they liue in their sinnes, they make it to iumpe with their naturall disposition, hauing indeede a shew of godlinesse, but they want the power thereof; and so in their religion is vaine, Iam. 1. 26. Whereby we must be aduertised, to take heed of this policie of the deuill, and whereas he labours to transforme religion to mens dispositions, wee on the contrarie, must endeauour in all things to transforme our selues into religion, obeying *that forme of doctrine, whereunto we are deliuered*, Rom. 6. 17.

Formall profession.

Secondly, in these Scribes and Pharises we obserue the proprietie of a bad Teacher; namely, to transforme himselfe and his doctrine, to the custome and maners of the people, when as the people should be transformed for-

A proprietie  
of a bad  
Teacher.

176 formed into his doctrine and practise, according to godlinesse. Hereof  
 f Ier. 17. 19- the Lord admonisheth Ieremie, *Let them returne to thee, but returne  
 not thou to the*: for it was the practise of the false prophets in his time,  
 2 Ezo. 23. 14 thus *to strengthen the hands of the wicked*: and it is a common fault  
 in many Teachers, that they frame themselves, both for doctrine & pra-  
 ctise, to the custome and manners of the people: but this is the de-  
 vils policie, whereby he ouerthroweth religion, and destroyeth mens  
 soules.

Verse 39. *But I say unto you, resist not euill: but whosoever shall  
 strike thee on thy right cheeke, turne to him the other also.*

In this and the three next verses, Christ confutes the false interpre-  
 tation of this law. The summe of his answer stands in two points; the  
 first is an inhibition, *resist not euill*, which is explained by three exam-  
 ples in the words following. The second, is a comendement to requite  
 good for euill, vers. 42.

Exposition. For the first, by *euill* is meant, the *iniurie or wrong* that is done to  
 man; or more properly, the *euill one*, that is, the euill man that doth the  
 wrong. *Resist not* that is, rise not against the euill one, to requite like for  
 like, according to the iniurie he hath done vnto thee; so much the word  
 2 Cor. 12. 11 signifieth. Now Christ forbiddeth not resisting by a lawfull defence, but  
 by way of priuate reuenge; for he speaketh to his Disciples, and to pri-  
 uate men, saying, *I say unto you which heare*, (as Saint Luke hath it, Ch.  
 6. 27.) Yet further to cleare this interpretation, wee must know, the  
 Reuenge twofold. Scripture mentioneth two kinds of reuenge, *Publike*, and *Prinate*: *Pub-  
 like reuenge*, is when the Magistrate according to iustice, and the law of  
 God, punisheth an euill person, that wrongeth his brother. *Prinate re-  
 uenge*, is when those that are no Magistrates, will reuenge themselves on  
 such as doe them wrong. The *publike reuenge* is allowed by Saint Paul,  
 h Rom. 13. 4 calling the *Magistrate*, Gods *minister for the executing of reuenge vpon  
 euill doers*. *Prinate reuenge*, is forbidden by the same Apostle, i *Reu-  
 enge not thy selfe*. Now by this doctrine it is plaine, that our Sauour  
 Christ here forbidding reuenge, meaneth not publike, but *prinate re-  
 uenge*.

The v. 1. 1. First, here we see those men confuted, who thinke it vnlawfull for a  
 Christian to be a Magistrate, to execute reuenge vpon malefactors by  
 the sword, or to make warre against the common enemies: these men  
 are deceived, by mistaking this text, which forbiddeth onely priuate, &  
 not publik reuenge. Secodly, here we see, that al priuate reuenge is flat-  
 ly condemned, as a sinne against the sixth commandement. This point  
 must be remembred, because it is our naturall opinion, and our hearts  
 desire.

desire to requite like for like in priuate cases, when wee are iniuried.

Now that wee may see more into this sinne, we are to knowe that priuate reuenge is two-folde, Inward, and Outward; *Inward priuate reuenge*, is a purpose in the heart, to doe a man an euill turne; this is commonly called the bearing of a grudge, and it is here condemned. *Outward reuenge*, is when the spite of the heart comes into action, either by word or deede: by word, when a man giues out threatening speeches; as *that hee will sit on his skirts, or be enen with him, if it lie in his lot*, and such like; or vseth cursing speeches, as *a plague take thee, a murraine or pestilence light vpon thee*; or raileth or chideth, calling another *knaue, villaine, &c.* By deede and action men shew outward reuenge, when they be at a word and a blowe, vsing to fight and to strike one another, by way of priuate reuenge. Hereto also we may referre an ordinarie bad practise of some Magistrates and Superiours, though (it may be) few thinke it to be a fault; to wit, when the Magistrate doth aggrauate the punishment vpon a malefactor, for some priuate grudge he beareth to him, for then hee vseth priuate reuenge: as also when Parents or Masters correct their seruants and children in furie and rage; for though they be publike persons in this regard, yet to giue correction in a chollericke moode, is to ease the heart by way of reuenge.

Here then wee must learne, that wee may not requite euill for euill, in thought, word, or deede, to those that doe vs wrong, any manner of way, but must rather suffer iniurie, and referre the reuenge vnto God that iudgeth righteously. And because this dutie goes against our naturall disposition, I will vse some reasons to persuade our hearts to yeeld vnto it: First, the Apostle teacheth out of Deuteronomie, that *vengeance is the Lords*: if then we shal priuately reuenge our selues, we rob God of his right, & so sinne against the first commandement. Secondly, in the next words he addeth, *and I will repay* saith the Lord: where God takes vpon him to be our debter in the case of iniustice, and therefore when we are wronged, wee must not be rash to reuenge our selues, but must waite with patience vpon the Lord, laying downe our iniurie at his feet; for he will repaie in due time, to them that haue wronged vs. Thirdly, consider the examples of worthie men in this case; for our Sauour Christ neuer sought reuenge, but bare wrong patiently, committing all to him that iudgeth righteously, leaving vs an example to doe likewise, 1. Peter, 2. 10. Yea, when hee was cruelly and vniuently crucified, he prayed for his persecutors;

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Luke 23. 34. *Steuens* also praied for them that stoned him, Act. 7. 16. and *Dauid*, though a King, would not suffer reuenge to be taken on *Shimei* that cursed him, 2. Sam. 19. 9, 10. neither would hee euer touch *Saul*, who sought his life, though he had him often in his hands: nay, <sup>in</sup> his heart smote him, for cutting off the lap of his coate: so farre was he from seeking reuenge. Fourthly, in the fift petition wee pray, *Forgiue vs our finnes, as we forgiue our trespasses*: but if wee cartie grudging in our hearts, wee praie God not to forgiue vs, but to condemne vs; for we will not forgiue, but be reuenged on them that offend vs. Now this is a most fearefull case, that a man should pray for vengeance vpon himselfe. Fifthly, it is not meete in common reason, that the same partie should be the accuser and the Iudge; and yet, if a man might reuenge himselfe, this should be so: and therefore, if wee would be Christs Disciples, we must anne our selues with patience, in suffering wrong, and reuerse reuenge to God that iudgeth righteously.

1. 1. Sam. 24.  
5, 6.  
m Cap. 26.  
9, 10.

4

3

n Act. 23. 17.  
o Act. 25. 10.

Yet some will say, If we alwaies put vp and suffer wrong, wee shall neuer bee in quiet, but still be abused. *Answer*. Though in our own person we may not reuenge our selues, yet wee may craue the helpe of the Magistrate, either for the preuenting, or for the punishment of wrong done vnto vs; for the Magistrate is Gods Liuetenant, to releeue the oppressed, and to execute vengeance on malefactours: thus did *Paul* send to the chiefe Captaine, to preuent a conspiracie that the Jewes intended against him, and *appealed to Caesar*, to auoyde the danger of the Jewes at Ierusalem: and yet when wrong is done vnto vs, wee must beare it patiently, without seeking priuate Reuenge, although the wrong were doubled or trebled vpon vs.

Wrong doing the propriety of an euil man.

Thirdly, our Sauour Christ here calling the wrong doer *an euill* one, giueth vs to vnderstand, that it is the propriety of an euil man to doe wrong vnto others; and this title is giuen to the wrong doer, to teach vs, that wee must suffer wrong patiently, though hee bee an euil man that offereth it vnto vs. It is the propriety of a good man to doe good continually, but to doe wrong is the marke of an euil man, who herein is like the deuill: which must teach vs, not to doe wrong to any one, in his bodie, goods, or name, either by word or deede; but rather applie our selues to doe all the good we can, to euery one within the compasse of our calling. Hereby wee shall see what our estate is, for if in our callings wee let our selues to hurt others, either by word or deede, wee are in the sight of God euil men: such are our vsurers, and extortioners, and all those that vse fraud and deceite in their tallings. But if wee would shewe our selues to be good

good men, approoued of God in Christ, then wee must referre our bodies and soules, and all that wee haue, to the good of others. Although men by nature be like to *sauege beasts*, as *Lyons, Woolues, Cock, vtrices*, &c. whose propertie is, to deuoure and hurt other creatures; yet when it pleaseth God to receiue them to mercie, and to place them in his kingdome, then they laie aside their cruell nature, and liue peaceably one with another; for in *all the Mountaine of Gods holinesse*, none shall hurt or destroy, verse 9. It is a prophecie of Christs kingdome, that therein *the sword and speare*, which are weapons of warre, shall bee turned into *scythes and mattocks*, which are instruments of common good in time of peace; whereby was signified, that when men are conuerted, and become true children vnto God, they laie aside all malice, and giue themselves to doe good, and become seruiceable vnto all for the good of all. This was notably verified in *Paul*, who of a *persecuter became a preacher*: yea, he became all things to all men, that by all meanes hee might win some. And thus doing, we are like to our heauely father, who doth good to all; but if we giue our selues to wrong doing, we are euill ones, and herein like to the deuill himselfe.

Fourthly, Christ here forbidding priuate reuenge, which is vnlawfull, doth hereby establish that reuenge, which is lawfull and iust. Now lawfull reuenge (to speake somewhat hereof) is the worke of a iust and lawfull power, requiting euill for euill. This iust reuenge is two-folde, *Diuine*, and *Humane*; *Diuine reuenge*, is the worke of Gods absolute power, taking vengeance vpon offenders: of the lawfulness of this reuenge in God, there is no question; onely this we must remember, that God executes this vengeance daiely, in the manifold miseries of this life, and likewise in the iust condemnation of the impenitent after death. Indeed as a father he chasteneth his Church and children, for vengeance in Christ becomes nuturement; but as a seuerer iudge hee plagues the wicked, powring vengeance on them, both temporall and eternall. *Humane reuenge* is the ordinance of God, whereby men being therevnto called by God, doe execute vengeance in the name of God; and it is twofold, extraordinarie, or ordinarie: *Extraordinarie*, when men are extraordinarily stirred vp by the spirit of God, to execute vengeance vpon offenders, in the name of God. Thus *Phinehas slew Zimri and Cosbie*: and thus many of the Iudges of Israel, specially *Ehud & Sampson*, tooke reuenge vpon the enemies of Gods people: thus *Eli* as the Prophet slew *Baals priests*, 1. King. 18. 40. and destroyed the two Captaines and their fifties, with fire from heauen, 2. King. 1. 10. 12. thus *Peter* killed *Ananias and Saphira*: and *Paul* strooke *Elymas* with

1. Act. 2. 31.

1. Cor. 9. 22

Of lawfull reuenge.

1 Diuine.

2 Humane.

Extraordinarie.

1. Numb. 25.

7. 8. 9.

1. Iud. 3. 27.

2. Iud. 14. 19.

8. ch. 15. 26.

1. Act. 5.

1. Act. 13. 10.



180 *blindnesse*. This kind of reueng is now rare, for wee are not to looke for  
 2 Luk. 9. 54. extraordinary instinots: we know Christ rebuked his *Disciples*, for  
 35. seeking to execute this extraordinary reuenge vpon the Samaritans;  
 Ordinarie. and therefore when we haue a conceit hereof in our selues, wee may  
 iustly suspect what spirit it is that moueth vs. *Ordinarie reuenge*, is  
 that which men ordinarily put in execution, in the Church and com-  
 mon wealth, according to Gods will, beeing thereto called by God: &  
 it is twofold, Lesser, or Soueraigne. *Lesser reuenge*, is the inflicting of  
 lawfull correction vpon offenders, in word or decde, not reaching to  
 the case of life and death; this kinde of reuenge is committed to pa-  
 rents ouer their children, and masters ouer their seruants, to schoole-  
 masters ouer their schollers, and Tutors ouer their pupils. *Soueraigne re-  
 uenge*, is that whereby the Magistrate may lawfully punish men accord-  
 ing to their offences, in bodie, goods, or life it selfe; this I call soue-  
 raigne, not simply, but because it is the highest that agreeth vnto man,  
 beeing of life and death. This reuenge is executed partly in peace, and  
 partly in warre; In peace, by the confiscation of goods, by imprison-  
 ment, banishment, and (if the offence deserue it) by taking away of life,  
 for the good of the state publike. In time of warre, when as (not for euery  
 case) but for the iust repelling or requiting of wrongs, warre is made  
 against the enemies of the state. Now though it belong to the Magi-  
 strate only, to execute publike reuenge, yet euery priuate man may haue  
 the benefit hereof, & may vpon iust causes vse the Magistrates helpe for  
 his reuenge: as first, if his cause be waightie wherein he is wronged: 2. if  
 it be necessarie: & 3. if it be for his iust defence, for the common good, &  
 the punishment of the offender; and the Magistrate in these cases may  
 lawfully, nay he must put in executiō, reuenge for priuate men: for with-  
 out this, neither church, nor cōmon wealth, nor any society could stand.

Wherein we  
 may seek to  
 the Magi-  
 strate for re-  
 uenge.

Thus we see what iust reuenge is; now considering it is the ordi-  
 nance of God, this must admonish vs to eschewe all outward offences,  
 that we may so escape the iust reuenge of the Magistrate; and also to  
 make conscience of all sinnes, that so we may auoide the vengeance of  
 God. And thus much of the generall rule.

Now because this generall rule might seeme to bee hard, therefore  
 Christ explains the same in 3. particular examples, wherein hee shewes  
 how men are to behaue themselves when they are wronged. The first  
 example is in these words, *Who soeuer shall smite thee on the right cheeke,  
 turne to him the other also*: vnder which, are comprehended all iniu-  
 ries done to mens bodies, not onely by blowes & words, but also in the  
 contempt of their persons, signified by striking on the right cheeke:

for

1. Example  
 of suffering  
 wrong.

for vsually men strike with the right hand, which directly should light on the left cheek, and if the right cheek be smitten thus commonly with the backe of the hand, which is a blow with contempt: now, say a man is abused in his bodie, euen by blows of contempt, yet he must not reuenge himselfe, but *turne the other cheek also*: which words must not simply be vnderstood, but by comparison, thus; *rather then thou reuenge thy selfe, and resist the euill one, that hath stricken thee on the right cheek, turne to him the other*: for this particular example comprehendeth in it the generall rule of, not resisting euill by priuate reuenge: and that it may not simply be taken may herby appeare: first, because Christ should then command the sufferer, to giue further occasion of wrong doing to the euill man, which is not his meaning: againe, Christ himselfe who gaue this rule, did not so practise it, when he was smitten by the seruant of the high Priest, Ioh. 18. 22, 23.

First, by this example Christ condemneth the common practise of chalenging the field for personall wrongs, and of taking that challenge when it is giuen; as also the fighting the single combate: for Christ teacheth, that a man must take many wrongs, before he seek to reuenge himselfe by any such course: if it be saide, it is a disgrace to refuse a challenge; we must know, that true grace and credit standeth in yeilding obedience vnto God, and not in sinning against him for the sauing of our reputation with men.

Secondly, the common practise of *fighting* and *quarrelling*, is here condemned: many hold it vnlawfull to giue the first blow, but yet if an other strike them, then they thinke they may strike againe: but this Christ here condemnes, and his owne example is against it: for when he was smitten before the high Priest, he *smote not againe*: when Paul <sup>a</sup> Ioh. 18. 23. <sup>b</sup> was smitten, he onely defended himselfe in word, but smote not againe. And Christ checketh Peter for taking the sword, to resist the officers that apprehended him in the garden; indeede he permitted his Disciples to weare weapons, yet not for reuenge, but for their iust defence onely.

Thirdly, Christ here condemneth their opinion, that make it a matter of praise for a man that he will not turne his face from any man. It is indeede the praise of the Magistrate to be couragious, and not to feare the face of man. But yet a priuate man, be he neuer so strong, ought to turne his face from the aduersarie, vlesse it be in the case of his necessarie defence: for a man must suffer double or treble wrong, rather then defend himselfe. If any shall thinke this to be a great disgrace, still he must remember, that our chiefest honour consisteth

182 in approouing our selues vnto God, by obeying his wil, who here commandeth vs rather to turne our backs and flie, then to resist in our own reuenge.

What a man may doe, being vnlawfully assaulted.

*Question.* But what if a man be assaulted, either on the high way, or in his house, may he not then resist to saue his life, and his goods? *Answer.* In such a case he may doe two things: First, hee may to the vttermost of his power, defend himselfe and his goods; for this Text speaketh not against defence, but against reuenge. Secondly, if a man can see no way to escape; either by flight, or calling for helpe of the Magistrate, then he is to stand so farre in his owne defence, that hee is rather to kill then be killed; for in this case, God puts the sword into a priuate mans hand, and makes him a Magistrate, to execute reuenge vpon his aduersarie: and thus might a man lawfully *kill a thiefe in the night without the guilt of blood*, Exod. 22. 2.

Private mens dutie towards Tyrants.

Fourthly, hence obserue, that no priuate man may lawfully kill a Prince, though he should tyrannically destroy both Church & common wealth; for this Rule must square the actions of priuate men, they must rather beare double and treble wrong, then by way of priuate reuenge resist the euill one. The reuenge of euill Magistrates must be referred to God, to whom it iustly belongeth, as *David* did, 1. Sam. 26. 10. and Psal. 43. 1.

Quarrelling notes an euil person.

Lastly, in this first example of particular iniurie, we may see one proprietie of an euill man; namely, to be giuen to fighting, quarrelling, and contending: such a one may thinke himselfe a goodly fellow, but yet he that vseth his strength to ordinarie quarrelling, and wrong doing to others, is here made an euill one, by the sentence of our Sauour Christ: and therefore such as excell in strength, if they would be approoued of Christ, must make conscience of quarrelling and fighting, and offer violence to no man.

Verse 40. *And if any man will sue thee at the law, and take away thy coat, let him haue thy cloake also.*

2. Example of suffering wrong.

Here Christ propounds the second example of wrong done vnto me, wherein he forbids the party wronged to reuenge himselfe; to wit, being iniured in his goods, either priuately, or vnder colour of law, for both these may here well be vnderstood. By *coate* properly is meant *the inner garment*; & by *cloak* the outward: but here the words are not so strictly to be take, but indifferently for any diuers garments; for in *Luke* they are thus set downe, *And him that would take away thy cloake, forbid not to take thy coate also.* And Christs meaning is this; If one vniustly contend with thee, to take from thee one garment, let him haue another also,

so, whether coate, or cloake, or such like thing. And yet this commandement is not simply, but comparatiuely to bee vnderstood; to wit, rather then a man should seeke priuate reuenge, he must not onely suffer the losse of one garment, but of moe, and so of other temporall goods.

Out of this example, wee may learne these Instructions; First, that Christians must be quiet and patient, and not giuen to contend, whether it be priuately, or openly by suite at the law. This contention *Paul* reprobued in the Corinthians, 1. Cor. 3. 3. and chargeth the Philippians, *that nothing be done among them by contention*, Philip. 2. 3. which is a notable rule; for though men be at difference, yet there ought to be no contentions either in word or deede, all things ought to bee done in loue, and so strife shall cease: that wrangling spirit is not of God, whereby men strue to put downe others in words: when a man hath spoken his minde, hee ought to cease, for multiplying of words is against Christian ciuilitie, and euery where condemned in the holy Scripture.

Secondly, here is condemned, not the lawfull, but the common vse of lawing, whereby men for euery trifle will trouble the Courts. This argues a contentious spirit, and a minde that is giuen to reuenge, which becometh not Christians, as *Paul* sheweth, 1. Cor. 6. 1, 2, 5, 6. and yet it is the common practise in these our daies, from whence come such vnchristian speeches as this, *I will be reuenged on him, or else I will spend all that I haue*. But the truth is, that rather then a man should goe thus to law, he ought to suffer a double and treble losse.

Thirdly, here Christ teacheth, that in all our dealings we must haue a principall regard vnto charitie, and rather seeke to maintaine this grace in our hearts, then our outward worldly goods.

Fourthly, we are here taught to preferre our owne peace and quietnesse, before our temporall goods; yet not simply, but in this respect, that hereby wee may haue fitter time with quietnesse to employ our selues in the worship of God, and to edifie our selues in holinesse and pietie: this dutie concerneth them especially, which haue much dealing in the world, and thereupon many occasions of anger and vexation, for such vnruely passions make a man vnfit for Gods seruice; it is the meeke and lowly heart that receiues the blessing from the Lord, Matthew, 11. 29.

Lastly, in this example is set downe vnto vs, a second proprietie of euil men; namely, to be giuen to wrong their brethren in their goods, either priuately, or vnder colour of law; such a one was *Zachew* before his calling, when he gathered tribute and custome for the Romane Empe-

184 rour, he vsed a *forged camillation*, for his own-gaine: and these our daies  
 a Luk. 19. 8. abound with those that enrich themselves by pilling and polling of  
 their brethren; but all such are vniust and euill persons, by the iudgment  
 of our Sauour Christ.

Verse 41. *And whosoever will compell thee to goe a mile, goe with him twaine.*

3. Example.

Here Christ propounds the third example of wrong doing, by Superiours towards their inferiours, wherein the partie wronged is likewise forbidden to make resistance by way of priuate reuenge. For the vnderstanding whereof, wee must knowe, that as in this our common wealth we haue *Post-masters*, so in other countries, especially in *Persia*, there were the like officers, who by authoritie frō their Kings or Emperours, might take mens cattel, nay men themselues, and vie them for trauell & carriage, at their pleasure: and it is like, the Iewes had got this custome among them after their captiuitie, as may in part appeare, by their *b* cō-  
 b. Mat. 27. 32. pelling *Simon of Syrene to beare Christs crosse when they met him*. Now Christ speakes here of the abuse of this authoritie; saying, *That if a mā compell thee wrongfully, vnder colour of the Magistrates authoritie, to go with him one mile, goe with him twaine*: that is, rather then by resisting thou shouldest reuenge thy selfe, goe with him two miles: whence hee giues to all inferiours a commandement, to beare patiently the wrongs that are done vnto them by their Superiours, and rather to suffer a double wrong, then seeke to reuenge themselves by priuate resistance.

Practises of  
 impatience  
 is inferiours.

1.

2.

Here then we see a iust ground of reproofe of inferiours for fundrie practises of impatience towards their superiours; as first, when a man is attached by an Officer, to make violent resistance. This practise swaueth from the Rule of Christ, for say thou art attached wrongfully, yet thou oughtest to acknowledge Gods ordinance in Magistracie, and to obey the same, without offering priuate reuenge. Secondly, it often falls out, that Land-lords, and men of wealth, oppresse the poore, by inclosing of common lands, and such like; now hereupon the poorer sort vse to raile against them, and to curse them: but this practise is also here forbidden by our Sauour Christ; for albeit the rich men sin grievously in oppressing the poore, yet the poore must suffer rather a double or treble wrong, then by cursing speeches seeke priuate reuenge.

A note of  
 will superi-  
 ours.

Again, in this example we may see a third kinde of wicked men; to wit, all such as beeing superiours, doe wrong and violence to their inferiours, as cruel Magistrates, oppressing Land-lords, cauelling officers, vsurers, & such like: these are here called *euill ones* by our Sauour Christ, and therefore they must learne to shew mercie, and leaue off wrong & violence,

violēce, if they look to escape to be iudged as euil ones at the last day. 185

Thus we see the three particular examples of wrongs, wherein men may not reuenge themselves priuately. Now from them all ioyntly considered, we may note two points; First, that the calling of a Christian is a state of suffering, 1. Pet. 2. 20, 21. *If ye take it patiently when yee suffer wrong for well-doing, this is praise worthie, for yee are herunto called:* & therefore if wee would declare our selues to bee the true members of Christ, wee must shew forth patience in bearing wrongs, without seeking reuenge. This was Christs lesson to his Disciples, for hauing tolde them of afflictions to come, hee bids them to *c possesse their soules with* c Luk. 21. 19 *patience*: so when the spirit of God sets downe the afflictions of the Church, he addes this as an *Item*, *d here is the patience of the Saints.* We therefore must labour to repell all malice and rancour when we suffer vniuistly, remembring this rule of Christ, that rather then wee offer priuate reuenge, we must suffer the doubling and trebling of the wrong. It is true indeed, this is hard for flesh and blood to doe; but if wee bee but flesh, that is, naturall men, why doe we professe our selues to be Christians? for *he that hath not the spirit of God, is none of his.* Rom. 8. 9. And if we be in the spirit, wee must obey the motions thereof, and learne of Christ who was meeke and humble, and following him wee shall finde rest for our soules. d Rom. 12. 10. & 14. 12.

Secondly, when Christ sets downe these three examples of suffering wrong, he applies himselfe to the present outward estate of the Iewes, which was this; For one man to suffer wrong of another in his bodie, and in his goods, and yet to rest contented, without reliefe or amends: Now the cause of this their miserable condition, was their seruitude to the Romane Emperour, who a little before Christs comming, had remoued the Scepter from Iuda, & made Iuda a Prouince tributarie vnto Rome, so as they were ruled not by a Prince of their owne, but by a forraine enemies Deputies.

In this estate we may see the miserable condition of any people that are in bondage to a forraine enemy, their liues are euery way miserable; for besides their personall bondage, they are constrained to suffer losses and wrongs, in goods, and in their names, without all remedie or reliefe. The consideratiō hereof must teach vs, First, to be heartily thankful vnto God, for the happie outward peace, which with the Gospel of Gods grace we now enioy vnder our dread Soueraigne, being free from subiection vnto any forraine power. Secondly, to praie earnestly vnto the Lord, for the good estate, life, and health of our Prince, by whom vnder God, we enioy such ioy and prosperitie; Forraine yegiment a grievous thing.



as also for the continuance of Gods holy hand of protection to preserve the whole land against all forraine power whatsoever. Thirdly, to repent vnfaignedly of all our sinnes, that so we turning vnto God from them, he may continue vnto vs those happy daies of peace, wherein we haue freedome from subiection to forraine tyrannie: for our sinnes are our greatest foes, they lay open the ports of our lands, and the gates of our cities to the spoyling enemy; they will put downe our strong walls, and take away the strength of our armed men: no enemies can doe vs so much harme as our owne sinnes: and therefore we must humble our selues for them, and if we haue not repented, now we must beginne; and if we haue begunne, we must proceede and renew the same more and more. If we had felt the miserie of subiection to foraine power, as these Iewes now did, it would touch vs: and therefore before these euills come vpon vs, let vs meeete our God by true repentance, that so he may keepe from vs this fierce wrath.

vers. 42. *Giue to him that asketh: and from him that would borrow of thee, turne not away.*

Doe good  
for euill.

Christ hauing forbidden priuate reuenge, doth here command the requitall of good for euill, in two particular examples of well-doing, taken from giuing and lending: by both which, though not expressely, yet in sense and meaning Christ would teach his hearers thus much: *Let the man be what he will, doe thou good vnto him for euill.*

For the first, *Giue to him that asketh, &c.* These words must not be taken simply, but in this sense: *Giue to him that asketh on a iust cause beeing poore, though he cannot requite thee againe*, nay, though he had done thee wrong, and were thine enemy. This exposition is plaine, Luk. 6. for hauing set downe his commandement for giuing, v. 30. he renders this reason thereof in effect; *because they cannot requite thee againe*, v. 33. which plainly imports that it must be to the poore.

Almes-gi-  
uing a dutie.

Here now first obserue, the forme of Christs words, they are commanding, *Giue to him, &c.* whence I gather that a man is bound in conscience vpon paine of death to giue Almes, and releefe, Matth. 25. 41, 42. Christ adiudgeth some to hell for the neglect of this dutie: now there could be no such course, if there were no commandement that did bind their conscience to doe that, for want whereof they are condemned. Again, in the sixt commandement, we are bound to doe all duties that may preserve our neighbours life, of which sort is giuing releefe vnto the poore, without which they cannot liue. If it be saide, that *Daniel* made Almes deedes no commandement, but a matter of counsell vnto *Nebuchadnezzar*: I answer, that things commaunded

may

may be propounded by way of counsell: so doth Christ to the Church 187  
of Laodicea, <sup>b</sup> *I counsell thee to buye of me gold, &c.* Againe, Daniel v-  
sed this forme of speech to the King, *Let my counsell be pretious vnto*  
*thee*; not because it was no commandement, but because he would so  
temper his speech, that it might better take place in the stout heart of  
this proud king. And when as *Paul* (2. Cor. 8. 8.) speaking of Almes  
saith, *he speaketh not by commandement*, it is to be vnderstood not simply  
of Almes-giuing, but of the measure thereof, as the former verse  
doth plainly shew.

Here then wee see those men confuted which say, they may doe  
with their owne what they will: this is not so, for mens goods are not  
their owne simply, but Gods also; and they indeede are but the Lords  
stewards to dispose of them as he commands: now his will is, that part  
thereof should be giuen to them which want.

Secondly, we see here also that those men sinne gricuously who are so  
couetous, that they will giue nothing to the poore; sell they will, and  
lend also, vpon a good pawne, for their owne aduantage: but by free  
gift they will part with nothing. These are miserable persons, who doe  
what they can to condemne themselues: for Gods commandement  
binds men in conscience to giue vnto the poore, and that freely. Yet  
here we must know, that not onely they who giue freely doe a worke  
of inercie; but also they who lend and sell, when as their lending and  
selling will as much profit the poore as giuing: this in effect is almes  
deedes here also commanded: and therefore is Ioseph commended, not  
onely for giuing, but for selling come to the Egyptians and others in  
the time of dearth.

Thirdly, this beeing a commandement binding conscience, must  
stirre vs vp to doe all good duties of releefe with cheerefulness, that so  
meete and decent prouision for the poore may not onely be begunne,  
but also continued: for it is acceptable vnto God.

A second point here to be obserued is, what kind of commandement  
this is; *Giue to him that asketh*. Gods commandements be of two sorts,  
Affirmatiue and Negatiue; and in the Morall law the one is alwaies  
comprehended in the other: now this commandement is affirmatiue,  
which must be noted, because negatiue precepts lay a straighter bonde  
vpon the conscience then the affirmatiue: and therefore are the precepts  
of the Morall law for the most part propounded negatiuely: for the ne-  
gatiue precept binds a man to obedience alwaies, and to all and euery  
time; as when God saith, *Thou shalt not kill*, a man is neuer exempted  
from obedience hereunto: but an affirmatiue commandement, though  
it

b Reucl. 3. 18  
vse 1.

vse 1.  
We may not  
doe with our  
owne what  
we will.

Parcimonie  
condemned.

Lending and  
selling may  
be works of  
mercie.

Negatiue  
precepts  
more forci-  
ble then af-  
firmatiue.

188 it binde alwaies, yet not to all times, as this of Christ for giuing almes; it binds not all men, but onely those that are inabled to giue; nor yet the rich to all times, but then onely when iust occasion of giuing is offered: and the same may be said of euery affirmatiue commandement, as of keeping an holy rest vnto the Lord, it bindes a man for euer, but not at all times, onely for the seauenth day, and such like.

Of Almes-  
giuing eight  
points.

Yet further to lay open this commandement touching Almes, we will herein handle eight points: I. who is to giue: II. what is to be giuen: III. to whome we must giue: IV. in what order: V. how much: VI. in what place: VII. at what time: VIII. in what manner we must giue.

I  
Who must  
giue.

For the first: the person that is to giue, is not euery one, but such as God hath set apart for this dutie: for, Matth. 25. 42, 43. some are there made to receiue, as the *hungrie, thirstie, naked, sicke, &c.* and others are made fit to giue *clothing, foode, comfort*, and such like. And S. Iohn telleth vs who is made fit to giue, namely, *he that hath the goods of this world*: not onely he that hath abundance, but euen he that hath but a small portion of worldly goods: and therefore the theefe that stole for d Eph. 4. 28. want, is *forbidden to steale, and commanded to labour, that he may haue to giue to him that wanteth*: and the poore widow is commended of Christ, that *of her penurie gaue to the treasure but two mites*. Now in a giuer there must be two things: first, a right vnto the goods he giueth: for a man may not giue that which is not his owne: secondly, a present full proprietie in the things he giueth, (vnlesse it be in the case of necessitie:) and by this are children and seruants excluded from giuing, vnlesse they haue some things of their owne, or doe it by command.

Of almes-  
giuing by a  
wife.

August. epist.  
199.

*Quest.* Whether may the wife giue releefe vnto the poore, without her husbands consent? An *ancient answer* is this, that many wiues in giuing are *Abigails* in regard of their husbands, who are like vnto *Nabal*; and therefore may giue: and yet some other auncient Diuines adde this, that the wife cannot giue, where all consent of her husband is wanting, because both shee and all her possessions belong vnto him principally: yet here we are to know, that there is a double consent of the husband, *expressed in open words*, whereupon there is no question, but the wife may lawfully giue: and *secret*, which is threefold; first, when the husband doth not dissent; secondly, when he giues consent generally, as when he allows her to giue, but names not any particular; thirdly, when the wife hath a propable coniecture and presumption, that if her husband doe know, he would allow of her giuing. And in these cases of secret consent, the wife may also giue: but if shee haue

not

not his consent any of these waies, shee may not lawfully giue, vnlesse in these cases: 1. that shee hath something priuate of her owne, either by exception before, or by graunt after mariage: 2. that her giuing serues to preserue the life or good estate of her husband and family, as *Abigails* did when shee gaue to Dauid: 3. that the necessitie of the receiuer requires present releefe, for extreame necessitie dispenseth with proprietic.

*II. Point.* What is to be giuen? namely, *Almes*. Here two questions are to be skanned: I. what is almes: II. whereof almes are to be raised. For the first, *Almes is a free gift, tending to preserue the temporall life of our neighbour*: first, I call it a gift, vnderstanding it largely, because forgiuing to them that are not able to pay, is an almes decde. Secondly, I say *free*, to distinguish it from subsidies to Princes, and Tenthes-giuing for the stipende of the Minister, and such like. These are gifts, but not free gifts: for the people receiue protection from the Magistrate for their subsidies, and instruction from the Minister for their Tenthes. Thirdly, I say, the ende of Almes is to *preserue temporall life*; to distinguish it from spirituall gifts, which concerne the soule: the Papists make all workes of mericie, whether they concerne the bodie or soule, to be almes; but almes properly, are gifts that tende to preserue this naturall temporall life.

2. What is to be giuen.

Almes described.

I

*II. Question.* Whereof are almes to be raised? *Ans.* First, of our owne goods: for a man ought not to giue that which is an other mans: and therefore those that owe more then they are worth, cannot giue almes, but are rather fit to receiue, for all that they haue in right and conscience belongs to some others. Secondly, *our Almes must be of our first fruits*: things holesome and good, and such as are fit for the person releued. They must not be the refuse of our goods, which we know not else what to doe with: *Nehem. 8. 10. Part of the fatte, and of the sweete must be sent to them, for whome none is provided.* Thirdly, Almes must be of *goods lawfully gotten*: for euill gotten goods must be restored, either to the owner (if he be knowne) or to some of his kinred, or to the Magistrate: which shewes, that the Vsurer ought rather to restore, then to giue almes of his gaine for vsurie. Fourthly, our Almes must be giuen of our owne, with *difference and discretion*: euery mans goods for the most part may be distinguished into foure degrees: first, some are necessary to preserue life, without which a man and his family cannot liue: secondly, some are necessary to a mans estate, as those goods by which a man putteth in practise the duties of his calling,

Whereof must almes be raised.

2

Prov. 9. 3.

3

4

Temporall goods distinguished.

I

2

ling,

- 190 ling, such are bookes vnto the Student, and tooles vnto the trades man:  
 3 a third sort are such, as are requisite for the decencie of a mans estate,  
 4 and such are those that make a man walke in his calling with comfort,  
 ease, profit, and delight: the fourth sort of goods are superfluous; that  
 is, all that portion which a man may want, and yet haue things necessa-  
 rie for this life, and estate, and for the decencie thereof: these two last  
 degrees are in Scripture called abundance. And answerably, there are  
 2. Degrees of pouertie: the first, is *common want*, when a man can  
 liue without receiuing Almes, but yet very hardly: the second is, *ex-  
 treame want*, when a man without reliefe cannot possibly maintaine  
 life: now in common want we must giue of our abundance; that is,  
 both of our superfluitie, as also of our riches that serue for decencie:  
 Luk. 3. 11. *He which hath two coates, let him part with him that hath  
 none*: now he that hath two coates, is not he that hath a coate and a  
 cloake, for so had s<sup>t</sup> Paul, and yet retained them both lawfully for his  
 vse: but Christs meaning is, that he which hath things necessarie, and  
 besides some thing ouer, seruing for decencie and superfluitie, must  
 giue thereof to him that lacketh. And in extreame necessitie, he must  
 giue of those goods which pertaine necessarily to his life and estate: for  
 our neighbours life must be preferred before our owne temporall  
 goods, and outward estate: h<sup>e</sup> Paul testifieth of the *Macedonians*, that  
 in the extreame necessitie of the Saints, they gave to their power, yea and  
 beyond their power: vpon this ground the Christians in the primitive  
 Church, i<sup>n</sup> sold their possessions for the releenuing of the poore brethren in  
 extreame want: rather diminishing their owne temporall estate, then  
 suffering the poore to want that were in extreame necessitie. This Rule  
 ought alwaies to be regarded and practised, especially in times of want:  
 as for those that make aduantage of a dearth, and enrich themselues by  
 Gods iudgement on the poore, they are most miserable and wretched  
 people, quite voide of euery sparke of that gracious disposition which  
 was in Christ, who being rich, euen king of heauen and earth, k<sup>new</sup> made  
 himselfe poore, that through his pouertie, he might make others rich. It is  
 the will of God, that we should beare one anothers burdens, and helpe  
 to lift vp the poore that are pressed down with the iudgement of God;  
 which we shall doe, when we giue not onely of our abundance in com-  
 mon want, but euen of our necessities in the extreame want of the  
 poore.

To whome  
 we must  
 giue.

III. Point. To whome must we giue? *Ans.* To the poore: this  
 needes no prooue: yet in these poore two things are required. First,  
 they must be truly poore: that is, such as are indeede either in common

or

or extreame want; and of such poore S. Iohn saith, <sup>1</sup> *If any have this worlds goods, and seeth his brother haue needs, if he shut up his compass-* <sup>1</sup> *on from him, how dwelleth the loue of God in him?* Secondly, they must be such as cannot helpe themselues, Leuit. 25. 35. *If thy brother be impoverished, and haue a trembling hand, thou shalt releene him:* the man of a trembling hand, is one that is not able to maintaine himselfe; of this sort are Orphans, widowes, the aged, sicke, blind, lame, maymed in seruice, and such like, all these must be releued. But the case stands otherwise with that kind of poore, which we call *lustie beggers*, who are able to prouide for themselues, if they would take paines: S. Pauls rule belongs to them, <sup>m</sup> *If they will not worke, they must not eate:* that is, they must not be maintained on the Almes of the Church. *Quest. 1.* What must such lustie poore doe? *Ans.* They must be imploied in some lawfull calling, wherein they may labour to get their own bread, and not eate the common foode of those that are poore indeede. For the Church and Commonwealth are as a mans bodie, wherein euery member hath his seuerall office, for the good of the whole bodie: and indeede euery man should haue not onely a generall calling of a Christian, but a particular calling also, wherein he must imploy himselfe for the common good: it is against the word of God, and the light of nature, that any should liue hauing nothing to doe. *Adam* in his innocencie was inioyned to worke in the garden; and our <sup>n</sup> *Sauour Christ* before his baptisme, liued vnder his Father in a particular calling, till he was thirtie yeares olde; whose examples we must follow. *Quest. 2.* What is our dutie towards these lustie beggers? *Ans.* From <sup>n</sup> *Pauls* <sup>o</sup> *rule* we may gather, that we must not ordinarily and of custome releue them: indeede vpon present necessitie they are to be releued, but yet with this aduertisement, that they looke not for it againe, but that they prouide for themselues by labouring in some lawfull calling: for this common releeuing at mens doores, makes so many idle vagabonds and rogues as there are.

Of giuing to  
lustie beg-  
gers.  
m 2. Thess.  
3. 10.

n Luk. 2. 41.  
with Mark.  
6. 3.

o 2. Thess. 3.  
10.

*IV. Point.* In what order must we giue our Almes for distinction of persons? *Ans.* Touching order in releeuing, the holy Ghost hath laid downe three Rules: First, by S. Paul, <sup>p</sup> *He that provideth not for his owne, and namely for them of his household, is worse then an infidell:* whence this order may be obserued, that I. a man must giue to them that be of his owne household and family: II. to his owne blood, kindred, and alliance: III. vnto strangers. The second Rule is this: Gal. 6. 20. *Doe good vnto all, but specially to the household of faith:* first, be-  
leeuers must be releued, and then all others, good or badde. The third Rule

The order  
of giuing  
almes.  
I. Rule.  
p 1. Tim. 5. 8.

II. Rule.



192 Rule is given by Moses, Deut. 15. 10. *We must first releene our owne*  
 I I L. Rule. *poore, that is, such as liue among vs, and then giue vnto strangers, if our*  
*abilitie will affoord, and their necessitie doe require.*

Of the quan-  
 titie of our  
 Almes.  
 1. Rule.  
*V. Point.* How much must we giue? Touching the measure of our  
 Almes, there is no particular commandement in Scripture: but yet these  
 generall Rules may thence be gathered. First, that *a man is not bound to*  
*giue all that he hath:* Prov. 5. 15, 16. *Drinke the waters of thine owne ci-*  
*sterne, and flowing streames out of the middest of thine owne well: let thy*  
*fountaines disperse themselves abroad: where vnder an allegorie bor-*  
*rowed from waters, the holy Ghost directeth a man, for the disposing*  
*of his riches; as namely, comfortably to enioy his owne goods, and yet*  
*to bestow some part thereof on them that want: and, Luk. 3. 11. Let*  
*him that hath two coates giue (not both) but one to him that wanteth:*  
 where we see them iustly rebuked, that in prodigalitie doe riotously la-  
 uish and spend all that they haue: for if a man may not giue all, much  
 lesse may he spend all wilfully. I I. Rule. 2. Cor. 8. 13. *A man must*  
 not so giue to others, that he himselfe be grieved, and they be eased alto-  
 gether. I I I. Rule. Almes must be according to the giuers abilitie,  
 and withall answerable to the necessitie of the poore, whether in food,  
 rayment, or harbour: so Paul saith, speaking of common releefe, q *The*  
 2. Rule. *ministracion of this seruice, supplieth the necessitie of the Saints:* and S.  
 3. Rule. *James requires, that in releefe such things be giuen: as be needefull to*  
 q 2. Cor. 9. *the bodie:* and, Deut. 15. 8. *If thy brother be poore, thou shalt open thy*  
 12. *hand vnto him, and lend him sufficient for his neede which he hath.*  
 r Iam. 1. 16.

The place of  
 Almes.  
 Releuing  
 wandring  
 beggers a  
 great disor-  
 der.  
 Reasons. 1.  
 f Deut. 15. 4.  
 r Lev. 19. 9.  
*V I. Point.* In what place must Almes be giuen? Touching the  
 place we must know this; that it is a disorder not befitting Gods  
 Church, to giue releefe to wandring beggers at our doores: this may  
 appeare by these reasons: I. It is Gods commandement, *that among*  
*his people there should be no such beggers:* if any man aske, how the  
 poore were then releued? I answer, God tooke sufficient order for  
 their prouision: for first, the husbandman: *must not gather his grapes*  
*cleane, nor yet his corne field, but leaue the after-gathering and gleanig*  
*for the poore.* Secondly, besides the *yearely Tenthes for the Priests and*  
*Leuites,* euery *three yeares tenthes were to be gathered and kept for the*  
*poore, and for strangers.* Thirdly, euery seauenth yeare the land was to  
 rest, and all that it brought forth that yeare, with the fruit of vineyards  
 and oliues was for the poore. Exod. 23. 11. Againe, in the new Testa-  
 ment the *Apostles ordained,* that in euery Church there should be  
 y *Deacons;* that is, men of wisdom and discretion, who were to ga-  
 ther for the poore, and likewise to dispose of that which was giuen, ac-  
 cording

cording as euery man had neede : in which very order of prouision for  
the poore, the Lord forbids all wandring begging. II. These wandring  
beggars, are the shame and reproch of the people where they are suffe-  
red: for it argueth want of care of good order in gouerners, and want of  
mercie in the rich, that they gather all to themselves, without regard  
how the poore should liue. III. In releeuing these wandring beggars,  
there is this double want in the giuer; he cannot tell what to giue, nor  
how much; because he knowes not the state of the partie that beggeth.  
Now in almes deedes there ought to be a double discretion: the giuer  
ought to know both his owne abilitie, and also the necessitie of the re-  
ceiuers. IV. Common releeuing at mens doores makes many beg-  
gars, and maintains a wicked generation: for these wandring beggars  
are for the most part flat *Atheists*, regarding nothing but their bellie,  
separating themselves from all congregations: and from begging many  
fall to stealing; or els they take such pleasure therein, that they will ne-  
uer leaue it, no not for a yearely rent. This is knowne to be true by ex-  
perience. All which things duly considered, must moue the Magistrates  
and euery other in their place, to see that better order be obserued for  
the poore then doore-releuing to all that come. And sith good lawes  
are made in this behalfe, men ought in conscience to see the same ob-  
serued and kept; neither can any man without sinne transgresse the same.  
Indeepe if good order were not prouided for the poore; it were better  
to releuee them in their wandring course, then to suffer them to starue:  
for so dealt Christ & his disciples with the poore, when good order fail-  
ed among the Iewes, they releued them in the high waies & streetes.

*VII. Point.* At what time must Almes be giuen? *Ans.* Hereof the  
Scripture speaketh little, yet this may be gathered thence: First, that re-  
leefe must be giuen when present occasion requireth: therefore *Salomon*  
saith, *Say not to thy neighbour, Go and come again to morow, if thou now*  
*hane it.* Secondly, that the Sabbath day is a fit time for the giuing of re-  
leefe for the poore: for the *Apostle* commanded the *Corinthians*, that  
each one should lay aside vpon that day, according as God had prospe-  
red him the weeke before, that which he would giue for the poore:  
where by the way, it may be obserued, that daily giuing at mens doores  
was not allowed by the Apostles. Also touching Trades-men this may  
be added: from this, that the Apostle makes contribution for the poore  
*a Sabbath daies work;* that wheras they vse to imploy part of the Lords  
day, both morning & euening in seruing their customers for their own  
priuate benefite, this can not be warranted: onely this they may doe;  
vpon the Sabbath they should sell vnto none, but to such as buie of

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Time of  
almes gi-  
uing.  
Rules. I.

a Prov. 3. 28.

2

b 1. Cor. 16.  
12.

194 necessitie, and then they may not make a priuate gaine of their sale, but must turne that worke to a worke of mercie for the poore, either selling without gaine if it be a poore bodie that buies; or giuing the gaine of that which they sell to the rich, for the releefe of the poore. This indeed will hardly be obtained at trades-mens hands, but yet they must know that the whole Sabbath day is the Lords, wherein he wil be worshipped with delight, neither ought men to doe therein their owne workes, nor seeke their owne wills; nor speake their owne words. *Ma. 5. 8. 14.*

The manner  
of Almes-  
giuing.

1

*VIII. Point.* In what manner must Almes be giuen? *Ans.* Hereof more is to be spoken in the chapter following: yet from this text these things may be obserued: First, that Almes-giuing must be free; the giuer must neither looke for recompence at the hands of man, nor thinke to merit any thing thereby at the hands of God. That Popish conceit deprives a man of the true comfort of the spirit in this worke of mercy: none but Christ by his obedience could euer merit at Gods hands. Secondly, our hearts in giuing must be touched with charitie, and the bowels of compassion; we must giue with cheerefulness: for *without loue, all that we giue is nothing, 1. Cor. 13. 3. and the Lord loneth a cheerefull giuer, 2. Cor. 9. 7.* now if we consider the poore as our owne flesh, and see Gods image in them, this will moue vs to pitie. Thirdly, in the person of the poore we must consider Christ Iesus, and giue vnto them as we would giue vnto Christ. This will moue vs to giue, and that chearefully: for in the day of iudgement Christ will make it known that he comes for releefe to the rich in the person of the poore: to the mercilesse he will say, *b In as much as ye did it not so them, ye did it not to me:* but to the mercifull thus; *c In as much as ye did it vnto one of the least of these my breshren, ye haue done it vnto me.* Fourthly, our almes must be giuen as a pledge of our thankesfitnesse vnto God for the blessings we enioy: for all we haue commeth from God; *d and of his hand it is, whatsoeuer we giue:* now he professeth; that when men doe good, *e and distribute to the poore, he is well pleased with such sacrifices.*

b Math. 25.

45.

c v. 40.

4

d 1. Chr. 29.

14.

e Heb. 13. 16

I

Motives to  
Almes-gi-  
uing.

f 1. Iam. 1. 27.

2

Hauiug seene what this dutie of Almes-giuing is; and how it must be performed; we must now stirre vp our selues to put the same in practise: and to moue vs hereunto consider the reasons following. I. We all desire to be counted religious; now if we would be such indeede, we must *visit the fatherlesse and widowes, we must doe good, and giue almes to the poore;* for *this is pure religion and undefiled before God, as f James saith,* To come to the Church and heare the word; and to receiue the Sacraments are good things, but without mercie to the poore they are not regarded, but hated of God, *Ihu. 1. 13, 14, 15.* II. If a

man

man should offer vnto vs a peece of ground to manure and till for our owne reaping, we would take it kindly and bestowe both paines and seede vpon it; behold the poore are sent of God to the rich, as a peece of ground to be tilled, and when they giue to the poore, they sowe vpon the ground: now as *Paul* saith in this case, *s. looke as a man soweth* 1. Cor. 9. 6. *so shall he reape:* we therefore must sow liberally, that we may also reape liberally. III. *Prov. 19. 17. He that hath mercie vpon the poore, lendeth vnto the Lord:* we would easily be moued to lend, if we had an honest man to be suretie vnto vs, for returning of our owne with advantage: well, the Lord offers himselfe to the rich to be suretie for the poore; who then will feare to lend hauing so good a debter? IIII. 4 If these promises will not moue vs, let vs consider the fearefull curses threatned against the mercilesse and hard hearted: for as *he that giveth to the poore shall not lacke; so he that hideth his eyes from them shall haue many curses: Prov. 28. 27. and he that stoppeth his eares at the crying of the poore, he shall crie and not be heard: Prov. 21. 18.* and the woefull sentence of condemnation shall be pronounced vpon the wicked for the neglect of this dutie. *Matth. 25. 41, 42.*

Further, from the words, *Giue to him that asketh* we may learne, that it is the will of God, that among his people there should be a *proprietie of goods*, and that all things should not be common in that behalfe: for the Lord would haue some to haue to giue, and some to want that they might receiue; which would not be, if all things should be common both for vse and proprietie, as some haue fondly imagined. If any man thinke it was so in the primitiue Church, because it is said, *h. they had all things common,* he is to know, that that communitie was in such things onely, as men had then freely giuen for the common good. And yet euen then, none was compelled or bound in conscience to giue all his substance in that sort: for there *i. Peter tells Ananias that his possession,* i. Act. 5. 4. *while it remained vsold, appertained to him, and after it was sold, the price thereof was in his owne power to dispose of as he would. Obiect. 2.* All things belong to beleeuers, as *Paul* saith, *All things are yours, 1. Cor. 3. 21.* and therefore they ought to be common. *Ans.* The Apostle meaneth, that they had right in Christ to all things, and did enjoy them by hope; but yet the fruition of them in actual proprietie, is not had before the day of iudgement.

Againe, if giuing to the poore be a dutie of every one, whome God iuables hereunto, then no man may voluntarily disable himselfe from it; whereupon the Popish practise of vndergoing voluntarie pouertie falls to the ground, as vnlawfull: for thereby they disable themselues vnto

196  
Rhemon.  
Matt. 19. sect.  
9.  
Bellarm de  
Monach. l. 2.  
c. 20.  
Gather-  
goods re-  
proued.

this dutie. Indee the Papiſts make this a *ſtate of perfection*, but *Dauid* iudged begging to be a curſe, *Pſal.* 109. 10. els he would not haue ſpoken of freedome from beggerie as of a bleſſing, which he doth, *Pſal.* 37. 25. *I neuer ſaw the righteous forſaken, nor his ſeede begging.*

Lattly, in this commandement ſee the error of thoſe men, that giue themſelues wholly to gather riches to themſelues, beeing like to the moule which is alwaies digging in the earth: for God requires, that a man ſhould giue as well as get; nay he muſt get to giue, and not to keepe: for God is more glorified by giuing, then by keeping: and here- in his children reſemble their heauenly father, who receiueth nothing of any man, and yet giueth liberally to every one that asketh, without reproaching any, *Iam.* 1. 5.

And from him that would borrow of thee, turne not away. [Theſe words containe Chriſts ſecond precept, touching requiting good for euill, taken from lending and borrowing. To know the meaning of this Rule three points are to be handled: I. what it is to lend: II. to whome men muſt lend: III. in what manner. For the firſt, what lending is, is well knowne by common experience. It is a ciuill contract or bargain in which monney, come, or ſuch like goods, paſſe from man to man both in regard of uſe and title: yet ſo, as the borrower is bound in conſcience to returne the thing lent vnto him, or els that which in value is equall vnto it.

II. Point. To whome men muſt lend. This circumſtance is not here expreſſed by *Matthew*, but muſt be ſupplied out of *Luke*, chap. 6. 34, 35. where Chriſt forbids them to lend; as ſinners doe, to receiue the like againe: but (ſaith he) loue your enemies, and doe good, and lend looking for nothing againe: where it is plaine, that lending muſt be to ſuch as are truly poore, and not able to lend againe like for like. For the better vnderſtanding whereof we are to know, that in humane Societies there be three ſorts of men. Firſt, ſuch poore as are vnable to provide for themſelues things neceſſarie, by reaſon of ſome impotentie, as ſickenes, age, lamenes, or ſuch like; and theſe are commonly called beggers.

A ſecond ſort are thoſe, which beeing poore haue yet a trade, wherein they can provide for themſelues ſome part of their maintenance, & yet by reaſon of their pouertie, ſtill want ſome things neceſſarie, which of theſelues they cannot procure. The third ſort are rich men, ſuch as haue worldly goods in abundance, not onely ſufficient for their neceſſaries, but much ouerplus: now to each of theſe belongs his peculiar due. To the firſt ſort of poore that haue the *ſhaking hand* (as *Moses* <sup>k</sup> ſpea- keth) almes are due, and they muſt be releued by giuing freely, as we haue

Of lending  
3 points.

I  
What len-  
ding is.

2  
To whome  
we muſt lend.

3. Sorts of  
men in poli-  
tike bodies.

1

2

3

k Leu. 35. 35

haue shewed in the former precept. To the second sort of poore, belógs lending properly, specially then, when their necessitie requires. To the rich, neither gift nor loan is due; but on the contrarie, they ought to giue and lend to the poore, maintaining themselues by the honest labour and industrie of their lawfull callings.

3. *Point.* In what manner must men lend? *Ans.* With a *willing mind*, without any shew of grudging, either in speech, or by turning away the head or bodie; as it is here said, *From him that would borrow of thee turne not away*: which propertie in the lender, is yet further expressed by *Luke*, saying, *Lend, looking for nothing againe*: where Christ doth not simply forbid men to looke for that which they lent; but his meaning is, to shew with what affection & disposition of heart men ought to lend: namely, hauing respect onely to the good of the partie borrowing, and not to the restitution of the thing lent: as when a poore man comes to borrow, wee must not reason thus with our selues; This man is poore, and it may be will not paie me againe, therefore I will not lend; nor thus, This man is painfull though he bee poore, and is like to paie me againe, & therefore I will lend. This (saith Christ) *is the practise of sinners*, who lend, *because they looke to receive the like*. Be thou therefore moued to lend vpon a good desire to helpe the poore, and let not thy mind be running vpo the losse, or safe return of the thing lent. Thus is that clause of Christ, *looking for nothing againe*, to be vnderstood, and not to bee applied to the game of vsurie, whereat Christ aimeth not in this place.

Manner of lending.

First, here obserue, that to lend vnto the poore, is a commandement of God, binding the conscience of the rich: it is not left free to the rich mans choice, whether hee will lend or not, but if the poore mans case require, he sinnes against God, if he doe not lend; for he breaks this commandement. *Dauid* therefore makes it the propertie of a *good man to be mercifull, and to lend*: *Psál. 112. 5.* where wee see that wretched practise of many rich men condemned to the pit of hell, who are so far from lending to the poore, that they hoard vp their store, till a time of dearth, that then they may enrich theselues by poore mens want; & thus they increase Gods iudgement vpon the poore, and as it were, *grinde their faces, and tread vpon them*, as the holy Ghost speaketh. But they shall one day find, that they ought to haue lent vnto the poore, in their necessities; yea, and when the hand of God in common want lieth more heauie vpon the poore, they ought then to open their hands more liberally towards them. It is an vsuall & common practise, that when a man beginnes to decaie in his estate, no man will lend him any thing; but

Vers. 1.  
Lending is a  
dutie.

1 Ier 3. 15.  
m Amos 5. 11



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because he beginnes to decay, therefore they withdrew their helpe, least he should not pay them againe. But this ought not to be so: its Christs commandement, that the rich by lending should sustaine such a one as by reason of want, is readie to fall into decay.

2

Free lending.

Secondly, this cōmand of Christ binds the Rich not onely to lend, but to lend freely without taking any increase: for they must lend, not looking for any againe: yea, Exod. 22. 25. the Lord expressly forbids to take increase of the poore: where we see the common practise of Vsurers condemned to the bottome of hell, who lende vnto the poore vpon bonds for increase: these are they, that liue on the blood and life of the poore, whose sinne is euery where condemned, and ought to be hated as bloodshed it selfe. But the rich will say, they are intreated so to doe, and are greatly thanked for so lending. *Ans.* This excuse will not serue the turne: for Sauls armour bearer was a murderer for killing his master, though Saul earnestly besought him so to doe. 2. Sam. 1. 9. 16.

3

Forgiuing of that is lent.

Thirdly, here further learne, that a man must lend, and yet not alwaies take againe the principall: indeede he may require, and receiue his owne, els there should be no lending but all giuing, which two are here distinct: but yet when the poore that borrowed, is fallen into further pouertie, the Rich must turne his lending into giuing, and forgiue the principall or part thereof, as their seuerall estates shal require. Deut. 24. 10, 11, 12. A man may take a pledge for his debt of the poore, but yet if the pawne be a thing necessarie to the poore mans life, he must not take it, or at least not retaine it till the sunne setting.

4

In Luk. 6. 35. Of receiuing increase for lending.

Fourthly, some may here aske (seeing Christ bids us lend looking for nothing againe) whether may a man at no time with good conscience receiue increase for his lending? *Ans.* Lending is twofold: of due, or of curtesie: lending of due is the loane of the rich vnto the poore, when his necessitie compells him to borrow: and for this a man cannot with good conscience take any increase: Lending of curtesie is, when one rich friend lends vnto an other, this is not forbidden in the word of God, but is left to a mans owne libertie and discretion; neither hath it any promise of reward. Now in this case of curtesie, I doe not finde in Scripture that all taking of increase is simply condemned; nay, in some cases, both the law of nature, and the lawes of all countries doe allow it: As first, when the increase is giuen onely in way of thankfulness, as a blessing to requite in kindes a good turne receiued: for ingratitude is abhorred of all, and the law of nature requires to doe good for good: and all Diuines almost both Protestants and Papists doe al-

1  
Cases where in a mā may receiue increase for lending.

low

low this kinde of increase. Secondly, when a man sustaineth dammage by his lending, he may receiue increase by way of satisfaction for his losse. Thirdly, when a man is contented to aduenture his principall in the hand of him that borroweth, then also may he take increase; like as a man may receiue hire for his hourse, or for the vse of any other goods standing to their losse. Exod. 22. 14.

Thus we see what the will of God is for giuing and lending vnto the poore: now hence the poore may receiue instruction. First, hereby all may learne, that God will haue some poore among his people to receiue and borrow of the rich: which may serue to perswade the poore to be contented with their meane estate, esteeming it to be the best for them, because God in his wisdom and prouidence hath ordained it. Secondly, the poore must take occasion from their outward pouertie to seeke to be rich in God through grace: Iam. 2. 5. *Hath not God chosen the poore of this world, that they should be rich in faith?* Herein they may match, and goe beyond the richer sort; which is a matter of great ioy: Iam. 1. 9. *Let the brother of low degree, reioyce in that he is exalted:* that is, with God, who counts them rich. Revel. 2. 9. Thirdly, hence the poore must learne to carie themselves submissiue towards the rich, of whome they receiue great helpe and comfort by their giuing and lending: Prov. 18. 23. *The poore (saith Salomon) uttereth supplications:* noting their humilitie, which reprooues many poore, who are so proud hearted and ingratefull, that they will not asford the rich a good word: but this becometh none, much lesse those that are to liue by the rich: Psal. 101. 5. *Him that hath a proud look and high heart, I cannot suffer.*

vers. 34. *Ye haue heard that it hath beene said of old, thou shalt loue thy neighbour, and hate thine enemy:*

In this verse and the rest to the ende of this Chapter, our Sauour goeth about to purge the generall commandement of the second Table touching the loue of our neighbour, from the corrupt interpretation of the Iewish teachers, and to restore it to his true and proper meaning. And as in the former so here, he first laies downe their false doctrine touching this commandement, v. 43. and then confutes the same, v. 44, 45, &c. In laying downe their false interpretation, he propounds the law of Moses touching brotherly loue, Leuit. 19. 18. *Thou shalt loue thy neighbour,* which must here be vnderstood in their false sense, who by neighbour, meane a friend: as if God had said, Thou shalt loue thy friend. Then he adjoyneth their tradition gathered from the law of God misconceiued; namely, *to hate a mans enemy.*

Neighbour,  
taken two  
waies.

Luk. 10. 36,  
37.

Schools of  
learning ap-  
proved.

Vie. 1.

2  
A note of a  
false teacher

3  
Corrupt do-  
ctrine cor-  
rupts good  
manners.

In these Jewes we may obserue two manifest abuses of Scripture which ought not to be in any Teachers: to wit, *misinterpretation*, and a *false collection*. The word they misconstrue is *Neighbour*, which in the olde Testament is taken two waies, either strictly and more properly for a familiar friend and acquaintance, in which sense it is commonly taken; or more generally, for any one that in any kind of societie is neare vnto vs, as by consanguinitie, habitation, office, traffique, or beeing onely in the same place with vs: for so is the *Samaritan* saide to be neighbour to the man that fell among theeues, *because he found him lying in the way where he traueiled, and had compassion on him*. Now the Iewish teachers leaue the generall signification of the word, which expressed the true meaning of the holy Ghost, and take the speciall signification, and so restraine this law of loue to friends onely. Whereby we see how necessarie it is, that the tongues wherein the Scriptures were penned, should be well knowne and vnderstood: for the mistaking of the signification of a word by the Iewish teachers, caused a manifest errour to be taught among them for truth. And this maketh greatly for the honour of the Schooles of learning, where the studies of the Tongues is professed. And herein also an other thing may be noted in the Iewish teachers, that in the time of Christ they were ignorant in their owne tongue, and therefore no maruell though at this day they knowe not the proprieties thereof, seeing their Common-wealth is decayed, and they dispersed among all people.

Their second fault is, a false collection and consequent, that because a man must loue his friend, therefore he must hate his enemy: this is against the rules of Arte, for vnlesse the contraries be equall, a consequent will not thence follow in this sort.

Here then obserue the necessitie of the studie of humane Artes, and among the rest, especially of the Arte of Logicke, whereby we may discern betweene true and false collections. Again, here obserue an infallible note of a false teacher; to wit, to temper the word of God to mens naturall affections, and so to expound it as they may both stand together. The Jewes were a people that loued their friends entirely, and hated their enemies bitterly: now answerably doe their Teachers expound this law, whereby they ouerturne both the law of God, and the saluation of the people. Thirdly, marke here the fruit of corrupt doctrine, namely, to corrupt good manners. The Jewes were a people that did much bragge of their Ancestours and priuiledges, and in regard of themselues contemned all forraigne Nations; yea, they hated them,

them, and therefore they were hote in contention with *Parr*, for going to Cornelius a Gentile: *Act. 11. 3.* now this their malice proceeded partly from nature, and partly from the false doctrine of their Teachers, which was, that they might hate their enemies. The like may appeare in many practises of Poperie to this day: for when that Superstition was aloft, the people were taught a distinction of times and places, in regard of holinesse, the fruit of which doctrine stickes fast in the hearts of many vnto this day: for they thinke Churches and Chappells to be more holy then other places; and therefore some will neuer pray but when they come into some-such place. And doe they not make great difference of daies and times? all which are fruits of Poperie. In regard whereof, we see it is necessarie that the puritie of Religion in faith and manners, should be strongly maintained by the syncere ministerie of the word: for many disorders in mens liues come from the vnfound handling of the Scriptures. Whereby we may see Gods vnspokeable mercie and goodnesse towards vs, in vouchsafing vs an holy Ministerie, wherein the puritie of doctrine is, and hath bene long and may be still through Gods mercie maintained and published. This ought to moue vs to all thankfulness vnto God, and to endeavour to shew the fruit of this true Religion in all holinesse and pietie, both of heart and life towards God and man.

vers. 44. *But I say vnto you, Love your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which hurt you, and persecute you.*

Here our Saviour Christ propounds his Answer vnto the former false doctrine of the Iewish Teachers, for *the hating of an enemy*. Wherein first he laies downe a generall Rule, containing the summe of his whole answer, saying, *Love your enemies*: then he expounds that Rule in the same v. and after prooueth it, v. 45. 46. Of these in order.

For the first, *Love your enemies*. In this Rule two things must be knowen: I. what is an enemy: II. what it is to loue our enemy: both these are euident in the words following, wherein Christ expounds this rule, *Blesse them that curse you, &c.* An enemy then, is any one that of hatred doth wrong vnto his neighbour, either in word by cursing or euill speaking; or deede, by striking and persecuting him. But what is it to loue our enemy? *Love* properly is an affection of the heart, whereby one is well pleased with an other. But here more generally, loue comprehendeth these two things: first, to be louingly affected in heart towards an enemy; secondly, to vse an enemy louingly in speech and action: so it is taken, 1. Ioh. 3. 18. *Love not in word and*

An enemy described.

What it is to love an enemy.

tongue

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conquerors, but in deed and truth: And Rom. 12. 17. Love is the fulfilling of the Law. For the first, love in the heart comprehendeth all good affections that one man beareth to another; as mercie, compassion, meeke nesse, and desire to doe vnto them what good we can; as it is more plainly expressed, Luk. 6. 36. *Be ye therefore mercifull, as your heavenly father is mercifull.* And for the second; that kinde vsage which love expresseth in word and deede, is here set out vnto vs in three branches: First, *blesse them that curse you:* where is commanded all good speech, both vnto our enemy, and of our enemy. The second, *Do good to them that hate you:* where is prescribed all louing vsage in action, by affording them helpe, reliefe, and comfort, any way we can. The third, *Praie for them that persecute you:* that is, for their good estate in this life, so farre forth as it serueth for Gods glorie, and for their conuersion and saluation in the world to come.

See the euidence of these things in examples; for the affection of the heart, take Christs example, who so loued his enemies, that he was contented to shed his owne hearts blood for them, and to suffer the pangs of hell vpon the crosse for their saluation. For love in courteous speech, see *Dauids* practise towards *Saul* his professed enemy; for though *Dauid* had him in his hands, and might haue killed him sundrie times; nay, though he was prouoked therunto by his seruants, yet hee spared him, and with all tokenes of reuerence towards *Saul* appealed his seruants, calling *Saul* his master, and the Lords anointed. Thus louingly also in speech did *Paul* behaue himselfe to *Festus* & *Agrippa*, though they were heathen men, and his enemies. For doing good in action to an enemy, read *Exod.* 23. 4. 5. *If thou meete thine enemies One of his Asse going astray, thou shalt bring him to him againe: and if thou seeest thine enemies Asse lying vnder his burthen, wilt thou cease to helpe him? thou shalt helpe him up againe with it: and Prou. 25. 21. If thine enemy bee hungry, give him bread to eat: if he thirst, give him drinke.* See the practise hercof in *Elisba*, when God deliuered them into his hands; that fought his life, he brought them to *Samarita*; and when the king of *Israel* would haue slaine them, hee forbade him: nay, he caused the King to refresh them with bread and water, and so sent them to their owne master. For praying for our enemies, wee haue the example of the Prophets of *Israel* Saviours *Christ*; and of *Stephen*, who praised for those that put him to death. And as it will be shewd, the Scripture else where seemes to make against this; as *Psalm* 139. 22. *Do not I hate them, O Lord, (saith Dauid) I hate abee; and doe I not earnestly contend with them, that rise*

a 1. Sa. 24. 7.  
& ch. 26. 9. 10

b Act. 16. 25.  
& 27.

c 2 Kin. 6.  
14. 19. 21.

d 1. Cor. 13. 2.  
2. Cor. 12. 31.

Of hatred  
towards e-  
nemies.

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up against thee? I haue them with an vnfaigned hatred: whereby it seemes, that in some cases a man may hate his enemies. *Answe.* First, we must put a difference betwene our enemies cause, and his person; their euill causes, and their sinnes must be hated, and we must giue no approbation thereto: but yet their persons being Gods creatures; and bearing his image in some sort, must bee loued. Againe, enemies bee of two sorts, priuate, and publike; a priuate enemy is he that hateth a man for some priuate cause in himselfe, or concerning his affaires: and such a one we must love, and not hate, as Christ here commandeth. A publike enemy, is he that hates a man for Gods cause, for religion, and the gospels sake; and these publike enemies be of two sorts, curable; and incurable: If our publike enemies be curable, we must praie for their conversion, hating their conditions: If they bee incurable; and wee haue plaine signes of their finall impenitence, then we may hate them; for so we hate the deuil: So Paul saith, *4. If any man loue not his Lord Iesus,*

Two kind of enemies.

*Mat. 23. 33. Anathema sit tibi satana, because thou art filthy, and wholly accursed.* And yet this we must knowe, that wee ought to direct our hatred to their sinnes, and for their sinnes hate their persons, and no otherwise. Now *Dauid* in that Psalm, speaketh not of priuate; but of publike enemies, who hated not onely him; but God also in his religion; and were also incurable. *101. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Object. 1.* But the practise of Gods children seemes to bee otherwise, for *Dauid* often curseth his enemies, and praieeth for the destruction of them and theirs. *Psalm. 109. 6, 9, 10.* And *Peter* wisheth; that *Satan* might perish with his seed: and *Paul* praieeth the Lord, *2. Cor. 12. 3. 4.* How can this stand with the text? *Answe.* There bee diuers interpretations of these sayings. Some say (which I thinke true) that in *Dauid's* Psalmes, his curses are in proper sense, prophecies of the destruction of publike incurable enemies of Gods Church, and are onely propounded in the forme of praies. Againe, *Dauid*, *Peter*, and *Paul*, were enlightened by Gods spirit; and saw into the finall state of these their enemies whom they cursed; and therefore doe they wish for their destruction, not for their owne causes; as way of priuate reuenge; but upon a desire of the furtherance of Gods glorie; in the execution of his iustice vpon them whom he had forsaken. And it is not lawfull for Gods children, to praie that God in iustice would glorifie his name in the iust punishment of impenitent sinners; that be cruel enemies to his Church.

*Object. 3.* God gaue commandement to his people the *Leuites* to destroy the *Canaanites*; and to root out their names vnder the Lord:

now,



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now, how could they loue them, whom they must so cruelly kill? *Ans.* We must onely loue the Lord absolutely, and others in God, and for God: that is, so farre forth as it standeth with his pleasure: and therefore when he commandeth to kill, wee may lawfully kill. And this wee may doe by way of punishment appointed by God, not onely without hatred, but in loue, both forgiuing the wrong which concernes vs, and also praying for grace and mercie for the partie, if hee belong to God.

4. *Obiect.* There be some that sinne a sinne vnto death, for whom we are forbidden to praie, 1. Ioh. 5. 16. and therefore wee may not alwaies pray for all our enemies? *Ans.* Christs commandement to pray for our enemies, admitteth this exception, *vntlesse they sinne a sinne vnto death*, but that sinne is hardly knowne of the Church of God: & therefore private men must not in a conceit thereof, surcease this dutie, to pray for their enemies. Thus then is this Text to be vnderstood; *Loue your enemies*, that is, your private enemies, *and doe good vnto them*, vntlesse God commaund you otherwise, and *praie for them*, if they sinne not that sinne vnto death.

Vses 1.  
Popish doctrine of  
louing our e-  
nemies.

a Aquila. 2.  
q. 35. art. 8.  
Eonau in. 9.  
sent. d. 30. q.  
4. & 5.  
b Toller in  
stru. Sacer.  
l. 4. c. 10.

Here is confuted the old received doctrine of the Church of Rome, touching the loue of our enemies, as comming neere to the doctrine of these Pharisees; They teach, that a man is bound alwaies, not to hate his enemies; but for louing them in good vsage outwardly, a man is not bound, saue in two cases: 1. First, when our enemy is in *necessitie*, and danger of life, then he must be relieved and helped. Secondly, in the case of scandal, when as by not helping or releueing him, wee giue offence vnto others: but out of these two cases to shew kindnesse to an enemy, is a matter of counsell, and of perfection. But this doctrine is damnable, flat against this Text, and the practise of Gods seruants expressed in his word; and therefore we must renounce it, and acknowledge that we are bound in conscience, on euery occasion, to shew our loue in word and deed vnto our private enemies.

2  
To wrong an  
enemy, vn-  
lawfull  
i 1. Sam. 16. 7.  
k Ifay 36. 4.  
6. 12.

Secondly, hereby is condemned the commo practise of men in these daies; which is, to wrong their private enemies any way they can, by word or deede: some will raile vpon them, as *Simei* did on *Dauid*, and as *Rabshakeh* did on *Hezekias*, and the people of God, yea on God himselfe. This is a damnable practise flat against this commandement of Christ and his holy practise, 1. Pet. 2. 23. Nay, *Michael the Archangel* durst not blaspheme the devil with cursed speaking, when he strove against *Satan* Jude 9.

3

Thirdly, that fruit of rancour is here likewise reprobued, wherby men

men will professe they will neuer forget their enemies, though they do forgive them: It is indeed agreeable to our corrupt nature, to keepe a grudge long in minde, and to reuiue old wrongs; but this commandment of Christ condemneth this practise; and bindeth vs both to forgive and forget: and therefore we must labour to beate downe this spirit of reuenge, and endeauour to loue our enemies in word and deed.

Fourthly, here also see, that it is not lawfull to professe enmitie to any mans person, for we should loue every man. But how can wee loue him, to whom we professe our selues enemies, Christianitie and priuate enmitie cannot stand together; and therefore we must labour to abandon out of our hearts, the hatred of any mans person, and strue to shew forth louing vsage, euen towards our enemies, though it be against our nature, both by speaking well of them vnto others, and shewing kindness vnto them, both in word and deed; we must pray for them, and goe so farre in all good duties towards them, that by our well-doing, we may heape coales of fire vpon their heads: that is, cause their consciences like a fire to burne within them, accusing them of their ill dealing towards vs, and not suffering them to rest, till they laie away their enmitie and malitiousnesse against vs.

Fifthly, this commandment of louing our enemies in word and deed, shewes it to be vnlawful for any man to utter euill speeches of another, at any time, vnlesse the occasion bee iust, and hee bee lawfully called thereunto; for loue couers a multitude of sinnes, but disgracing speeches are fruits of hatred. Though *Saul* were *Dauids* professed enemy, and sought his blood, yet *David* neuer reuiled him; and wee ought to follow his good example.

Verse 45. *That ye may be the children of your father which is in heauen: for he maketh his sunne to arise on the euill, and the good: & sendeth raine vpon the iust and vniust.*

Because it is against mans nature to loue his enemy, therefore our Sauour Christ inforceth his Disciples hereunto, by the benefit they shall reape hereby, in manifesting themselves to be the children of God: for he spake to those that were Gods children, thus perswading them to loue their enemies: *That which will make you knowne to be Gods children, that you must doe; but by louing your enemies you shall make it manifest that you are Gods children:* this he prooueth in the words following, because it is a propertie of God so to doe; for he maketh the sunne to arise on the euill, and on the good, &c.

Here first obserue a true note of the childe of God; namely, to imitate God his heauenly father, in louing his enemies, and expressing

1. i. A true note of gods child  
sing

205  
Old grudges  
vnlawfull.

4  
Hate no mans  
person.

1 Rom. 12. 20

5

206 sing the same by all kinde vsage, both in word and deede, praying for them, and relieuing them in their necessities. And because it is so blessed a thing to be the childe of God, we must therefore hereby stirre vp our selues to the conscionable performance of this dutie.

2  
The exercise  
of a Christia.  
Secondly, from the ground of this reason we are taught, that wee ought principally to imploy our selues to those things, by the doing whereof, we may get assurance that we are the children of God; as also to shunne the doing of all such things, as declare vs to be the children of Satan: that is, all sinnes, which are indeed workes of darkenesse, and of the deuill. In the euill day, whether it be of death, or of affliction, when no man can comfort vs, this will be an onely ioy vnto our hearts, which will swallow vp all feare, that wee know our selues to bee Gods children; for then the Lord will acknowledge vs for his owne: but if by sinne we be like the deuill, God will refuse vs, and so wee fall wholly to the deuill. Let vs therefore practise those things; whereby this ground of comfort may be treasured in our hearts.

3  
Whereto  
Gods glorious  
titles  
serue.  
Thirdly, note here the style and title of honour, which Christ giueth vnto God; he calles him not onely *their father*, but *their father which is in heauen*: this hee doth, to stirre vp reuerence in his hearers towards God, and so haue Gods children done; Dan. 9. 4. before that holy prophet powres out his praier vnto God for his people, hee sets out the Lord with most glorious titles, *O Lord God, great and terrible, which keepest conenant and mercie, &c.* And *Jeremie* praying vnto God, spends three or foure verses, in setting out Gods great power and Maiestie, Chap. 32. 17, 18, 19. So *Hezekias* in his praier for the people, calles the Lord, *the good God*; which no doubt he did, to stirre vp reuerence in his owne heart, and in the people, towards God. Whereby we are taught, when we haue occasion to mention the name of God, to doe it with all reuerence, and to vse some titles of honour therewithall, to stirre vp our selues and our hearers, to a gracious awe of heart towards Gods maiestie. But lamentable is the practise of the world in this behalfe, for euer where the name of God is tossed in mens mouthes like a tennis-ball; some in the midst of their laughter vse *O God, O Lord*, for breathing words: but others spare not to make Gods glorious name, the ensigne of their rage and furie, in bloodie and blasphemous oathes: but void of grace are all such.

For he maketh the sunne to rise on the euill, and on the good, and sendeth raine on the iust, and on the vniust. Here Christ propounds the proprietie of God in doing good, and shewing kindness to his enemies, to proue that by so doing, we shall shew our selues to be his children.

Where-

Wherein first obserue, the manner of Christs speech; he saith not, *Hee hath caused the sunne to rise; and hath sent raine; &c.* but speaking of the time present, *he doth now cause the sunne to rise; and sendeth raine;* so likewise Iohn 5. 17. *My father yet worketh, and I worke together with him.* In which phrase is expressed a notable worke of Gods heavenly providence; namely, that after the creation of all things, whereby God gaue being vnto the creatures, and power and vertue to doe the things, for which they were created, he doth by his providence still preserve that being, and so in every particular creature. It is God that gaue being to the sunne at the beginning, and it is hee that euer since continueth the being of the sunne, with the light and vertue thereof; & the same is true of all creatures, and of our selues: *a for in him we liue, a AQ. 17. 28. mooue, and haue our being:* hee is not like a Carpenter, who buildes a house, and then leaues it, but still he preserves the things hee hath created. Herein we may well be compared to a spring or fountaine, which causeth the riuers to flowe while it sendeth out waters, but when it is stopped, they are dried vp: euen so, while God continueth the being and vse of creatures, so long they are; but if hee with-hold his hand from them, they cease to bee, and the vse of them continueth no more. Thus it is with vs, both in regard of our soules and bodies, with the faculties, powers, and graces thereof; for *b what hast thou that thou hast b 1. Cor. 4. 7. not receined from him? who c beareth vp all things by his mightie c Heb. 1. 3. word.*

Now hence we must learne these duties; First, to seeke to know him that is daily about vs, and preserve vs in soule and in bodie, from houre to houre. Secondly, to cleaue vnto God with our hearts, and to set our affections of loue, feare, ioy, and hope, wholly vpon him, because he is the author and continuer of our being, what euer it be. Thirdly, to obey our God in all things; for shall he giue being to our bodies & soules, and shall we dispose of them after our pleasures, to offend him, who doth wholly support vs, and that continually? Secondly, here note Christ saith, *his sunne, not the sunne, teaching vs,* The sunne is the Lords. that the sunne which shineth in the firmament, is Gods sunne, not mens; God himselfe is the sole author and gouernour thereof, hee continueth that being which it hath, and the power and vertue which it sheweth forth. And the same thing by proportion, must be vnderstood of all other creatures both in heauen in earth, the moone and starres, all beasts and cattell, yea and we our selues are Gods creatures, and hee is our creator, our Lord, and gouernour: *Psal. 30. 12. The whole world is mine, and all that is therein.* Now hence we must learne two things; First,

208 First, not to abuse any creature to our lust, as food, raiment, &c. but to use whatsoeuer we enjoy to Gods glorie, according to his will. Secondly, to endeauour to bee lead by the creatures which we enjoy, to the knowledge of our creator, for they are his: but alas, the practise of the world is otherwise, men suffer themselves by the creatures to be drawn from God: for some make their bellie their God; to others, riches and pleasures are their God.

Thirdly, Christs saying of the Father, *that he maketh his sunne to arise on the euill and on the good*, doth shew vs that common bountie which God vouchsafeth to his creatures, both good and bad; for the rising and shining of the sunne, is an excellent worke of God, by which many other blessings are conuained to the creatures: For first, every thing vpon the earth receiueh heate and warmesse from it, *nothing is hid from the heat thereof* Psal. 19. 6. In which regard it may well be called, *the winterfall fire of the whole world*. Secondly, the sunne serueth notably for the distinction of times, by daie and night, weekes, moneths, quarters, and whole yeares, whereby wee know the tearme of times from the beginning, and so may doe till the ende of the world; in regard whereof, it may well bee called, *the clocke of the whole world*. Which things considered, may make vs to bluish and bee confounded in our selues, for that light regard we haue had of so excellent a creature, whereby God conuaies so manifold blessings vpon the earth; let vs therefore learne to blesse God for the sunne, and to expresse our thankfulness by all good duties.

*And sendeth raine on the iust and vniust.* Here is noted the second common blessing bestowed of God vpon the world; to wit, the falling of the raine vpon the ground, both of good and bad. Now here first obserue the forme of speech vsed by Christ, saying, *God raineth*; see Deut. 11. 14. *The Lord giveth raine in due season, the first and latter raine.*

This worke is attributed to God, for waightie causes; First, to shew that the same God, who ordained in the beginning, that the clouds should water the earth, doth by his owne power vpholde the continuance of the same blessing vnto this daie: and indeede, if he should not will the continuance hereof, it would for euer cease to raine vpon the earth. Secondly, to teach vs that God disposeth of the raine that falleth, restraining and enlarging it at his pleasure, either for the blessing, or the punishment of the place whereon it falleth, and that many times without the helpe of the second causes. Leuit. 26. 3, 4. *If yee walke in mine ordinances, I will send you raine in due season: and verse 19. But if you will not obey me, I will make your beauen as yron, and your earth as brasie.* A-

mos 4. 7. *I haue with-held the raine from you, and caused it to raine vpon one citie, and not vpon another; one peece was rained vpon, and that which was not rained vpon, withered.* 109

Here then we learne first, that wee ought to pray vnto God for his raine of blessing; that is, for fruitfull seasons; and also to be thankfull vnto God for seasonable weather when we receiue it, because hee sendeth it.

2. This must teach vs to obey & serue God, for he hath the clouds in his hands like a sponge, & when he wil he presseth out the raine thereof: now, if we obey him, he wil cause it to fall vpon the earth for a blessing; but if we rebell against him, he will either hold it backe, or powre it downe vpon vs for a curse.

3. Seeing God sendeth down the raine, we may gather that no man can certainly tel, by the course of the heauens, the particular season of the weather day by day. If the raine depended wholly vpon the celestiall bodies, then should it fall alike in all places, that be of like position to the heauens; but that is not so, for God ordereth it according to the state of the people, vpon whom it falleth, either for a blessing, or a curse, as we haue heard.

4. Hence we may gather, that neither witches by the help of Satan, nor yet Satan himselfe can cause raine, as many thinke; for it is God alwaies that raineth. The deuill indeede is the prince of the ayre, and by Gods permission he may ioyne himselfe vnto a storme, & make it more terrible and hurtful; as he did in the destruction of *a Iobs cattell & children, by fire from heauen, & by a mightie winde*: but yet he cannot make the matter of winde, or of raine, that is proper to God.

5. Doth God raine vpon the earth? then we may well consider, why the land is so often plagued with vnseasonable raine: it is no doubt for our disobedience, as we haue heard, *Leu. 26. 19.* & the contempt of the word, among other sins, is one maine cause of this iudgement. Now if we would either remoue, or prevent this plague at any time, we must turne vnto the Lord, and repent of our sins, for thereto we are called by this iudgement, *Amos 4. 7.* And if we doe turne, then wil the Lord send a gracious raine vpon our land; but if we wil not turne, we shal haue another raine, the raine of Sodom and Gomortha; for *b vpon the wicked* *b Psal. 106. 33.* *God will raine snares, fire, and brimstone.* And this is certaine, where God sende his iudgements for the contempt of his word, and yet men doe not repent, there *c one iudgement is but the fore-runner of a greater, till they bee consumed.* *c Leu. 26. 22. 24. &c.* And sith experience teacheth; that after inuadations of waters, vsually comes plague and pestilence; for the

3  
Astrological  
prediction  
of raine vn-  
certaine.

4  
Witches can  
not cause  
raine.  
a Iob. 1. 16.  
19.

5  
Vnseasonable  
raine  
Gods punishment.



110 preuenting of these Iudgements, let vs repent.

God friends  
and enemies

The last point to bee here obserued is this; in what tearmes our Sauiour Christ expresseth, who bee the friends of God, and who bee his enemies. His friends, he calleth *good and iust*; his enemies; *euill and vniust*. Now that we may discern of our estate towards God in this behalfe, we must see what a *good and iust man* is.

A good and  
iust man.

In euery such a one two things are required : First, true faith, whereby a man laies holde on Christ for his righteousness, sanctification, and redemption; and for the obtaining hereof, he must denie himselfe, and become nothing in himselfe, that hee may bee all in Christ. Secondly, true conuersion of the whole man vnto God, from all sinne, so as his heart must be renued and disposed to please God in all things. And because these things are inward and secret, therefore to make them knowne, there is further required, that a man carrie in his heart a resolute and constant purpose; from time to time, neuer to sinne against God : and this purpose of heart he must testifie by a godly and conscientious endeauour of life, to please God in all things; for this is the fruite of true faith, and of sound inward conuersion : and in regard hereof, were *Enoch, Iob, David, Zacharie, and Elizabeth* called iust. But he that wants this constant purpose, and a daily endeauour, from a beleeuing & penitent heart to please God in all things; is a wicked person, and as yet Gods enemy.

Vse. 1.  
Ciuit honestly  
deceiues  
many.

Gen. 29. 6.

By this, first, wee see how many are deceiued euery where, with euill honestie; for if a man liue yprightly among his neighbours, and doe abstaine from murder, adulterie, opprestion, and such like sinnes, hee is presently counted a good man : such a one indeede may be counted an honest man ciuilly, as *Abimelech* was; but yet this outward honestie makes not a man iust and good in the sight of God, so as he reputes him for his friend; thereto are required true faith and true repentance, testified by new obedience.

A man may  
goe farre in  
religion &  
not be the  
true friend  
of God.

Secondly, here also see, that neither the knowledge of Gods word, nor the hearing of it with some gladnesse, and bringing forth some fruits, nor yet to bee able to conceiue a ptaier for the forme thereof; that none of these (I say) no nor all of these; doe make a man the friend of God indeede, for all these may bee in an euill man, who hath a purpose in his heart, to liue in some sinne, in whose heart as yet there is no true faith, nor sound repentance: without which (as wee heard) no man is iust in the sight of God, nor accounted for his friend. And therefore we must not content our selues with these things, but labour to be good and iust indeede. When affliction shall befall vs, or death approach,

approach, we would giue all the world, if it were in our hands, for good assurance that God were our friend: now then let vs labour for true faith and repentance, and testifie these by a constant purpose; & a godly endeavour to please God in all things, through the whole course of our liues; and then will the Lord esteeme vs for his friends.

Verse 46. *For if you loue them that loue you, what reward shall ye haue? doe not the Publicans euen the same?*

In these words our Saviour Christ propounds a second reason to perswade his Disciples and hearers to loue their enemies, and to the end it might take the deeper root in their hearts, he repeats the same againe in the next verse, which in effect is the same with this. The words are plaine, if we know what Publicans were; *Publicans* therefore were officers that gathered toll and tribute, taxes, and rents, of the Jewes, for the Romane Emperour, to whom the Jewes were in subiection. Now in the gathering of it, they vsed much iniustice & opprestion, for which cause they were hated of the Jewes, aboue all other people, & esteemed most basely of. Now (saith Christ) though these Publicans be void of all good conscience, yet *they will loue their friends, of whom they are loued.* And hence Christ reasons thus, *If you my hearers doe but loue them that loue you, ye do but as these Publicans do; but you must do more than such ungodly persons doe: and therefore you must loue your very enemies.*

Here first obserue, that Christ doth not forbid one friend to loue another, for then he should be contrary to himselfe; but here he condemnes carnall loue, whereby one man loues another, onely because he is loued againe, which in effect is nothing else, but for a man to loue himselfe in another. And here to note the true maner of louing our neighbour, this Rule must be remembred, that *all the commandments of the second Table, must be praesented in & with the first commandment, touching the loue of God:* thus father and mother must be honoured, in God & for God; & thus one man must loue another in God; yea though he be his enemy, because he is Gods creature, & beares his image, as well as he himselfe doth; yea, he is by God commended to our loue. This must be the ground, though for other respects our loue may increase towards our brother.

*What reward shall ye haue?* Here Christ would teach vs singular wisdom for the ordering of our liues; namely, that we giue our selues especially to the doing of such things, as with God haue promise of reward: what moued *Moses* to refuse to be called the sonne of *Pharaohs* daughter, to forsake the pleasures and riches of Egypt, and to choose to suffer affliction with Gods people? the word of God is plaine, *he had respect to the recompence of reward.* But this doctrine is not regarded,

else how should all places abound so much with idle persons, and such as giue themselves wholly to gaming and company keeping, to sports and delight: now what reward can these looke for at Gods hands, vnlesse it be the wages of sinne, which is eternall death? Let vs therefore beware of such a course, and learne to abound in good works, which are things good and profitable.

Christians  
must abound  
in loue.

*'Doe not the Publicanes euen the same?* Our Sauour Christs intent in this instance, is to shewe that his Disciples, and so all professors of the Gospel, must goe beyond all other people in duties of loue; indeede their whole life should be spent in the practise of this vertue, Ephes. 5. 1. *Walking*, that is, lead the course of your life *in loue*; and the state of the Church is, *to dwell in loue*, 1. Iohn 4. 16. The reason is great, for Christians of all other, receiue the greatest measure of loue from God, through Iesus Christ, and therefore they must abound in this grace; first towards God, and then one towards another: this is the badge of a Christian, and the grace of our religion, and therefore let vs shewe it forth.

Verse 47. *And if yee be friendly to your brethren ouely, what singular thing doe ye? doe not euen the Publicanes likewise?*

deuotion

Christs drift in these words, is farther to inforce the dutie of loue, to the same effect with the former verse. The word translated *be friendly*, betokens the friendship which was shewed in that countrie in salutations, by embracing; now saith Christ, the very Publicanes will kindly embrace their friends, therefore you must doe more.

Kind vsage  
of an enemy.

Friendly sa-  
lutation.

We obserued before, three branches of kind vsage to be shewed towards an enemy; to wit, to speake well of him, to pray for him, & to do him good: now here we may annexe a fourth, euen friendly salutation. This Christ enioyned to his Disciples, when he sent them to preach, *when ye come into an house salute the same*: Mat. 10. 12. although it may be, afterward they cursed it, because it was vnworthy. And hence we must learne to be kind and courteous in salutation to our professed enemies.

*Obiect. 1.* This is to countenance them in their sinne, & wrong doing vnto vs? *Ans.* In saluting an enemy, we must put a difference betweene his person and his sinne; we must shew kindnesse to his person, but not countenance his sinne: nay, when we embrace his person, if occasion be offered, we must disgrace his sinne.

*Ob. 2.* 1. Ioh. 10. *If any man bring not this doctrine, bid him not God speed.* *Ans.* Iohn there speaks of such persons as are enemies to God, to his truth, & to his Church, & such indeed we must not embrace: 2. Kin. 3. 14. *Elisha saith to Iehoram the idolatrous king of Israel, that hee would*

not

not haue looked vpon him nor seene him, had it not bene for reuerence of Iehosaphat the good king of Iudah then present. But priuate enemies of whome Christ here speaketh, must alwaies be kindly vsed in salutation. And yet there is a case, wherein this kinde salutation may be denied to one that is not a publike enemy: to wit, when a superiour omitteth it as a part of chastisement and correction vpon the inferiour. Thus Dauid denied libertie to Absalon to come in his sight for a time, after he had pardoned him for killing Amnon, 2. Sam. 14. 24. but among equalls and priuate men this must be practised; yea, we must salute kindly though they salute vs not againe.

v. 48. *Be ye therefore perfect, as your father which is in heauen is perfect.*

Here Christ inferres an excellent consequent from the former reasons, wherein he exhorts his Disciples to perfection in all the duties of loue. In it obserue two parts: a commandement *to be perfect*; and a patterne thereof in God. For the first, why doth God command that which no man can performe, for who can be perfect? *Ans.* God giues this and such like commandements for diuers causes: first, in regard of his elect, for to them Gods commandements serue as meanes of obedience, God by his grace enabling them to doe that which by command he requires: for as in the creation Gods commandement gaue being to the creatures, so is it after a sort in the regeneration, as here, *be ye perfect*, is a meanes to make Gods children perfect. Secondly, in regard of the wicked, as well to restraints corruption in them, for the peace of his Church, as also to leaue them without excuse, seeing the best workes they doe are short of that which they are bound to performe.

Why God  
commande  
men to be  
perfect.

To come to the vertue commanded, which is *perfection in duties of loue*. Perfection in generall, is twofold: of the Law, and of the Gospel. Perfection of the law, is when a man loues God and his neighbour, according to the rigour of the law. This is in no man in this life, but this shall be in Gods elect in the life to come. Perfection of the Gospel, is that endeavour of obedience which God accepts in Christ, at the hands of his children. This distinction the Apostle maketh, Philip. 3. for first he saith, *he hath not attained to perfection*, v. 12. meaning, the perfection of the law; and yet after he speaketh of himselfe and others, as being perfect, v. 15. *Let vs (saith he) as many as be perfect be thus minded*; that is, as many as be perfect according to the Gospel. Thus were Noah; Abraham, Job, Zacharie, and Elizabeth perfect, that is, sincere and vp-right before God both in heart and life: and this is that perfection which Christ here requireth.

Of perfecti-  
on.  
Leg. 11.

Euangelical.

Further, this Euangelical perfection hath 2. parts; either of mans nature,

214  
Parts of E-  
uangelicall  
perfection.

I

3. Branches  
of Euan-  
gelicall per-  
fection in mans  
nature.

I

2

3

a 1. Cor. 4. 4.

2

Perfection  
of mans ac-  
tions.

b 1. Tim. 3. 10.

Perfection  
in parts, and  
in degrees.

or of his actions. The perfection of mans nature is by regeneration; for as in original sinne, is both guilt of *Adams* sinne imputed, & corruption inherent, which is the seed of all sinne: so in regeneration, which is the renewing of mans corrupt nature, there is an abolishing of corruptio, & a restoring of grace in euery part & facultie of the soule: for look how far corruptio spread it selfe by *Adams* sin, so far doth grace extend by regeneration. Of this perfection there be three branches; First, an *upright iudgement in the minde*, whereby a man vnderstands and beleeueth not onely the grounds of religion, but euery other doctrine truely grounded in the word, and is ready to receiue it, as it is further reuealed; this is sinceritie in iudgement: whereby it is plaine, that to hold onely the grounds of religion, and for other points, to follow the time, is a great imperfection and want of sinceritie. Secondly, a *pure and honest heart*, whereby a man is free from any purpose to liue in sinne; and on the contrarie is inclined to euery thing that is good. Thirdly, a good conscience, giuing testimony according to the word, & so excusing, that a man may say with *Paul*, *I know nothing by my self*: meaning, for which he should condemne himselfe. And look, where nature is renewed, there these three are neuer wanting.

Perfections of mans actions, standeth in two things; First, in bewailing his wants and imperfections, knowne and secret; for it is a degree of perfection, to bewaile our imperfection. Secondly, in setting himselfe from a sincere heart, to obey God in all his commandements, as occasion is offered: *Psal. 119. 6. I shall not be confounded, when I haue respect to all thy commandements*: and this indeed, is the perfection of a Christian: halfe obedience is nothing; for as *James* saith, hee that failes in one commandement of purpose and custome, is guiltie of all, because if like occasion were offered, he would breake all the rest.

But it will be said, a man may haue both these, and yet want much of perfection. *Answer.* A thing is said to be perfect two waies; either *in parts*, when it hath all the parts of perfection; though in weake measure; or *in degrees*, when it hath a full measure of perfection in euery part. A child newe borne is a perfect man in regard of his parts, hauing all the parts and members of a man; but it is not perfect in degree, till euery part grow vp to his perfection. Now the child of God when hee is regenerate, hath all the parts of perfection in soule & bodie, though in weake measure; but in this life, he is not perfect in degrees, which is that full measure the law requireth. *2. Chron. 15. 17. The heart of Asa is said to be perfect towards God all his daies*: and yet the high places were not taken away; yea he failed in seeking to the Physition, and not

vnto God, chap. 16. 12. *Asa* then had perfection of parts, but to perfection of degrees he attained not in this life, & therefore he failed in these particulars, through the weakenesse of sanctification, which here is not finished till death. 215

So then it is plaine, there is a perfection in the child of God, though ioyned with much weakenesse, even in this life; his nature is perfect being renewed in soule to sound iudgement, to an honest heart, and a good conscience: his actions are perfect in Gods acceptance through Christ, while he bewailes his imperfection, and endeauours sincerely to please God in all things. This is that which Christ enioynes to his Disciples, this we must labour for, if we wil resemble our heavenly father, we can get no higher in this life; but let vs attaine to this, and in the life to come we shall bee perfect in degrees, for then our regeneration shall be accomplished.

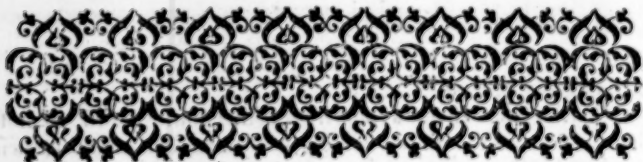
But herein men faile and come short of their dutie; as first, all those that spend their strength and wit to get the things of this world; these men little thinke of this perfection which the Lord requires in his children; it may be they will heare the word, but yet their hearts are so glued to the earth & earthly things, that they saue not of regeneration, they know not what it meanes: but if they will be Gods children, they must follow *Iehosaphat*, 2. Chro. 17. 6. who *lift up his hearts to the waies of the Lord*; for that is the meanes to come to perfection. 1  
Who faile  
in seeking  
perfection.

Secondly, those also are reprooued, that content themselves with a small measure of knowledge, and doe not strue after perfection, as Christ requireth: how can they haue a sound iudgement, which studie not to know the doctrine of the Scripture? 2

Thirdly, that generall want of Christian perfection is here reproued, when men content themselves, to yeeld respect to the outward duties of the first Table, that concerne Gods worship, and yet neglect the duties of the second Table, that concerne their brethren in generall, and pertaine to their functions and callings in particular. This is a common fault in Magistrates, Ministers, Parents, Masters, Seruants, &c. they will be Christians in the Church, but they neglect to shew the power thereof in their callings; but this is a grievous want of sincerity, which makes them farre vnlike their heavenly father: for hee is euer like himselfe, and therefore looke what men profess in Gods worship, that must they practise in their callings. A magistrate must be a Christian vpon the Bench, as well as in the Church; in the administration of iustice, as well as in the Congregation: and so must Ministers, Masters, and all estates. God allowes not of their seruice in the Church, that serue  
3  
The general  
want of  
Christian  
perfection.  
O 4  
their



216 their wicked lusts at home, Ierem. 7. 9, 10. Gods sacrifices vnder the law must be whole and sound, not halt and lame, or maimed; and such should our obedience be vnder the Gospel, with sincere respect to all Gods commandments. It profited *Herod* little to heare *Iohn* gladly, and to doe many things, so long as he kept his brothers wife; nor *Indas* to follow Christ, while his heart was vpon the bagge. Let our practise of religion therefore, shew forth the truth of our publike profession, and so shall we in some sort resemble our heavenly Father.



## Chap. 6. Vers. 1.

*Take heede that you giue not your Almes before men, to be seene of them, or else yee shall haue no reward of your Father which is in heauen.*

4. part of  
Christs ser-  
mon.



Of Almes  
deeds.

IN the former Chapter, the Euangelist hath faithfully recorded three parts of our Sauour Christs Sermon, and here hee beginneth the fourth, which reacheth to the nineteenth. verse of this Chapter; wherein our Sauour Christ goeth, about to reforme his hearers of all abuses in doing good workes, and hee instanteth in these three; *Almes deedes, Prayer, and Fasting*: not so much commanding them, as giuing direction for the right manner of performing them, so as they may be acceptable vnto God. From the first verse to the fift, hee intreateth of *Almes deedes*, propounding two severall commandments, touching the manner of giuing Almes: The first is in this 1. verse, *Take heed that you giue not your Almes before men, to be seene of them*: which he enforceth by an effectuall reason in the words following, *or else yee shall haue no reward of your Father which is in hea-*

uen.

nen. And then exemplifieth it by a particular example of a corrupt manner of giuing Almes, borrowed from the ambitious practise of the Scribes and Pharisies, v. 2. The second commandment touching Almes giuing, is in the 3. verse; whereof he renders a reason in the 4. verse.

For the first commandment, *Take heed, &c.* This may seeme to bee repugnant to that precept giuen before, Chap. 1. 16. *Let your light so shine before men, that they may see your good workes.* But here is no contrarietie, if we marke well; for in the former chapter wee are commanded to doe good workes before men, that they may see them, and glorifie God for the same. Now here wee are not forbidden simply to doe good workes before men, but to doe them before men for this end, *to haue our praise of men*, that we might be glorified for doing them, howsoever it went with God.

Before we come to the Rule, the words are somewhat to bee scanned; for whereas we read them thus, *Giue not your Almes before men, &c.* Some ancient Churches, after other copies and translations read them thus, *Doe not your righteousness or iustice before men*: which must not seeme strange, that in Gods booke there should be diuers readings; for in former ages, before Printing was inuented, the Scriptures of God were conuained from hand to hand, by meanes of writing: now they that writ out the copies of Scripture, did not and then mistake some words and letters by negligence, or ignorance, and put one thing for another, whereupon doe come these diuers readings: yet wee must not thinke, that the word of God is hereby maimed, or made imperfect, for the true sense of the holy Ghost, remains sound & perfect, though it may be we cannot discern of the right reading. And the sense of Scripture is rather to bee iudged the word of God, then the words and letters thereof. Now it beeing here vncertaine, whether reading to follow, (for either of them containe a sense conuenient to the place) therefore I will exclude neither, but from them both propound this instruction.

*That the giuing of Almes is Iustice; and a part of Righteousnesse which God requires at our hands.* This the Apostle sheweth plainly out of the Psalmes, 2. Cor. 9. 9. *He hath distributed and giuen to the poore, his righteousness remaineth for euer.* And in common reason it must be so, for a man is but a Steward ouer the goods which hee possesseth; the poore with whom hee liueth, hath title to part thereof, and he must giue vnto them by Gods expresse commandment: so as vnlesse he giue in some sort, he plaies the thiefe, & robs the poore, by keeping backe that which is their due.

In regard whereof we must learne: first, to acknowledge that prouiding of maintenance for the poore, is not a worke of freedome or libertie, left to mens choise, whether they will doe it or no, but a matter of iustice, and the not doing of it is iniustice, against the law of God and of nature, which require that the poore should be maintained at home without begging abroad. Secondly, this should moue vs, to lay aside some portion of our goods to giue vnto the poore, for the poore haue interest into the: & for this cause we ought to cut off our superfluities in feasting, in attire, in sports and pleasures, that so we may be better enabled to doe iustice in giuing vnto the poore, for hereby commonly men are disabled to doe this part of iustice. Thirdly, this should teach vs according to our places, to see those good orders well maintained and set forward, which are prouided for the conuenient releefe and maintenance of the poore: for the neglecting of them is iniustice, and a kind of theft against the poore.

What makes  
giuing to be  
almes.

Secondly, obserue the word translated *Almes*: it is very pitie, signifying *mercie* and *pitie*; whence we may learne: first, what it is that makes our giuing to the poore to be *Almes*: it is not the thing giuen, but the *mercifull* and *pitifull heart of the giuer*, be the thing neuer so small, as was the poore widows mite: and therefore all our almes must proceede from a pitifull heart. Secondly, it sheweth what a one that partie must be that is to be releued, namely, such a one as is to be pitied, not our lustie beggars, but infants, orphanes, the lame, blind, weake, maimed, and aged persons.

Scope.

A bad ground  
of our almes  
giuing.

Pride of  
heart.

Pride of  
minde.

Thus much for the words: now followeth the commandement it selfe. *Take heede that you giue not your Almes before men to be seene of them.* This commandement tendeth to this end, to teach men how to auoide the vnlawfull manner of giuing Almes: for a good thing may be done in an ill manner, and vsually men offend this way in their good decedes. Now this commandement prescribes a double circumspection in giuing Almes: first, touching the ground: secondly, touching the end of almes giuing. The *ground* of our Almes must not be the pride of our hearts: this Christ forewarnes vs of, if we looke it should be good and acceptable in the sight of God. It is a point of great importance, and therefore for the better obseruing of it, I will here shew two points: I. what this pride is: II. why it must be so carefully auoided in our almes decedes. By *pride*, I meane not outward pride in apparell, but that which is inward in the soule, consisting partly in the minde, and partly in the will and affections. *Pride of minde*, is a corrupt disposition thereof, whereby a man thinks himselfe to be better, &

more

more excellent then indeede he is: this was the sinne of the *Pharise*, 219  
 who boasted vnto God of his owne goodnesse, Luk. 18. 11, 12. And  
 hence it came that the Church of *Laodicea* <sup>a</sup> gloried in her selfe, saying, <sup>a</sup> Rev. 3. 16.  
*I am rich, and increased in wealth, and lacke nothing; when as indeede*  
*shee was poore, and blind, and miserable, and naked.* This conceit is most  
 dangerous, especially in the point of grace, causing many to deceiue  
 their owne soules, by thinking they haue grace when they haue none,  
 and ouerweening that which they haue. *Pride in will*, is an inward af- *Pride in will.*  
 fection, whereby a man is not contented with that estate wherein God  
 hath placed him, but desires a better. This befell <sup>b</sup> *Adam and Eue*, <sup>b</sup> Gen. 3.  
 who sought to be like vnto God himselfe; and this taketh hold of most  
 men in euery age. Now from these two proceedeth that *practise of pride*  
 in mans life, whereby he endeauours to doe whatsoever he can for his *Practise of*  
 owne praise and glorie. This *pride* is not in some few persons alone, but *pride.*  
 in euery man naturally that comes of Adam, Christ Iesus onely excep-  
 ted. And where it takes place it is so strong, that it will not be crossed:  
 for rather then a man will not haue his will in this, he will commit any  
 sinne. This caused *Absalon* to banish his father out of his owne king-  
 dome: and *Achitophel* to hang himselfe, when his counsell was refus-  
 ed; and some Popes (as histories makes mention) to bequeath their  
 soules vnto the deuill for the obtaining of the Popedome. And this is  
 that inward corruption which Christ here forbids to be the ground of  
 our Almes deedes.

*II. Point.* The reasons why this inward pride must be carefully a- *Why pride*  
 uoided, be these two. First, because whatsoever our outward good worke *must be a-*  
 the child of God can do by grace, the same may a wicked man do thoro- *uoided.*  
 uough pride; as conceiue a prayer, preach the word, and practise the  
 outward duties of repentance, of loue, and such like: for pride is a sinne  
 that will counterfeite grace, and man cannot discern it, but God onely.  
 Secondly, many other sinnes preuaile in the wicked, but pride is the  
 sinne that troubleth the children of God, and when other sinnes die,  
 then will pride reuiue, yea it will arise out of grace it selfe: for the child  
 of God will be proud, because he is not proud: therefore *Paul* <sup>c</sup> must <sup>c</sup> 2. Cor. 12.  
 be *buffeted by the messenger of Satan, lest he should be puffed vp with a*  
*undance of revelations.* <sup>a-7</sup>

Now the way to auoide this dangerous sinne stands in two things: *How pride*  
 first, we must be carefull to know the pride of our owne heart, for euery *may be a-*  
 man hath it in him more or lesse, and the more we see it, the lesse it is; *uoided.*  
 but the lesse we see it, the more it is in vs indeed: and though we know  
 nothing by our selues, yet let vs suspect our selues hereof, and labour to  
 see

220

see it in our hearts: for he that is the most humbled, is not altogether free from this inward pride; Secondly, when we see ouer pride, we must labour to *subdue it*; which we shall doe; first, by considering the Iudgements of God vpon this sinne: were not our *first parents* cast out of Paradise when they would needes be as Gods, and *Herod* was eaten up of wormes when he tooke vnto himselfe the glorie due vnto God; Act. 12. 23. Therefore *Peter* <sup>d</sup>saith, *God resisteth the proud, and giueth grace to the humble.* A man that would begge an almes, must not goe in proud apparell; and so he that would procure the fauour of God, must not come with a proud heart. Secondly, we must search into our selues, and labour to see our owne wants and corruptions, as our blindnes of minde and ignorance, our vnbeleefe, &c. and the sight of our sinnes will be a meanes to humble vs: for they that seele no wants in themselves cannot choose but be puffed vp. Thirdly, we must meditate vpon the death and passion of Christ, which he endured for our redemption; how he sweat water and blood, and suffered the wrath of God both in soule and bodie for our sinnes; now how can a man thinke that Christ endured all this for him, and yet be not cast downe with the sight of his owne sinnes, which had a part in the cause of all the curse that caused Christ to crie; *My God, my God, why hast thou forsaken me?*

An ill end in  
Almes-gi-  
uing.

The second branch of circumspection in Almes giuing here commanded, respects the ende thereof: *We must not giue Almes to be scene of men*, that is, to get praise and fame among men. This caueat Christ giues for waightie cause: for the corruption of mans nature through the instigation of the deuill, causeth euery one almost to doe all good works for wrong endes: why doe many men toyle themselves so much in their ordinarie callings? is it not partly for honour, partly for pleasure, partly for profit? and doe not the most men propound this ende to themselves herein, to maintaine their families? But though this be a good and commendable thing, yet neither that, nor the rest are the right ends for which man should labour and trauell: the *right ende* of all, is the glorie of God in mans good, or the good of man in Gods glorie; now when our good workes proceede from an humble heart, which sincerely intends the glorie of God in mans good, then is the worke pleasing vnto God. Other endes or beginnings doe prophane mens labours: and therefore Christ giueth this caueat, to looke both to the beginning, and the ende of our Almes deedes.

Thus much of the commandment; the reason of it is this: *Or els ye haue no reward of your father which is in heauen*: so the words are, *ye haue no reward*; and they are very significant, importing thus much:

If you doe your good workes from an humble heart, for Gods glorie in mans good, then you haue a reward laide vp for you in heauen; which though it appeares not presently, yet it is as sure as if you had it already in possession: but if you doe not so, you haue no reward laide vp for you by your heavenly father.

From this reason in general we may gather, that he which hath grace to doe, if it be but one good worke (as to giue Almes) vpon a good ground, and for a good ende, shall neuer perish, but shall receiue eternall life: which may be a notable motiue to prouoke euery man to doe good workes: as also it prooues that the child of God can neuer perish or finally fall away; for nothing is lost that is laide vp with God.

More particularly, first obserue that the word *reward* is not takē properly, but by resemblance, thus; like as a labourer after he hath done his worke receiueh his wages; so the child of God hauing don that which God commandeth him, receiueh a reward. Secondly, it is said of *your father*, to signifie that this reward is not merited, but is the free gift of a father vnto his children. Lastly, Christ saith *your Father*, speaking to all his hearers, among whom was Iudas, whom els-where he calls a deuill, and others, whom he knew to be none of Gods children, & yet beeing here a preacher and *Minister of Circumcision* (as the Apostle speaketh) e Rom. 15. 8. he leaueth the secret iudgement vnto God, & following the iudgement of hope and charitie, taketh all his hearers, to be the children of God: which is a notable president to all Gods Ministers, for Christ here preaching of loue, practiseth it; and so ought his seruants doe. This also condemneth the practise of those, that vpon a litle falling out will not stick to call others damned wretches, or reprobates; there is no charitie in such censures, for loue alwaies hopeth the best. 1. Cor. 13.

v. 2. *Therefore when thou givest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues & in the streets, so be praised of men. Verely I say vnto you, they haue their reward.*

Here Christ propoundeth by way of prohibition, a particular exāple of the corrupt maner of Almes-giuing, proceeding frō pride of heart & ambition, borrowed frō the practise of the Scribes & Pharisees; & withal he annexeth in the ende of the verse an effectuall reason to moue men to circumspection about the ground and ende of their Almes deedes.

*The Expof.* The original is this: *Thou shalt not blow a trumpet before thee; so that our translation doth also expōd the words of Christ, according to the cōmon rule of Diuines; that words of salt, are ofentimes put for words of speech* which being well obserued, will cleare many places frō false interpretation. A rule of interpretation. Exo. 13. 2. God saith to Moses, *sanctifie vnto me all the first borne: & to Iosua, Make thee sharp kniues, and circumsise the* 1 Iosh. 5. 2. *sonnes of*



of *Israel*, that is, command them to be sanctified, and circumcised. *Ier. 1. 10. I have set thee over nations and kingdomes* (saith God to *Ieremie*) *to plucke up, to roote out, to destroy, and throw downe, to build, and to plant*: that is, to preach, and by preaching to pronounce that I the Lord will doe these things. *Ioh. 4. 1. Christ* is saide *to baptise*, that is, (as the next verse imports) he commanded his Disciples to baptise: and, *Act. 10. 15. God* is saide *to purifie* things; that is, he pronounceth things to be pure. *As hypocrites doe in the Synagogue*] The word *hypocrite*, be-tokeneth one that takes vpon him to represent the person of an other, as players doe, who sometime represent mightie Kings, otherwhiles poore beggers, and to them it properly belongeth. Now by resemblance it is applied to any, that outwardly faine themselves to haue that goodnes and holines which they haue not: for hypocrisie is nothing els, but a shew of that goodnes outwardly, which indeede is not in the heart. Now in this instance is included a second reason of the former commaundement touching the manner of Almes-giuing, seru- ing to make all Christs hearers circumspect, both for the ground and ende of their good workes: and the reason stands thus: *That which hypocrites doe, you must not doe: but they doe their Almes to be praised of men*, as is plaine in this example: *and therefore you are not to giue almes to be seene and praised of men*.

Hypocrite,  
what it sig-  
nifies.

A propertie  
of hypocri-  
sie.

Out of this example we may learne these Instructions. First, that it is the propertie of an hypocrite to doe good workes for false endes; as, *to be seene of men, and to be praised of men*: for indeed an hypocrite in his heart makes choise not of God, but of men to be the Iudges and approouers of his good workes. And this is grosse hypocrisie, be- cause hereby the honour due to God is taken from him and given to men, for God ought to be the Iudge and approouer of all our actions.

We make  
men, not  
God, the  
Iudge of our  
actions.

Now as Christ laies this sinne vpon the Scribes and Pharises, so ought every one of vs to lay it on our selues, considering our selues as we are by nature out of Christ; for so we make not God, but men the Iudges and approouers of our actions: this will hereby appeare euidently, for when we doe a good thing, and yet thereby incurre the dispraise of men, are we not more grieued thereat, then when by sinne we offend God himselfe? which could not be, but that our hearts doe more respect the censure of men, then of the Lord. And to cleare this point yet further; consider this, that the roote of hypo- crisie and of Atheisme is in our nature, whereby naturally wee doe these three things, wee *Loue*, *fear*, and *trust* in men more then in God, and therefore doe make men the Iudges of our actions. 1. for

*Loue*,

*Loue*, are wee not greeued when we our selues or our freinds are dishonoured, and on the contrarie, when wee our selues or our freinds are praised, are we not glad and reioyce? but when God is dishonoured, who is greeued? or whose heart doth leape for ioye, when God is glorified? which argues plainly that our affection of loue is more inclined towards our selues and to our freinds then vnto God. 2. for *fear*; are not most men more afraide when they offend a mortall man like themselves, then when they offend the euermouing God? 3. for *trust* and *confidence* in the time of affliction, most men are more comforted if some friend promise them helpe, then they are by all the promises of God himselfe in his word. But men will say, that they *loue* and *fear*, and *trust* in God aboue all: This indeede is the ordinarie profession of ignorant people; but the truth is, that by nature we refuse God to be our iudge and our approouer, and appeale vnto men: and therefore we must labour to see and feele and to bewaile this hypocrisie, and to be indued with the contrarie grace whereby we may simply and sincerely seeke to be approoued of God in all our actions.

Secondly, in this example note one euident cause of the disorder which was among the Iewes in respect of their poore: for they begged in the high waies, in the streetes of the cities, and gates of the Temple, flat against Gods commandement, *who would not haue such a begger in Israel*: other occasions there were of this abuse; but one principall cause is here noted; namely, that priuate persons were permitted to giue their priuate almes vnto the poore with their owne hands in publike places. This was a great disorder, and the cause of many beggers: for priuate men could not discerne the particular wants of all that begged so; and therefore God had otherwise provided for them in the old Testament, as he shewed before. And in the new Testament there were chosen faithfull men called *Deacons* in euery congregation, who were to looke vnto their poore, to collect for them, and to distribute to euery one according to their necessitie. It is not vnlawfull for a priuate man to giue Almes in publike place if neede require: but where the poore are no otherwise provided for, then by such priuate releefe, it is a great disorder: like as it is in a family, where the children and seruants know not where and when to haue their dinners: for the poore are Gods children in his family, and ought to be provided for in better sort then by such priuate releefe: and therefore where good order is wanting for prouision for the poore, it ought in conscience to be begunne; and where it is begonne, men must carefully maintaine and continue the same.

A maine  
cause of many  
beggers  
among the  
Iewes.

Thirdly,

Thirdly, in this example of a corrupt manner of Almes-giuing, see the concurrence of sundrie finnes. First, here is noted *hypocrisie*, which were enough to condemne a man; but yet with this there goes *ambition*, and with both, an *open contempt* and *breach of good order* in providing for the poore: which shewes evidently that no sinne goes alone, but ordinarily hath his companions: for finnes are so infolded one in an other, that he which commits one, is not free from any other: this may plainly be shewed by many examples. In Adams sinne there was the breach of the whole law in euery commandement, either directly or by consequence: for he shewed euident want of loue to God, in beleeuing Satan more then God; therein he chose Satan for his God; he worshipped Satan, and tooke Gods name in vaine; he shewed also euident want of brotherly loue, for hereby he became a murderer not onely of himselfe, but of all his posteritie: and thus doe finnes concur in euery wicked action, in which regard it may be said with *James*, that *he which faileth in one commandement, is guiltie of all*: which must admonish vs to make conscience of euery sinne: for we cannot liue in any one, but we must needs runne into many other.

g Iam. 2. 10.

*Verely I say vnto you, they haue their reward.* These words containe the reason of the former prohibition, wherein we may see the vanitie of this giuing of Almes: for the praise of men is all their reward; they haue none with God, as we shewed in the former verse.

verf. 3. *But when thou doest thine Almes, let not thy left hand know what thy right hand doth:*

4. *That thine Almes may be in secret, and thy father that seeth in secret, he will reward thee openly.*

These words containe Christs second commandement touching the manner of Almes-giuing, with the reason thereof. The commandement is in the third verse, and it beareth this sense; that if the left hand could vnderstand, yet it should not know what our right hand gaue; and therefore much more must we concale the same from men. Yet here Christ forbids not all giuing of Almes in open place, or in the sight of men, but his meaning is to restraine the ambition of the heart after the praise of men: the giuer must not intend or desire that men should see him giue Almes, that they might praise him: but his heart must simply and sincerely seeke to approoue it selfe vnto God. This will appeare to be the right meaning of our Sauour Christ, by comparing this verse with the first: for here Christ renueth the commandement there giuen, and forbiddeth the corrupt desire of the heart after vaine glorie in the giuing of almes.

The mean-  
ing.

Now

Now for our better vnderstanding of this com mandement, first, we will shew what is here forbidden; and secondly what is commanded. Here are two things forbidden; first, all desire or intention of mens beholding of vs, when we giue our Almes: secondly, all respect and intent to please our selues in Almes-giuing: for the left hand must not know what the right hand giueth: The thing here com mandued is this, that he which giues Almes, must doe it simply intending and desiring onely to please God, and to approoue his worke vnto God without all by-respects of mens praise or approbation.

Here then first is condemned the doctrine of the Church of vfe. 1.  
Rome, which teacheth men to doe good workes, with opinion of Rhem. on  
meriting life euerlasting thereby at the handes of God; for that is Mathe. 6.  
farre more then to doe them for this ende to get praise of men, which sect. 2.  
yet is here forbidden; and therefore the other must needes be abominable.

Secondly, seeing in our weldoing we must simply intend to approoue our selues vnto God, it shall not be amisse here to shew, how we may so doe our good workes that God may approoue thereof. Hereunto foure things are required: *faith, loue, humilitie, and sinceritie or simplicity*. For the first, in euery good worke there must be a two-fold faith: *Iustifying faith*; and a *generall faith*. *Iustifying faith*, whereby the person doing the worke must be reconciled to God, and stand before God a true member of Christ: for of this it is said, *without faith it is impossible to please God*. And Christ saith, *bevery bräch that beareth not fruite in me, the father taketh away: and without me yee can doe nothing*: where it is plaine, that whosoever would doe a worke acceptable to God, must first be in Christ: and the reason is euident; for first the person working must be acceptable to God, before his worke can be approoued: but no mans person is approoued of God, before he be in Christ; and therefore iustifying faith whereby we are vnited vnto Christ is chiefly necessarie. By *generall faith* I meane that, whereby a man beleuees that the worke he doth is pleasing vnto God. Hereof Paul saith, *What soeuer is not of faith, is sinne*. A worke may be good in it selfe, and yet sinnefull in the doer, if he want this generall faith. Now vnto this are two things required: first, a word of God commanding the worke, and prescribing the manner of doing it: secondly, a promise of blessing vpon the doing of it: for euery good work hath his promise, both of the things of this life, and of a better: these things must be knowne and beleueed: vpon these grounds we must pray, giue Almes, and doe euery good worke, and so shall they be

2  
How to doe  
good workes  
well.

1. in faith.

2 Heb. 11. 6.  
1 Ioh. 5. 2. 5.

c Rom. 14. 23

226 approoued of God. Now by this double faith required in euery good worke, we see, how those that are bound to practise good works, (as euery one is more or lesse) ought to labour to be acquainted with the word of God, that they may doe their works in faith: for els though the worke be good, it may be sinne in them because it is not of faith; which is the miserable state of ignorant persons, who through want of faith, cannot doe good workes in a good manner.

2. in loue.

The second thing required, in the doing of a good worke, is *loue*; loue (I say) ioyned with faith; for *faith worketh by loue*: Gal. 5. 9. indeed faith doth some things of it selfe; as apprehend, receiue, and applie Christ and his righteousness to the beleuer, which is the proper worke of faith. But other things it doth by the helpe of an other: and so faith bringeth forth the workes of mercie, and performeth the duties of the first and second table; not properly by it selfe, but by the helpe of loue: and therefore here I say, that in euery good worke is required that loue whereby faith worketh. Now the kinds of loue, required in wel-doing are two: first the loue of God in Christ, for as we know God in Christ, so must we loue him: secondly, the loue of our bretheren, yea of our enemies: for howsoeuer in our vnderstanding these two may be distinguished, yet in practise they must neuer be seuered: but must alwaies goe hand in hand, to moue vs to doe the workes of mercie, and all the duties of our calling; as Paul saith of himselfe and the rest of the Apostles, *The loue of God constraineth vs to preach the Gospel*, 2. Cor. 5. 14.

3. in humilitie.

The third thing required in doing a good worke well, is *humilitie*, whereby a man esteemeth himselfe, to be but a voluntarie and reasonable instrument of God therein. This vertue will make a man giue the honour of the worke to the principall Agent, that is to God himselfe: who worketh in vs both to will and to doe of his good pleasure.

4. in simplicitie.

The fourth thing required in wel-doing, is *simplicitie*, or *singleness of heart*; whereby a man in doing a good worke intendeth simply and directly to honour and please God, without all by-respects to his owne praise, or the pleasing of men. This is a speciall vertue directing a man to the right ende in euery good worke, which is the obedience and honour of God in mans good. This vertue was in *Paul*, who *in simplicitie and godly purenesse had his conuersation in the world*: thus he preached the Gospel: and so ought we to doe euery good worke. Now that this sinceritie may shew it selfe, we must take heede of a speciall vice which is contrarie vnto it, namely, the *guile of the spirit*, mentioned Psal. 32. 2. which maketh a man intend and propound false ends and by-regards in doing good workes; as his owne praise and delight, or to please men thereby.

d 2. Cor. 1. 12

Spirituall  
guile in wel-  
doing.

thereby. And that we may auoid this spirituall guile, we are to know, that it may and doth vsually preuaile with men in foure cases : I. when those doe practise vertue in whome God onely restraines the contrarie vice: thus ciuill honest men that haue no religion , may practise iustice, temperance, mercie, and other morall vertues , because they are not inclined to iniustice, intemperance, and the contrarie vices: but these actions in them are no good works before God, because they proceede not from sanctified hearts, sincerely intending to obey & glorifie God hereby. II. When men doe good works for feare of diuine iustice , and the penalties of mens laws : and such for the most part is the repentance of the sicke: I graunt indeede that some doe truly repent in this estate, but commonly such repentance is vnfound, and proceedeth not from a single heart, but from feare; whereby, being vnder Gods hand, they seek to auoid his iudgement. Such also are the outward duties of religion performed by our common Protestants, who come to Church, and receiue the Sacraments chiefly for custome sake , and to auoide the daunger of mens lawes. III. When men doe good works for the honour & praise of men. This is a dangerous thing: vpon this ground a man may preach the word, vse prayer, and professe the Gospel ; yea , and be zealous for Gods glorie as *Iohn* was : and hence it comes, that many fall away to loosenes of life from a strict profession of religion , because they receiued not the truth in simplicitie of heart, with purpose onely to obey & please God, but rather to get the praise of men. IV. When men doe good works from some corruption of heart preuailing in them; as when a man is both proud and couetous, yet more proud then couetous: couetousnes bids him, not to giue to the poore ; but yet pride desiring the praise of men preuailing in him, causeth him to giue to the poore: And so when couetousnes preuailes in a proud man, it will cause him to abstaine from riot & proud apparell, which yet his pride would perswade him vnto. In all these cases spirituall guile corrupts the worke that otherwise is good in it selfe: and therefore we must haue a watchfull eye vnto singlenes of heart in our well-doing, and to the rest of the vertues before named, that so we may be able to say with good conscience, that our works are such as God approoueth.

vers. 4. *That thine Almes may be secret , and thy father that seeth in secret, he will reward thee openly.*

Here is the *reason* whereby Christ enforceth the former commandement; and it hath two parts: the first is drawne from a speciall propertie in God, *to see in secret*: the second is fro his bounty, in *rewarding openly*.

For the first: the words are thus in the original, *and thy father which*

227  
It preuailes  
in 4 cases.

I

3

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228. *is a secret*: for the word there vsed signifieth a *discerning secret*: whereby Christ would teach vs, that God sees and beholds things that no man can see, even the secret thoughts and desires of mans heart.

Vic. 1.

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a Psal. 119.  
168.

Hence we must learne three things: I. to examine our selues strictly not onely of our grosse & open sinnes, which all the world may see; but also of our most inward and hidden corruptions, and when we cannot see them, yet we must suspect our selues of our secret wants: for though men know them not, no nor we our selues, yet God the *secret seer* beholdeth them. II. Neuer to hide our sinnes within our selues, but freely to lay them open before God to our owne shame, yea to confesse our vnknowne sinnes: we must not like *Adam*, sew fig-leaues together to couer our nakednes, or flie from God thinking to hide our selues from his sight: for he discerneth in secret. III. To be carefull not only to doe good works, but also to doe them in an holy manner, frō good grounds, and to a right end: for *God seeth secrets*, and will not be shifted off with false shewes. a *David* saith, *I haue kept thy precepts and thy testimonies, because all my waies are before thee*. And the rather must we be moued hereunto, because God knowing what is in mans heart, doth oftentimes prooue men with temptations, that he may discouer the guile of their hearts: & therefore that we may escape the iudgements of God due vnto hypocrisie, we must labour to doe all good duties in singlenes of heart.

The second reason drawne frō Gods bountie vnto the that in singlenes of heart doe good works, is in these words; *he will reward thee openly*: wherein he preuenteth this obiection, which some of his hearers might make against his former precept. If I may not do good works to be seen of men, then shall I loose my labour: Christ answereth: Not so: for *God the father will reward thee openly*, if thou doe goods from a single heart, onely respecting the praise and honour of God in mans good. If it be asked, how this can stand with that saying of Christ, Ioh. 5. 21. *that the father iudgeth no man, but hath committed all iudgement vnto the sonne*: I answer, that in regard of deliberation, of authoritie & consent, the last iudgement shalbe executed by the whole Trinitie: but yet in regard of immediate execution, the father iudgeth not, but Christ onely: for he alone giueth the sentence both of abolution and condemnation.

Of praise.

I

The Author.  
b 2. Cor. 10.  
18.

This second reason teacheth vs sundrie things concerning praise. First, that *God himselfe is the sole author of true praise*: *Paul* b saith, *he which praiseth himselfe is not allowed, but he whome the Lord praiseth*: where he compareth the world to a Theater, wherein men are Actors, and men and Angels be spectators; but God alone is the *Judge*, who giueth praise and good name to euery one that deserueth it,

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not onely in this life, but in the world to come in regard whereof, we must endeavour our selves so to doe all our good works, that God himselfe may approoue thereof; to seeke the praise of men, is a fond thing, seeing that not man, but God, is the author of true praise: yea, this must teach vs not to depend vpon man for praise and commendation for the good things we do, but vpon God himselfe, from whom all true praise commeth.

Secondly, that God as he is a father, is the sole author of true praise, for Christ saith, your father will reward you. Now God is our father, onely in Christ, and therefore our vnion with Christ is the ground of all true praise: *He is a true Israelite (saith b Paul) which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.* This then discouereth the error of the world, in seeking after praise and reputation; for some seeke it in the comelines of their bodie, some in apparell, and some in learning, &c. but all these are wrong meanes; the right way to get true praise, is to be in Christ, & to haue an humble and sanctified heart, set purposely to keepe Gods commandement: *Psal. 119. 22. David praised God to remoone from him shame and contempt, because he kept Gods testimoneis:* as though the keeping of Gods commandements, had beene the onely meanes to auoyd contempt, and to procure true praise and fame.

Thirdly, that the life to come is the onely time of true praise, for Christ here saith, *he shall reward thee openly*: that is, in the last day: *1. Corin. 4. 5. When the Lord shall come, then shall euery one haue praise of God.* This must teach vs, not to care for the contempt of the world, which followeth our profession, so that our conuersion bee godly; but to rest patiently contented, because it is the lot and portion of Gods children, and our sins deserues greater reproach, alwaies remembering, that the time of our praise is yet to come. Yea, hence we must learne, not to aime at our owne praise, in the things of this life, but wholly to seeke the glorie of God in all things; for if we seeke his glorie now, the time will come when he will glorifie vs.

Fourthly, that the praise that God shall giue his children in the ende of the world, shall be open and manifest, before all men, and all angels, both good & bad, when they shall stand to be iudged by Iesus Christ: & this is true praise which shall neuer haue ende; whereunto the praise of men is not comparable; we count highly of applause and reputation with earthly princes, and all men honour him whom the Prince commendeth; how much more then shall they be aduanced, whom God himselfe shall vouchsafe to praise and commend.

vers. 9. *And when thou praest, be not as the hypocrites: for they love to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men: verely I say vnto you, they haue their reward.*

Of prayer.

In this verse and the rest to the fourteenth, Christ intreateth of the dutie of prayer, wherein he dealeth as in the former point touching Almes-giving: for first he forbids a twofold vice in prayer: *hypocrisie*, and *babling*; and then teacheth the contrarie vertues, and the right practise of praier. The vice of *hypocrisie* in prayer is forbidden in this fifth verse, and the contrarie vertue inioyned in the next.

Parts of invocation.

The Exposition. *When thou prayest*] To pray, properly is to intreate of God the gift of some good thing concerning our selues: and in this sense, it is only one part of that holy worship of God, which is called *Invocation*: for, 1. Tim. 2. 1. the Apostle maketh foure kinds or parts of *invocation*: to wit, I. *Supplication*, when we intreat God to remoue some euill from vs. II. *Prayer*, whereby we begge at the hands of God the gift of some good thing vnto vs: and these two concerne our selues. The III. is *Intercession*, when as we intreate the Lord to graunt some good thing vnto our brethren, or to remoue some euill from them. The IV. is *thanksgiving*, whereby we giue laud & thanks to God for blessings receiued, either by our selues, or by our brethren. Now in this place *Prayer* is not to be taken strictly for one part of invocation, but generally for the whole worship of God by invocation; as it is commonly taken of vs, and often vsed in Scripture, one part beeing put for the whole. *Be not as the hypocrites*] that is, doe not as they doe in prayer; by *hypocrites* he vnderstandeth principally the Jewish teachers the *Scribes* and *Pharisees*, for at them he aimeth in this part of his Sermon. *For they love to stand and pray in the Synagogues and in the streetes.*] We must not here conceiue, that Christ condemnes altogether this gesture of standing in prayer as vnlawfull: for himselfe praied *standing*, when he raised up *Lazarus*: and the primitive Church in their assemblies called *Stations*, praied standing: but he reprobueth here the abuse of this gesture in these Jewish teachers. For first, they vsed this gesture to a wrong ende, namely, thereby to get the praise of men: because standing is the fittest gesture which a man can vse in praier to make him be seene of others. Secondly, these Scribes and Pharisees thought themselves more righteous then all other men, and therefore iudged that they had no neede to humble themselves so much either in soule or bodie, as the Publicans and sinners did. Againe, Christ here condemneth not the action of praier in these places, the *Synagogues* and the

• Ioh. 11. 41.  
• Orig. hom.  
• in Numer.

the streets: for no man was euer forbidden of God to pray in any place. The Patriarks were not tied to any place: and vnder the law howsoeuer the Temple was the place appointed for Gods outward worship in sacrificing, and such like, yet euen then it was lawfull for the Iewes to pray in any place; and after Christs comming *Paul d willeth, that men pray euery where lifting up pure hands vnto God:* but here is condemned this grosse fault of these *Scribes and Pharises,* that they minded to pray no where els, but in these open and publike places, which is expressed by this phrase, *they lone to stand and pray:* So that in a word this is the meaning of this verse; *Yon my heauers, when yon pray, take heede of the hypocrisie of the Scribes and Pharises, for they regard onely the praise of men, and therefore doe vse such gesture in praier, and chuse such places to pray in, that they may best be seene of men.* Where wee see, he directly condemnes their hypocrisie, as well in respect of the ground thereof, which was the pride of their hearts, & not Gods grace; as also in regard of the end thereof, which was the praise of men, & not the glory of God.

The use. 1. Whereas Christ saith, *When thou praieest:* he taketh it for graunted, that all men of yeares must pray: and whereas he condemnes the false manner of prayer, and sets downe the tight forme and manner thereof, he teacheth vs that it is a most necessarie thing for all that haue discretion, to exercise themselues religiously in this dutie of prayer. And because our Sauour here vttereth this dutie so much, I will here shew the necessitie of prayer; which may appeare vnto vs by sundrie reasons. 1. Prayer is one of the most principall parts of Gods worship: for herein we acknowledge him to be the giuer of all goodnes, the searcher and knower of our hearts; and hereby we testifie the faith, hope, and confidence we haue in God. And prayer is called *the caluety* of our lippes, because it is a sacrifice well pleasing vnto God. 2. By prayer we doe obtaine, and also continue and preferue vnto our selues euery good grace and blessing of God, especially such as concerne eternall life: for God promisseth his spirit to them that aske it by praier: & the first conuersion of a sinner, howsoeuer it be the free gift of God, yet by Gods grace mouing and inabling a man thereunto, is obtained by praier; and so are all the good graces following our conuersion, both gotten and increased. 3. The true gift of prayer is a pledge of the spirit of Adoption: and therefore Zacharie calls the spirit of prayer, the spirit of grace. And Paul: saith, *the spirit helps our infirmities,* euen the spirit of our Adoption, which teacheth vs to crie, *Abba, father.* 4. By prayer we haue spirituall communion and familiaritie with God: for in the preaching of the word, God speakes to vs; and in praier we

speake to God, and the more we pray, the nearer and greater fellowship we haue with God: which one reason (if there were no more) is sufficient to perswade vs of the necessitie of prayer, and to moue vs vnto diligence therein.

Obiect. 1.

But sundrie obiections are made against the necessitie of praier: 1. It is said God knows our thoughts before we praie, and therefore it is needlesse to expresse them by praier vnto him. *Ans.* We praie not, to acquainte God with our suites, or with our hearts, as though he knew them not, but to performe obedience vnto his commandement, who requireth this duty at our hands. Again, we praie vnto God, to honour him, in acknowledging him to be the knower of our hearts, the giuer of all goodnes, the stay of our faith and hope, in whome only we put all our trust and confidence.

h. Iam. 4. 1.

*Obiect. 2.* Whether we pray or not, God will giue vs the blessings which he meanes to bestow on vs. *Ans.* This is flat Atheisme: and yet we must distinguish of Gods blessings, for some are common blessings which God oft giues to men without their asking, because they serue to preferre nature as raine and fruitfull seasons, food, raiment, &c. Act. 14. 16. and yet euen these common blessings must be praied for: Phil. 4. 6. *In all things let your requests be made knowne to God:* and *Iames* saith, *Ye lust and haue not, because ye aske not:* Plal. 106. 23. *Moses* prayer saues the people from destruction. Others, are speciall blessings of the Elect, and these must alwaies be sought and obtained by prayer.

1. vers. 43.

h. Iam. 5. 13.

*Obiect. 3.* God hath decreed all euents, and euery thing shall so fall out as he hath appointed, and therefore its needlesse to pray, and oftentimes its but the crossing of Gods will. *Ans.* This reason is naught: for as God hath decreed the euent of all things, so likewise he hath appointed the meanes whereby his decree shall be effected: and prayer many times, is a principall meanes to bring Gods will to passe: 1. King. 18. 1. God shewed to *Elisha* that he would send raine in Israel after that long drought, and yet *the Prophet crouched vnto the earth, and put his face betweene his knees;* no doubt humbling himselfe in praier to God for it, as *S. James* saith. Where we may see, that praier is not contrarie to Gods decree, but a subordinate meanes to bring the same to passe: and therefore we must rather reason thus, that because God hath decreed the euent of all things, and hath appointed praier as a meanes to effect sundrie of his decrees, therefore we must vse it.

Vse.

Diligence in prayer.

Considering then that praier is necessarie, notwithstanding all that can be saide against it, we must learne with speciall reuerence to giue our selues vnto this dutie, both publicly in the assemblies of the Saints,

Saints, and privately in our families, beeing masters and gouernours : for no family ought to want this morning and euening sacrifice of prayer and thanksgiving ; yea ; we must pray by our selues particularly in regard of our particular wants. Indeepe the most doe thus plead for themselves, that they vse to pray often : but the truth is, that the comon practise of our people in prayer, is nothing els but lippe-labour and a mocking of God : for what be their praier, but the saying ouer the ten Commanements and the Creede, which are no praier : yea, their repetition of the Lords praier without vnderstanding or deuotion, is no praier with God, when they doe it onely of custome, and rest in the worke done. But here is required an other manner of praier then this. And to incite vs vnto it, let vs consider the worthie examples of Gods seruants herein : *Moses* praied for the sauing of the Israelites *fourtie daies* and *fourtie nights without meat or drinke* : *Dauid* praied *seauen times a day* : and our *Sanitour Christ* spent *whole nights in prayer*. Now these examples were written for our learning, to teach vs to addiect our selues to this holy dutie wherein our hearts speake vnto God. The want hereof is the cause of the common Atheisme that is in the world, of iniustice, and crueltie in mens callings, of swearing, pride, & backbiting in mens liues : for if men would often set themselves in the presence of God, by vnfaigned inuocation, the remembrance thereof would still be before their eyes, and cause them to abstaine from all these iniquities : for who beeing stained with such transgressions durst present himselfe before the maiettie of God, who is a consuming fire against all sinne and wickednes, hauing *serie eyes* to see their sinnes, and *feete of brasse* to bruisse them in pieces that will not repent.

Secondly, in this prohibition against hypocrisie in praier we may see, that to conceiue a praier, and to make profession of religion, may for the outward worke, as well be performed from pride of heart as from the grace of God : carnall men may doe it in pride, which Gods children doe by grace, as we shewed in the former point of Almes giuing : that therefore which Christ said of hearing the word, *take heed how you heare*, must be conceiued to be spoken to vs of praier and the profession of religion, *take heed how you praie, and how you profess religion*. And indeed before we pray, we ought to enter into our hearts, and there to search out our corruptions diligently, that we may be able to discern in our selues between *pride*, and *Gods grace* ; and so perceiue vpon what ground we pray, that it be not from a damnable pride, but from the sauing grace of Gods holy spirit.

Thirdly, in this prohibition Christ condemnes this false ende of praier,



prayer, when men doe it to *haue praise of men*; whereby we may see, that it is a thing incident to the professors of the Gospel, to doe the duties of religion, for the approbation of men: which notably bewraies the hypocrisie of our hearts, which naturally haue more respect to men, then to the Lord, euen then when we haue to deale with God himselfe. Thus did the Scribes and Pharisees, and it is to be feared, the same fault is common among vs; for men are farre more forward and carefull to performe the publike duties of religion, in the assemblies of the Church, then priuate duties, either in their families, or by themselves: Many will praise in the Church, that neuer regard priuate prayer at home. Againe, in performing publike duties, men haue more care of the outward action, then of truth and sinceritie in the heart; and many studie more for fit words to delight mens eares, then for good affections, which God approoueth; for what is the cause that many ancient professors, when they come to die, know not how to commend their soules to God? Surely, this especially, that in the whole course of their profession, they more respected men then God; and therefore in the time of death, when they must needs deale with God indeed, they know not what to doe, nor how to behaue themselves.

Vnreuerence  
in prayer.

Lastly, Christ here reprooues their behauiour in prayer, which was *standing*, without all humbling of themselves, either in soule or bodie. This is a thing incident to many in our congregations, who vse to shew no manner of reuerence or humilitie in the time of prayer; but either stand, or sit, as though they had no need to humble themselves; or else intended onely that men should see them. But we must know, that howsoeuer the word of God prescribes no peculiar gesture in this action, yet it is not a thing indifferent, either to vse, or not to vse, some seemely gesture of humiliation in this worship of God; but some must needes be vsed, to expresse and further the humilitie of the heart, which is chiefly required: *Isay, 6. 2.* the Seraphims standing before God, *cover their face and faces with their wings*, in regard of Gods presence: and the poore Publicane that *prayed with the Pharisee*, howsoeuer he prayed standing, yet *he cast downe his countenance, and smote himselfe on the breast*, to testifie his humiliation. Yea, Christ Iesus our Lord, when hee bare the punishment of our sinnes in the garden, fell downe vpon his face, and prayed: thus also did <sup>a</sup> *Moses*, and <sup>a</sup> *Aaron*, <sup>b</sup> *Elijah*, <sup>c</sup> *Ezra*, & <sup>d</sup> *Daniel*, humble themselves. And it hath alwaies beene the practise of Gods seruants in prayer, by some conuenient gesture of the bodie, to expresse the humilitie of their hearts; which checketh the custome of our common people in prayer, who are so farre from bringing a broken

heart

<sup>a</sup> Num. 16. 45

<sup>b</sup> 1. Ki. 18. 42

<sup>c</sup> Bar. 3. 9.

<sup>d</sup> Dan. 6. 10.

heart to God, which is the thing he chiefly requires, that they know not what to aske; and many there be that will not submit themselves to such outward gesture, as might expresse their inward humiliation. These things are farre vnseemely for Gods people, and therefore let vs learne to humble our selues at Gods foote stoole, first in our very hearts, and withall, we must be carefull to testifie the same, by some conuenient outward humiliation.

Verse 6. *But when thou praest, enter into thy chamber, and when thou hast shut thy doore, pray to thy father which is in secret; and thy father which seeth in secret, shall reward thee openly.*

Christ hauing forbidden hypocrisie in praier, in the former verse, doth here commaund the contrarie vertue; namely, *sinceritie* setting downe the right manner of prayer to God in that behalfe. Now because the words are not to be taken in that sense, which at the first reading they seeme to beare; therefore for the better vnderstanding of them, I will here laie downe two grounds: 1. That in this place our Sauour Christ doth not forbid publike praier in the congregation, or in publike places; for publike praier is Gods ordinance, *where two or three (saith Christ) bee gathered together in my name, there am I in the middle among them: and whatsoever they shall desire, shall be giuen them of my father.* Again, publike praier serues for most worthy vses, for which it must be maintained; as first, to make mens praiers vnto God more seruent and effectuell; as in the common wealth, a priuate mans supplication is not so much respected, as when a whole incorporation, or a whole shire make petition to the Prince. Secondly, by publike praier a man professeth himselfe to be a member of Gods Church, and one that seuereth himselfe from all prophane societies and companies of men in the world. Thirdly, publike praier serues to stirre vp zeale in them that be cold and backward; for herein they are made acquainted with Gods blessings, they are left to see their owne wants, & they haue the good example of Gods children. 2. Ground. *That priuate praier (though it be Gods owne ordinance) is not here directly commanded:* for looke what was forbidden in the former verse, the contrarie thereto is here commaunded; but Christ did not simply there forbid publike praier, he aimed at an higher thing therein; namely, hypocrisie, & therefore here he commaundeth not priuate praier directly, but intendeth the right manner thereof, for sinceritie, whether publike or priuate.

Hauing laid downe these two grounds, I come now to the true meaning of the words. *When thou praest*, that is, either thy selfe alone, or with others, *enter into thy chamber, and when thou hast shut thy doore,*  
*prai,*

Sinceritie in  
praier.

Math. 18.  
19, 20.

The excel-  
lent vse of  
publike pra-  
er.

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*praise, &c.* that is, be as though thou diddest pray in thy closet, intending onely to approoue thy selfe, and thine heart vnto the Lord; hauing no respect to any creature in the world; for this Christ meanes by *praying in a chamber, or closet*; namely, that a man in praier should not respect himselfe, or any creature, but simply intend and approoue himselfe vnto God onely.

In the words thus explained, we are to obserue two things; a commandement, and a reason thereof: the commandement in these words, *When thou praieest enter into thy chamber, and when thou hast shut the doore, pray vnto thy father which is in secret*. This commandement inioyning the right disposition of the heart to God ward in our praers, doth prescribe the true and perfect manner of praier; whereto that we may the better attaine, I will here shew how the same is performed.

How to pray  
aright.

That a man in praier may approoue himselfe and his actions vnto God alone, three kind of duties are required; some going before praier, some in the act of praier, and some after praier.

4. duties be-  
fore we pray

Before praier foure duties are required. 1. A man must haue *knowledge* of three things concerning praier (for euery praier must bee made in faith, and in obedience to God, which without knowledge cannot be done) to wit, of Gods *commandement* to pray: of the *things we aske* in praier, and of the *manner* of asking; which is this, spirituall blessings concerning life eternall; as remission of sinnes, sanctification, and other necessarie graces must be asked simply without condition: but temporall things concerning this life, as health, wealth, liberty, and such like, must be asked with condition of Gods will, as they serue for his glorie, the good of our selues, and of our brethren. 2. A man must labour to find himselfe conuerted vnto God, hauing a true purpose of heart not to liue in any sinne; for *God heareth not sinners*: and David saith, *If I regard wickednesse in my heart, God will not heare my praier*. When men come to the Lords table, they forsake their sinnes and turne vnto God; which must also be done before wee praie, for therein we are to deale with God, who cannot abide iniquitie. 3. A man must seek to be in Christ, that would pray with comfort; *Ioh. 15. 7. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you*. In the old Testament the sacrifices were to be offered onely vpon the altar of God, in the Temple, or in the Tabernacle, which prefigured this vnto vs, that in the new Testament, our praers, which are our sacrifices, must be offered onely in Christ Iesus, who is our *incense altar in heauen*, & our spirituall Temple. 4. Before praier a man must seuer himselfe from all creatures, in his thoughts and desires, & bring himselfe before God,

with

c. Reu. 8.1.

4

with feare and reuerence, that euery power and facultie of the soule, may say as *Cornelius* did to *Peter*, *wee are all here in the presence of God*: for this end, his mind and memorie must be taken vp with diuine and holy thoughts, and his heart possessed with holy desires; God in Christ must be his whole delight, and all by-thoughts must bee banished. Our Saviour Christ vsed to pray in the night, and in solitarie places apart from the societies of men; this he did (no doubt) for this end, that he might set himselfe wholly before God, and be free from all occasions of distraction in that diuine dutie.

*Duties in praier* are especially five. 1. We must labour to haue a true sense and feeling of our wants, of our sinnes and corruptions, and bee inwardly touched in conscience for the same; for as the begger sits still at home, and neuer goes to begge reliefe, till hee feeles himselfe pinched with hunger and want, so it is with vs, till we feele our owne wants and miseries by reason of our sinnes, wee can neuer put vp an earnest and heartie praier to God. 2. We must haue an inward feruent and vnfaigned desire toward God, for the supply of all our wants and miseries; this is a speciall thing in praier, which maketh it not onely to bee a petition of the lippes, but a true request of the heart. This the Prophet *Dauid* expressed, when he said to God, *My soule desireth after thee, as the thirstie land doth after raine*: and *Hanna* also, when shee told *Elia* that shee powred out her soule as water before the Lord. 3. Euery petition must bee made in obedience, that is, wee must haue a commandement inioyning vs to aske the thing we pray for, and a promise to assure vs that it shall bee graunted vnto vs: and yet here this speciall caueat must be remembred, that we leaue both the time, and the manner of accomplishing our requests, to the good pleasure and wisdom of God. 4. Euery petition must be presented to God in the name and mediation of Christ: for in our selues we are sinners, & our iniquities make a separation betweene God and vs; so that wee cannot haue acceffe vnto the father, saue only by the mediation of Iesus Christ. If we would come with boldnesse into the holy place, it must be by the new and liuing way, which Christ hath prepared for vs, through the vaile, that is, his flesh. 5. In praier we must haue faith, whereby we belecue, that the thing we aske shall be done vnto vs: Mark. 11. 24. *whatsoeuer ye aske in praier, belecue that ye shall haue it, and it shall bee done vnto you*: now the ground of this faith, must be Gods commandement and his promise, which I mentioned before.

The duties after praier, are chiefly two; 1. Wee must call to remembrance the praier wee made to God; if one man talke with another,

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Act. 10. 33.

3. duties in  
praying.

1

2

Ps. 143. 6.

1 Sa. 1. 15.

3

4

g. Ioh. 16. 23.

26.

h. Iffy 39. 2.

5

2. duties af-  
ter praier.

238 other, he will be so attentue, that as neere as may be, he will remember the words that passed betweene them; and much more ought we so to doe when we talke with God: now we must thus meditate on our praier, for this ende, that we may the better doe the thing wee aske; as we craue in praier the pardon of our sinnes, so wee must after praier in-deauour to leaue the practise of them. What a horrible shame is it for men to begge at Gods hands the pardon of sinne, and when they rise from praier, to fall againe to the practise of it? This is with the *dogge* to returne to his vomite, and with the desperate thiefe to stealing, after he hath intreated fauour of the Iudge. 2. After praier, wee must bee carefull to be as plentifull in thanksgiuing for blessings receited, as wee were in petition to craue them. This indeede may bee done in the beginning of our praier, though here I mention it last, but omitted it may not be. Ordinary men haue this humanitie, that where they find friendship, they will be more plentifull in rendring thanks, then in making new requests; and if we deale thus with men, shall wee not much more doe it with God, with whom true thankfulnessse for one blessing, is a speciall meanes to procure many moe? Now this thankfulnessse must not be onely in word, but in deed testified by due obedience, in life and conuersation: and these are the duties whereby a man shall auoide all carnall ostentation in praier, and approoue his heart vnto God therein.

Vses 1.  
Popish errors in prayer.

a Rhem. on 1. Cor. 14. sect. 13.  
b Ibid. sect. 24.  
c Rhem. on 1. Sam. 1. sect. 2.  
d Bellar. de bonis oper. in partic. li. c. 3.  
e in offic. beat. Mar. à Pio 5.  
f in offic. sanct. crucis ibid.

By this description of the true manner of praier, we may learne three things; First, that the Romish Church doth neither know nor teach, nor practise the dutie of praier aright; they pray not in knowledge, for they pray in an *unknowne tongue*, and allow of *ignorance*, as the Mother of deuotion; they commend doubting, by speaking against assurance, and so pray not in faith nor obedience; they praie not in humilitie, for mercie for their sinnes, for they thinke to *merit* by their prayers: and which is worst of all, they direct not their praier to God onely, in the name of Christ; but to God and his Saints, making the *virgin Marie*, their Mediatrix: yea, they pray to the *wooden crosse*, which is most horrible Idolatrie. Secondly, that our common people come farre short of their dutie in this part of Gods worship: for their praier consist chiefly in the bare repetition of words, which is onely a lip-labour, they pray without knowledge and feeling, & so must needs faile in many other duties. Now this bewraies the manifold wants that be in the praier of the best Christians, for besides their ignorance of many duties in praier, their doubting and distrust, their dulnesse and deadnesse of heart, and their by-thoughts, doe all shew that their hearts

are

are not wholly taken vp with Gods glorie, as they ought to be. Lastly, hereby we may see the grosse ignorance of our common people, about spels and charmes; because they consist of good wordes, and many strange things are done thereby, therefore they thinke them to bee good prayers: but herein they are deceiued, through ignorance in the right forme of praier; for they that make them and vse them, are either gracelesse persons that haue societie with the deuill, or grossly deluded through palpable ignorance: and they cannot set themselves before God, to approoue their hearts vnto him in this action: nay, the worship that is done herein, is to the deuill, and the cure that is wrought thereby, is his worke; for these charmes are his watch-word, to stirre him vp to such exploits.

Furthermore, in this clause, *Pray vnto thy Father which is in secret*, that is, an inuisible God, is couched a reason to induce men to the obedience of this commandement, to this effect; *He to whom thou praest, is an inuisible God, therefore thou must endeavour to approoue the hidden man of thy heart vnto him.* Hence I gather, first, that it is an horrible thing, to make an image to represent the true God, or to worship God in it; for God is inuisible. The second commandement condemneth the both, as *Moses* himselfe doth so expound it, *Deut. 4. 15, 16. Ye saw no Image in the day that the Lord spake vnto you in Horeb, therefore corrupt not your selues by making you a grauen image, or representation of any signe.* Secondly, that there should be no outward pompe in prayer, either for gesture, or for garments; for praier is made to an inuisible Father. This ouerthrowes the whole worship of the Popish Church, which stands in outward shews of carnall pompe; if there be any pomp, it must be inward, in the graces of the heart, among which, humilitie is the first ornament. Thirdly, that all places are alike, in respect of Gods presence, and of his hearing; for hee is a God in secret, wheresoeuer a man hath occasion to praie, there God is: which confuteth them that make the Church a more holy place for praier, then other-where, and therefore referre all their prayers till they come thither; for now difference of place, in respect of Gods presence, is taken away: God is as well in the field, and in the priuate house, as in the Church: and yet Churches are ordained and vsed in a godly policie, because a congregation may more conueniently there meete, to their mutuall edification, in the publike exercise of the word and praier; otherwise priuate houses were as good places for Gods worship, as Churches, if they were so decent, and conuenient for edification: for *in all places men may lift vp pure hands vnto God, as the Apostle teacheth.*

Images of  
God abhor-  
minable.

No difference  
of place in  
regard of  
Gods pre-  
sence.

a 1. Tim. 2.

And



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*And thy father which seeth in secret, shall reward thee openly.* These words containe a two-fold reason, wherby Christ perswadeth his hearers, and in them all others, to the carefull practise of the former dutie, of sinceritie in praier. The first reason is drawne from Gods *All-seeing* *propertie*: the second, from his *bountie*. Gods all-seeing propertie is set out in these words; *the father which seeth in secret*: that is, though the father himselfe be inuisible, yet when thou praicest in secret, that is, as though thou wert in secret, intending onely to approoue thine heart vnto God in praier, then thy father seeth thee, he knowes thine heart, and heares thy praier. This is verified by the example of *Ionas*, who was heard praying in the Whales bellie; of *Daniel*, praying in the Lyons denne; and of *Moses*, who is said to *crie* vnto the Lord, when as he praied onely in heart.

b Exod. 14.  
15.

Vies 1.

The vse of this point is manifold. 1. It serueth to admonish vs that when wee pray, wee must in singlenesse of heart, bring our selues into Gods presence, and heartily and truly put vp our requests vnto God, so as we may approoue vnto him, both our hearts and our prayers; for there is nothing in our prayers that can be hid from God: and therefore we must not content our selues with the thing done, but labour so to pray, that God may be well pleased with the manner thereof.

2

Secondly, hereby we are taught to make conscience, not only of our doings and speeches, but euen of our very thoughts, and that in secret places; for though we may conceale the same from men, yet we cannot couer them from the eies of God: he is inuisible, and yet *c all things are naked before him*.

e Heb. 4. 13.

3

Praier to  
Saints vn-  
lawfull.

Rhem-on  
Luk. 15. 10.  
e.

Thirdly, this proueth that no prayer can lawfully be made to the virgin *Mari*e, or to any other Saint departed; for he alone is to bee called vpon in praier, who sees in secret: but God onely sees in secret, neither the virgin *Mari*e, nor any other of the Saints can see in secret; and therefore praier is to be made to none but to God alone. The Papiests answer, that Saints departed see in secret, though not of themselves, yet by God, and in God; but that is false: the Angels before their fall saw not their own future fall, nor the fall of man. The blessed Angels in heauen, know not now the time and day of the last iudgement; yea, & the Saints departed lie vnder the Altar, crying, *how long Lord?* being ignorant of the time of their full redemption: and therefore the Saints departed see not in secret.

d Leu. 6. 9.  
10.

The second reason drawne from Gods promised bountie, is in these words, *shall reward thee openly*; that is, shall repay thee for thy praier in the day of iudgement, before the Saints and holy Angels, as we expounded

ded the same words in the fourth verse. This is a notable reason to induce men to pray in a true and holy manner; wherein we may see the endless mercie of God, vouchsafed to them that pray aright: if any subiect put vp a supplication to his earthly Prince, he takes it for a speciall fauour, if the Prince vouchsafe to admit him to his presence: behold here the King of Kings, will not onely vouchsafe vs access to the throne of his grace, when wee put vp our supplications vnto him, but if we pray aright, he doth hold himselfe indebted vnto vs for the same, and promiseth one day to reward vs openly. This farre exceeds the loue of all creatures in heauen and earth, no Prince is so kinde and gracious to his best subiects, as the Lord is to all that call vpon him in spirit and truth.

From this place the Papiſts would gather, that prayer is a worke that merits at Gods hand eternall life for thus they reason; *Where there is repaying by way of reward, there is something done which meriteth: but vnto prayer there is a repaying, therefore it doth merit at Gods hand.* *them on this chafed.*  
*Ans.* Reward is due to man two waies, either by desert, or of free gift and promise; now in this place God will reward man for his prayers, not for their desert, but of his owne free will and grace, because he hath promised so to doe. That this is so, may thus appeare; If a Begger should aske an almes of any man, it were absurd to say, that the begger by asking did deserue the almes: and so stands the case for the merit of our prayers; thereby we beg things at Gods hands, and therefore can no more merit thereby, then the begger can deserue his almes by asking: nay rather, we may gather hence, that Gods rewarding them that pray, proceedes from his owne free grace alone; for prayer properly is a worke of man vnto God, wherein man giues nothing vnto God, as the Iewes did in the sacrifices, or as is done in some other spiritual sacrifices of the new Testament; but onely asketh and receiueth some thing from God, and therefore cannot hereby merit any thing at Gods hands. And by this may all other places be expounded, where reward is promised to mans worke. *2. Bellar. de bonis oper. in part. l. 1. c. 3.*

Lastly, note the phrase here vsed; *he shall reward thee openly*: that is, at the last day: whence I gather, that till the day of iudgement, no seruant of God shall fully reape the fruite and benefit of his praier. This must bee well considered, of all that haue care to call vpon God vsfainedly; for many times after long and earnest praier, we feele little or no comfort, whereby we may be brought to dislike our estate, as though God had no respect vnto vs: but we must know, that God doth often long deferre to reward his seruants that pray

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vnto him: not doubt but *Zacharias* and *Elizabeth* prayed for issue in their yonger age, and yet they were not heard till they were both older and *David* saith; his eyes failed for waiting on God, when hee would accomplish his promise made vnto him: this we may also see in the petitions of the Lords prayer, for they be all according to his will, yet the full fruition of the benefits there asked, is reserved to the appearing of our Lord Iesus Christ.

Verſe 7. *And when ye pray, use not vaine repetitions, as the heathen shew; for they thinke to be heard for their much babling.*

Against bab-  
ling in pray-  
er.

Our Saviour Christ having dealt against hypocrisie in prayer, doth here come to the second vice, which hee intends to reforme therein, namely *babling*, consisting in the outward forme of prayer. The words

containne two parts, a commandment, and a reason thereof; The com-  
mandment, *when ye pray use not vaine repetitions, as the heathen doe*

where first we must know, that Christ reproveth not repetition in prayer simply, but needelesse repetitions only; for Psal. 51: *David* doth sundrie times repeat his requests, for the pardon of sinne, and for sanctification: also *Moses*, *Elia*, and our Saviour Christ, prayed fourtie daies together, and in these long prayers (no doubt) vsed many repetitions: much lesse can we pray once day together without many repetitions. Here then by *vaine repetitions* is meant *babling*; that is, a desire and affectation to rise and speake many words in prayer: and vnder this one vice, are condemned all finnes of the same kind, that is, all superfluous multiplication of words in prayer, as the heathen, that is, such, as were not the people of God, but aliens from the common wealth of Israel, and strangers from the covenants of promise.

2 Eph. 3. 12.

Abuses in  
prayer.

I

In this commandment are condemned many abuses in the manner of prayer; 1. *Measure babling*, when words are vsed for prayer, which containne neither requests vnto God, nor giuing of thanks; such are many Popish priets; and such is the vse of the *Aue Maria*, among our common people, for it is the salutation of the Angel *Gabriel*, to the virgin *Mary*, calling her by commission from God, to bee the mother of Christ; which words, none since that daie, had warrant to vse to the virgin *Mary*, onely they are to be read as a part of that historie: yea, the rehearsal of the *tenne Commandments*, and of the *Credo* for prayers, is but inecre babling. 2. Prayers made in *ignorance* are here condemned; thus the Popish sort offend; who vse to pray vnto God in an vnknowne tongue; and thus many sinne, that vse the Lords prayer without vnderstanding of the words. 3. *Cold and dull praying* is here condemned; when the lippes drawe neere vnto God; but the heart is no

white

which affected therewith which is a common vice; and some taint hereof  
inby every man: fithel in this: some haue: *Law Superstitious prayer*  
whereat Gods worship is measured: our by set numbers. This is the  
Popish practise answerable to their doctrine; that the rehearsing of so  
many *Pater nosters*; *Aue's*; *Dignes*; *Masses*; and such like, are effectu-  
all with God; to procure such and such things: this opinion takes  
place with our common people; for they thinke God is served by the  
worke done, if the words bee said, all is welling. *Rash praying*; without  
due preparation, is here condemned; when men pray, onely on the sur-  
daine, by the motion of the spirit; as they use to speake: too many are  
of this minde, allowing no set forme of prayer to any sort; but how-  
soever conceived prayer bee most comfortable; yet without due pre-  
paration of the heart, it is most subiect to vaine repetitions; *Rash*  
*prayer*, especially of things not lawfull; or above our power; *Rash*  
*wishes* of good or euill; beeing framed according to our carnall affe-  
ctions; and not by the word of God: And in a word I call vaine and su-  
perfluous speech in any manner of invocation, wherein the heart is not  
affected according to the will of God: all which must be remembered,  
for they shew plainly; that our common prayers are farre short of that  
which the Lord requirith; and alloweth.

Here some will say; If so many things be disallowed in prayer; how  
shall we speake aright in prayer? *Answer*. As the Apostle *Paul* said  
of singing, so say I of prayer; it must bee *with grace in our hearts*; and all  
our words, both for measure and number, must be tempered thereto, &  
no more ought to be vsed in prayer; than may serue to expresse so further  
in our selues, or others; some in a word grace of God; as faith, repentance,  
weale of Gods glorie, &c. *Ecclesij* 1. 17. *Be not wise with thy mouth; nor  
in thine heart: be humble: ever as thou before God; for God is in hea-  
uen; and thou art on earth; therefore in thy words be few*: where wee  
haue expresse command, not only to prepare our hearts; but our words  
also; when we come before God in prayer; that they be such as may ex-  
presse some grace of our hearts; *psal* 139. 17. *Thy words are as  
silver*. *As the heathen*; In this instance we may note; that the heathen had  
some insight into matters of religion; for first, they knew there was a  
God; and that the same God must bee worshipped: Secondly, they  
practised many excellent vertues of the second Table; as iustice, both  
in word and deed; liberalitie, continencie, fidelity; and such like: yea,  
they cared to do some duties of the first Table; as here we see they pri-  
ed vnto God: and some of them performed this in such sort as  
they obtained hereby some temporal blessing; *The heathen* *Amos*

How to  
speake ar-  
right in pray-  
er.  
b Col 3. 16.

How to  
worship God  
2120000-143  
2007/10

c Ion. 1. 14.

d. 1. K. 18. 26.  
he sought  
for some  
other

vers that carried *Tanus* towards Tarrhish, *prayed unto God and obtained* *sestius* and *Abba* wicked Idolaters, & *humbled himselfe unto God in prayer and fasting*, and obtained a temporall freedome from a fearefull iudgement. Now the consideration of this point, serues to checke many among vs, who thinke that God will hold the excused, because they meane wel, & do no man harme; they plead that they are no adulterers, thicues, nor outrageous offenders; but all this the heathen man can doe, and yet he is but in a damnable case; for though these be good things, yet they wil not bring any man to saluation; we must therefore get faith in Christ, and from thence practise all Christian vertues.

3. opinions  
of the hea-  
then concer-  
ning God.

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2

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For they thinke to be heard by their much babbling. These words are a reason of the former commandement, wherein we may note 3. opinions of the heathen concerning God. 1. They thought that God was like & earthly ma, who might be instructed & perswaded by words. 2. They denied Gods providence, & were not perswaded, that God saw the, or regarded their estate; & therefore they vied many words to acquaint him therewith. 3. They thought by the force of words to preuaile with God.

e Eph. 2. 12.

e 1. Cor. 1. 21.

e 1. Cor. 1. 21.

e 1. Cor. 1. 21.

Hence we may learne these instructions. 1. That though the heathen knew there was a God, yet they turned him into an idoll, when they worshipped him; and therefore *Paul* saith, *they were without God in the world*; for they made him like unto man, without any providence, & perswadeable also by mans reason, and by many words.

2. By these opinions of the heathen touching Gods, we may gather that there was not alwaies in the olde Testament, *an universal grace* *given to all*, whereby they might be saved, if they would; for if they had had any such grace, they would neuer haue thought so grossly of God as they did; one speake of true knowledge of the *Messias*, would haue expelled all these carnall conceits of God out of mens hearts; and therefore howsoever the heathen had so much knowledge of God, as made them without excuse, yet we are to hold, that before Christs cōunning, they were left to themselves, and forsaken of God in his iust iudgment, in regard of his speciall grace and fauour.

Mens natu-  
rall conceit  
of God.

3. By these heathen, wee may see what bee our naturall conceits of God, for our nature is the same with theirs; & therefore of our selues we thinke God to be like some, old man, sitting in heauen, without any regard of vs as all; and when wee haue all things needfull wee will trust in God; but when weanes faile, wee forsake him straight; and this wee haue, by vsing vnlawfull meanes to helpe our selues in the time of distresse; as by seeking to witches, &c. Lastly, naturally wee thinke wee can preuaile with God by our words; The Papists teach,

that

that the saying of five words, *nam hoc est corpus meum*, will turne the bread and wine in the Sacrament into the bodie and blood of Christ: and it is the common opinion of our ignorant people, that the saying of words pleaseth God: they thinke that the words of Scripture written or spoken, haue vertue in them to doe strange things, and this is one maine ground of all the practises of forcerie which be so common among vs: but we are to know that there is no such vertue in any words, it is onely faith in the heart that makes Gods word effectuell, for our good. Words of themselues can doe no more but signifie, and that they doe not of themselues, but by the pleasure of men: and therefore we are to renounce the vse of all spells and charmes; for be the words neuer so good, they are but the deuills warch word, and the ceremonies vsed therewithall, are his sacraments to cause him to worke wonders. We therefore must learne by the word of God to conceiue better of God then nature can teach vs, as of an heauenly inuisible God, gouerning all creatures by his prouidence, and not perswaded by mans reason, but working all things according to the counsell of his owne will.

vers. 8. *Be ye not like them therefore: for your father knoweth whereof you haue neede before you aske.*

In this verse our Sauour Christ repeateth the former comendement touching prayer made after the manner of the heathen: and withall annexeth a second reason to enforce the same. The comendement is repeated from the former reason in these words: *Be ye not like them therefore*; as if he should say, considering that the heathen in their praieres looke to be heard for the multitude of their words, therefore ye must not pray in that manner which they doe. This repetition of the comendement serues to imprint the same more deeply in the hearts of his hearers, to cause them, and so vs in them, to be more carefull to auoid needlesse repetitions in praier.

Now hauing handled this comendement in the former verse, I will here onely obserue this point of doctrine touching the distinction of people before the death of Christ: for here Christ saith vnto the Iewes: *Be ye not like them*: that is, like the Gentiles: where he putteth a plaine difference betweene the Iewes and all the Nations of the world besides. And therefore when he first sent his Disciples to preach, he forbade them: *the way of the Gentiles and the cities of Samaria*: commanding them to goe to the lost sheepe of the house of Israel. And this distinction was not onely in Christs time, but had bene from the beginning for the space of 4000. yeares. In the first age of the world there

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ex vi verbo-  
rum: Conell.  
Trident. sess.  
13. cap. 3.

Distinction  
of people  
before  
Christs  
death.

a Math. 10.  
5. 6.



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a Gen. 6.1.  
b Gal. 4.29.  
c Ho. 1.10.

were *a the sonnes of God, and the daughters of men*: after the flood *the children of the flesh*, and *the children of the promise*. And vnder the law, *a people of God, and no people*. This distinction stood in two things. 1. In regard of the grace of adoption, and of the speciall fauour of God; for in this Text Christ saith, *the Iewes had God for their Father*, which the Gentiles had not, for they were *strangers from the covenants of promise*, Ephes. 2. 12. 2. In regard of Gods true worship, for concerning praier, a speciall part thereof, Christ here saith to the Iewes, *Ye shall not bee like the Gentiles*: If any shall here thinke that this preferment of the Iewes before the Gentiles, in regard of Gods speciall mercie, came from this, that God foresaw something in them, which was not in the Gentiles, let them heare what Moses saith to the Iewes; *The Lord did not see his love upon you, nor choose you for your multitude, but because the Lord loved you, & would keepe the oath which he sware to your fathers*.

The promise of life: not vniuersall to all.

Against vniuersall redemption.

Against vniuersall vocation.

From this ground of doctrine touching the distinction of people, in regard of Gods speciall mercie, follow three weightie points to bee knowne and beleeyed. First, that the promise of remission of sinnes, and life euermlasting in the Messias, is not vniuersall to all, but indefinite to many of all sorts, kinds, and estates; for if the promise pertained to all, then there could be no distinction of man and man, of people and people, in regard of mercie: and therefore the opinion of vniuersall grace, is false and erroneous. Secondly, that though Christ died for all (so the Scripture saith) yet he liued not after effectually for all, for if Redemption by Christ had bene vniuersall, then had mercie belonged alike to all, which is against the Text: and therefore the opinion of vniuersall redemption is also a forgerie of mans braine. Thirdly, that God calls not all men, effectually to saluation by Christ, for then should euery one haue God to bee his Father in Christ: and the Iewe had no priuiledge before the Gentile, in regard of mercie, and the grace of adoption: but here we see, that God for many hundreds of yeares, was the Father of the Iewe, and not of the Gentile, in regard of grace and adoption. And by this doctrine we may cleare that place of the Apostles Saint Paul, 1. Tim. 2. 4. where he saith, *God would haue all to bee saved*: for he meaneth not all men in all times, but in this last age of the world, after the ascension of Christ, when as the partition wall was broken downe, and the distinction betweene Iewe and Gentile taken away in regard of mercie, and the grace of adoption.

*For your Father knoweth whereof ye haue neede before, ye aske of him.*

These

These words are a second reason against the heathenish manner of prayer, to this effect; It is needlesse for you to vse vaine repetitions in your prayers, because God knowes your wants before you pray: and therefore fewe words well ordered are sufficient.

The exposition. *Your Father knoweth*, This knowledge of God, is not a bare notice taken of our wants, but such a knowledge as doth withall include a speciall care to make supply vnto them; for this is a rule in the expounding of Scripture, that *wordes of knowledge are oftentimes put for wordes of affection*: as Psalm. 1. 6. *The Lord knoweth the way of the righteous, but the way of the vngodly shall perish*: where the opposition of knowledge to destruction, sheweth plainly, that by knowledge there is meant, *the Lords due regard and respect* vnto the waies of the godly; which is a point full of all comfort to the children of God: and for the clearing of it three questions are to be scanned, which may well be moued out of this Text.

A rule in expounding Scripture.

1. *Question*. If God know our wants before we pray, why then should we pray at all? *Answer*. Wee pray, not to informe God of the things we want, as though he knew them not; but for other causes: as

Why wee praye, seeing God knowes our wants.

1. To stirre vp our hearts, to seeke vnto Gods presence and fauour.
2. To exercise our faith in the meditation of Gods promises.
3. To ease our woeful hearts, by powring them out vnto the Lord.
4. To testifie our obedience vnto Gods commandements, and our trust in his providence, for the receiuing of euery good thing we desire.

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2. *Question*. If God know our wants, and haue care to make supply thereof, why then doth God oftentimes delay to graunt the prayers of his seruants? *Answer*. God deferreth to graunt the request of his children for many respects, tending to their great good; as 1. There-

Why God delays his graunt to our Prayers.

by to kindle their faith, and to stirre vp their zeale in praier, that they may more earnestly begge the things they want: for this ende our Sauour Christ reasoned with the woman of Canaan, before he would cure her daughter. 2. To keepe them in humilitie, and to prevent spirituall pride: thus hee denied to remooue from the Apostle Paul, the buffeting of Satan, though hee praied for it, *least hee should bee puff- ed vp through multitude of reuelations*, 2. Corinth. 12. 7, 8, 9. 3. To make them esteeme more highly of the blessings of God, and to stirre them vp to more thankfulness for the same; for it is commonly true, that things lightly gotten, are lightly set by.

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3. *Question*. How falleth it out, that God doth neuer graunt some men their requests? *Answer*. 1. Because they make their prayers,

Why God neuer graunts some mens requests.

248 but not according to Gods will, either failing in the time, as did the foolish virgins, who cried, *Lord, Lord, open to vs, when the doores were shut*: *Matth. 25. 11, 12.* or in the things they aske, and so the *sonnes of Zebedie* had not their request, because *they asked they knewe not what.* 2. Because they doubt and waue in priier, for such shall not receiue any thing of the Lord, *Iam. 1. 6, 7.* 3. Because they pray for wrong ends; *Ye aske and receiue not, because ye aske amisse, that you might consume it on your lusts, Iam. 4. 5.*

Christian  
behaviour in  
distresse.

*The Use. 1.* This prouident eie of God ouer all our wants, teacheth vs what to doe when we are assaulted by any enemy, either of bodie or soule; we must first of all make God our refuge and tower of defence, by getting assurance of our adoption; for if we be Gods children, he is our father, knowing, and weighing our wants, and hee is most carefull to make supply thereto, before we pray. *Gen. 25. 22.* When the two twinnes stroue together in *Rebekahs* wombe, shee sent to aske the Lord thereof, no doubt by *Isaac* her husband, who before had praied for her, verse 21. So when *Iehosaphat* was beset with many enemies, he cried vnto the Lord for helpe, and was deliuered, 2. *Chron. 18. 31.* and *Chap. 20. 12.* And it was the Prophet *Dauids* practise to haue recourse to God in all his troubles, for which cause he calles the Lord *his rocke, his resting and hiding place.*

A ground of  
concentration.

Secondly, hereby wee are taught to haue a moderate care for the things of this life, for wee haue a father in heaven, who careth for vs, knowing all our wants, and readie to make supply thereof, before wee pray. In these daies, most men set their hearts vpon the world, and trust to outward meanes more then to God himselfe, which comes from this; because they want a true perswasion of their adoption in Christ: for if they knew that God were their father, then surely this perswasion would take place in their hearts; *God knowes my wants, and is carefull for the supply thereof, and therefore I will trust in him, and obey him.*

Christian be-  
haviour in  
adiction.

Thirdly, this teacheth vs, in any necessitie or affliction, to subiect our selues to the will of God, labouring to be thankfull for that estate, as well as for prosperitie, and studying to please and honour God therein; for he is a father who seeth all our wants before we complaine, and is carefull for our good; knowing that affliction is better for vs then prosperitie, or else hee would send vs deliuerance: for it is all one with him, and he delights not in the affliction of his people.

Fourthly, this serues to arme vs against all carnall and slavish feare, where-

whereby mens hearts are oppressed, either in regard of death, or of the day of iudgement; for though the deuill rage against vs, yet when death commeth, God is our father, who knoweth our wants, and the way to comfort vs, and is both willing and able so to doe. In a word, this meditation serueth to stirre vs vp to all dutifull obedience in the whole course of our liues; for who can but bee thankfull vnto such a father, as knowes all his wants, and as he is able, so also he is willing and readie to make supply thereto: this therefore should enlarge our hearts to blesse God that is such a father vnto vs in Christ.

Verse 9. *After this manner therefore pray ye: Our Father which art in heauen, halowed be thy name.*

Our Sauour Christ hauing forbidden his Disciples all carnall and superstitious kind of praying, doth here prescribe vnto them a most holy forme of true praier; but before he come vnto it, he giues them this commandement, *After this manner therefore pray ye: Saint Luke* hath it thus; *When you pray, say Our father, &c.* In which words Christ inioynes his Disciples to vse a right and holy forme of praier, the patterne whereof is after set downe. Now because this point is controuersiall, I will briefly set downe how farre forth this praier of Christ is prescribed vnto vs; to wit, for matter and forme we must imitate and follow it in all our praiers, but wee are not tied to the very words of this praier, but may freely vse them, or other words at our pleasure; for our Sauour Christ oft-times praied in other words, and so did the Apostles, as we may see by *Pauls praers* in his Epistles, wherein hee obserueth the matter and manner of this praier, but yet vseth other words: yea, *S. Luke* setting down this very forme of praier, doth somewhat alter from the words of *S. Matthew*.

How farre  
forth the  
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er is prescri-  
bed.

Vpon this commandement it may well be demanded, whether it be profitable and necessarie to vse a set forme of praier, either priuately or publickly in the seruice of God? *Ans.* I take a set forme of praier, either publickly or priuately, to be both profitable and necessarie; *set* (I say) both for the matter and manner, and if need require, for the very words also: my reasons are these; 1. That which God hath ordained is both profitable and necessarie: but God hath ordained that men should vse set formes of praier, for the Priests were inioyned a set forme of praier in blessing the people, Num. 6. 22, 24. and the 92. Psal. is a set praier for the Sabbath day: yea, all the Psalmes of *David* (some few Psalmes of doctrine only excepted) are set forms of praiers to be vsed of the church of God for euer: & in this place Christ prescribes a set forme of praier, not onely for the matter and manner, but also for the words: and the

Of a set  
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Reasons for  
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like did *John Baptist* when he taught his disciples to pray. *II. Reason.* In man there be sundrie wants in prayer, as ignorance in the vnderstanding, distractions in the minde, obliuion in the meimorie both of Gods commandement and promises; in the heart is much deadnes, dulnes, and distrust; in the tongue many times, is want of such convenient vterance as should be in him that would speake vnto God; and in most men there is that bashfulness, that they cannot vtter and dispose the desires of their heart before others in that order which were meete. Now to make supplie of all these wants, a set forme of praier is to be vsed, whereunto all the powers of bodie and soule may be well fitted. *III.*

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*Reason.* The ancient Church of God, long before the time of Poperie, vsed a set forme of praier: indeede for the first three hundred years after Christ, by reason of continuall persecution, they could nor doe so, but after those times there was a set forme of praier vsed in all Churches, in so much as the souldiers in the field had their set praiers. And in many Councils it was decreed, that no Church should vse any forme of praier, but such as was allowed and appointed, and that for these causes: first, that there might be an vniformitie in the solemne worship of God: and secondly, that the ignorance and negligence of many Pastors might be preuented, who otherwise would haue omitted this dutie in their congregations: and therefore there was then set downe a generall forme of Confession of faith, of praier, and thanksgiuing, and of administration of the Sacraments.

Now considering set praier is Gods ordinance, and the imperfections of man require it, and the same hath beeue so long vsed in former ages, I doubt not to affirme the same to be both profitable and necessarie; whereby we may see how blinde and rash they are, who tearme set prayer an *abominable Idol*: and as loathsome vnto God, as swines flesh was to the Iewes. These be loathsome and vnreuerend tearmes; but that we may know their follie and error the better, let vs here scanne thier principall Reasons against set praier; and they be two. *I.* To read a sermon penned by an other is no preaching, and therefore to reapeate a set praier is no praier. *Ans.* The reason is naught: for in reading a penned sermon a man cannot expresse the gift of prophesie; but in reading a set praier he may shew the gift of praier; as namely, a touched heart for his sinnes, an hungring desire after grace, and a thankfull heart for Gods mercies; and herein doth praier consist, and not in the words. *II. Reason.* We must pray freely as the spirit mooues vs; and therefore to vse set formes of praier, is to stint and quench the good motions of the spirit. *Ans.* This reason were somewhat, if euery one receiued

such

such a portion and measure of the spirit as did inable him hereunto: but seeing in this life we haue but *the first fruits* thereof, and not the *rentals* (as one saith) we are to vse all good helps to make supplie vnto our wants: for in the practise of holy duties we are like vnto a man that is newly recovered of some grievous sicknes, who can walke in his chamber, yet not by himselfe alone, but either with his staffe, or leaning vpon an other mans shoulder: euen so we being weake and feeble in praier, had neede of the helpe of set formes of praier, to hold vp our feeble hands vnto God: and therefore it is requisite for men to vse set formes of praier, at least for the matter and order thereof in their owne hearts; yea and many times it is needefull for some, to vse set praier for words: for many that haue true grace in their hearts, want vtterance to expresse it: and if they might not vse set formes of praier, they should be deprived of many great comforts, especially when they pray with others. So that if the heart be rightly prepared thereto, set praier doth not quench but helpe the weake gifts of the spirit both in the heart and tongue.

By this then we see, that neither our Church, nor any other, where a set forme of diuine seruice is established, is therefore to be blamed; because the same is both necessarie and profitable. Secondly, here we see, that it is meete and necessarie we should haue some set forme of prayer in our hearts according to our peculiar estates, whereby we may expresse vnto God our particular wants, and craue supplie thereof particularly: some thinke we must onely pray vpon extraordinarie instinct and motion of the spirit: but so many be our wants, that vnlesse we prepare our selues before hand, we cannot pray aright: and therefore to auoid many distractions and lets in our mind, heart, and vtterance, it shall be found needefull to prescribe vnto our selues a set forme of praier: we are content to keepe a set order for our diet and apparell, and why should we not doe it in praier which concerns the comfort and refreshing of our soules.

A second thing to be gathered from this commandement is this; That the Lords praier is the most excellent forme of praier that is, or can be made by any creature: for it was indited and propounded by the sonne of God, who is the wisdom of the father. Now the excellencie of it stands in these things: I. in the pithie shortnes of it: for in few words it compriseth endlesse matter: II. in the perfection of it: for it containeth in it whatsoeuer is to be asked in prayer: in which respect it is well called of one the *abridgement of the whole Gospel*: III. in the order thereof, which hereafter we shall see in the resolution of it: IV. in the acceptation it hath with God the father: for it containeth

The Lords  
praier a most  
excellent  
forme of  
praier.

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Breviarium  
Euangelij:  
Tertullian.

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252 the words of Christ his sonne, in whome the Father is well pleased.

*Use. 1.* The excellencie of this praier sheweth plainly, that if any set forme of praier may be vsed, then this may, being indited by the Mediatour of the Church. And therefore the Anabaptists of our daies are fouly deceiued, who denie the vse hereof for a praier, whē as before this time for the space of fiftene hundred yeares after Christ, there was neuer any that disallowed it. Secondly, hence we see that the practise of those preachers is commendable, who vse to conclude their prayers with the Lords prayer: for hereby, as by a most perfect and excellent praier, the wants and imperfections of our prayers are supplied. Thirdly, whereas some would gather from the perfection and excellencie of this prayer, that it alone is sufficient to be vsed, they are deceiued; for Christs intent was rather to commend this prayer vnto vs for matter and manner, then for the words thereof. Againē though it be a most perfect prayer, yet it is only generall; but euery true beleueer must haue particular prayers, whereby in speciall forme and maner his particular estate and condition may be made knowne vnto the Lord; yet so, as they be alwaies suitable vnto this forme here prescribed. And thus much of the Commandement: Now followeth the prayer it selfe.

*Our Father which art in heauen, hallowed be thy name, &c.* This praier hath three parts: I. a *preface*: II. the *petitions*: III. the *conclusion*. The *Preface* in these words: *Our Father which art in heauen*. In the handling whereof, as also in the rest of this praier, I will first propound the *Meaning*; then the *Instructions*.

*I. The Meaning.* *Our Father*] This title *Father*, properly belongs to God, who is a father simply, by creation giuing beeing to all things, and preserving them by his prouidence. Men indeede are called fathers, but that is onely secondarily, because in some properties of fatherhood they resemble God. Now this title is giuen to God, sometime simply considered without personall relation; as Deut. 32. 6. *Doe ye so reward the Lord, O foolish people? is not he thy father that hath bought thee?* Otherwhile it is giuen to the particular persons in Trinitie; as first and principally to the first person, who is commonly called the *Father*. And the second person in Trinitie is sometime called *Father*, as Iſa. 9. 6. *the father of Eternitie*; because he is the ground of our adoption, whereby we become eternally the sonnes of God: and therefore he is brought in thus complaining of reproach; *Behold, I, and the children which the Lord hath giuen me, are as signes and wonders in Israel*: for the author to the Hebrewes expounds that place of Christ, Heb. 2. 13. & he is said

to haue seeds, Isa. 53. 10. And the holy Ghost may proportionally be called *Father*, because with the Father and the Sonne he giues beeing to all things. But in this place by *father*, is meant properly the first person, who is first and cheifly the *father* of Christ, and in Christ our *father*. He is the *father* of *Christ*, first by nature, begetting him as he is the Sonne, of his owne substance before all worlds, by communicating vnto him his whole essence or Godhead. Secondly, he is the father of Christ, as Christ is man, by the grace of personall vnion: for the manhood of Christ doth wholly subsist in the Godhead of the second person, and therefore Christ as he is man (I say not his manhood, which is a nature, not a person) may well be called the Sonne of God. And in this relation of himselfe to the first person, Christ saith, *My Father is greater than I*, Ioh. 14. 28: God the father is our father, not by nature, or in regard of personall vnion, but by the *grace of Adoption in Christ*: for *God sent his Sonne made of a woman*, (that is; incarnate) *that we might receiue the adoption of sonnes*. And this grace we receiue, when we truly beleue in his name, Ioh. 3. 12. and, Gal. 3. 26. God for Christs sake beeing content to receiue vs for his sonnes and daughters.

Gal 4. 5.

Which art in heauen.] God is said to be *in heauen*, not as though he were included in the circle of the heauens: for *the heauens, and the bea- uens of heauens, are not able to containe him*, 1. king. 8. 27: and indeede he is neither included nor excluded any place, beeing infinite, and so euery where; but because his maiestie and glorie is most eminent in the highest heauens to his Saints and Angels; and thence doth he manifest himselfe vnto vs in his power, wisdom, iustice, and mercie, while we are on earth: for *heauen is his throne, and the earth his footstool*, I. sa. 66. 1. So that the meaning of this preface is this: O Lord God, thou art the father of our Lord Iesus Christ, and in him our most mercifull father by Adoption and grace, thou art a most glorious God, who dost in heauen and from heauen manifest thy glorious power, and mercie, thy wisdom, iustice, &c.

The Instructions. It is our duty that we should pray to God alone. I. This title *Father*, here giuen to God, teacheth vs to whome we must direct our prayers; not to Saints or Angels, or any other creatures, but to God alone. Reasons. I. This is a perfect patterne of true prayer, wanting no direction for the right performance of this part of Gods worship; now this directs vs onely vnto God in prayer. II. God onely is the author and giuer of all good things, Iam. 1. 16. and therefore we must aske them of him alone. III. The Lord onely who is infinite and omnipotent can heare all mens prayers at all times, and

To whome  
we must  
pray.

and in all places: and therefore he alone is to be praised vnto, and not Saints departed, as the Papists teach. *By this title aue may see, in what order are most direct our prayers vnto God: for as the word of God reuerebleth God vnto vs, so must we pray vnto him; now the Scripture reuereleth God vnto vs, to be one in essence and three in person, v.z. the Father, the Sonne, and the holy Ghost; whereof the Father is first, the Sonne is the second, the holy Ghost the third in order, though not in time or greatness. Thus and in no other waies must we conceiue of God, neither seuering the Godhead from the persons, nor the persons from the Godhead. And thus also must we worship him, euen one God in three persons, and three persons in one God. And yet seeing the Father is first in order, the Sonne the second, and the holy Ghost the third, therefore when we pray to God, we must obserue this order, directing our prayers to God the Father, in the mediation of the Sonne, by the assistance of the holy Ghost, as Christ here teacheth vs to say, Our father.*

*Quest.* May we not direct our prayers to the Sonne, or to the holy Ghost by name? *Ans.* Yes: for Stephen praised to the Sonne, Act. 7.

Mat. 28.19. *59. Lord Iesus receiue my spirit: and Christ bids his Disciples, Go teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost: that is, calling vpon the name of the Father, Sonne, and holy Ghost. Obiect.* But in this perfect platforme, we are taught to pray to the Father alone. *Ans.* Though the Father alone be here named, yet the other two persons are not hereby excluded: the Father indeede is most usually named, because he is the first in order, but yet with him alwaies is implied the Sonne, and the Holy Ghost: for as all the three persons subsist in one and the same diuine nature or Godhead, and are not seuered in will, in counsell, or in outward actions, as creation, preservation, and redemption, saue onely that they are distinguished in the manner of working: so likewise must they be all conceiued in our minds together when we pray, and none seuered out though they be not named: we must pray to all, though we name but one, having in that one relation to the rest in our minde and heart. And if we conceiue aright of the order of the persons in Trinitie subsisting in the vnitie of essence, we may safely name in our prayers which person we will, so that withall we include the rest in our minde, and may also (if we name all) place them in such order as best fitteth our present occasion, as the Apostle doth in his benediction, Cor. 1.2. *The grace of our Lord Iesus Christ, and the love of God the father, and the communion of the holy Ghost be with you all.* *Answer.* where he placeth the second person before

fore the first; because by the grace of Christ we come to be partakers of the love of God the father.

**III.** In this title *Father*, seg the true ground of that boldnes wherewith Gods children come before God in praier; namely, their interest in the couenant of grace in Christ, in whome God becomes their father. The Scripture mentioneth two covenants; one of workes, which saith, *Do this, and thou shalt live*: the other of Grace, concerning reconciliation by the Messias, through faith: for it saith, *Believe in the Lord Iesus, and thou shalt be saved*. Now the couenant of workes thorough the corruption of our flesh, drives vs from God; and throwes vs to hell: but the couenant of grace shewes our reconciliation to God in Christ: for *a God was in Christ, and reconciled the world unto himselfe, not imputing their sinnes unto them*: for which the first couenant would haue condemned them. And when we truly belecue in Christ, we performe the condition of this couenant, and so *through faith in him haue peace with God*; yea, *boldnesse, and entraunce with confidence*. And therefore when we come to God in praier, we must ground vpon this couenant in Christ; and so shall we goe boldly to the throne of grace: bring faith in Christ, then is God thy father, and so thou shalt be welcome: hence it was that the Prophets and holy men vnder the Law doe so often intreate the Lord in their prayers to remember his couenant made with Abraham, Isaac, and Jacob; which was the couenant of grace; as the Apostle sheweth, Gal. 3. and Rom. 4.

**IV.** In this title *Father*, we are taught how to dispose our selues towards God when we pray vnto him; namely, as children: towards their father for our whole behauiour both outward and inward. And this stands especially in foure things: *I.* in due reuerence both of heart and gesture, like as gracious children come before their awful parents: *II.* in true humilitie, from our hearts renouncing our owne meritts and our owne wills, and relying wholly on Christs righteousness; and on the will of God in him: *III.* in true contrition and sorrow of heart for our owne sinnes, whereby we haue offended God, who hath beene so gracious & mercifull a Father vnto vs in Christ: *IV.* in a sound purpose of heart, to breake off the course of all sinne; and to walke before God in new obedience to all his commandements. This is such behauiour as becometh Gods children in praier; and hereunto must we labour to conform our selues when we come before God, or els we shew our selues not children but rebels and traitors: beware therefore of all vnreuerend behauiour in praier; beware of pride; of hardnes and wickednes of heart; as hauing the least purpose to liue in sinne: for as

David

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Whence we haue boldnes with God in praier.

a 2. Cor. 5. 19.

b Rom. 5. 1.  
c Eph. 3. 12.

How to dispose our selues towards God in praier.

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Psal. 66. 18.  
Psal. 136. 6.

David saith, *If I regard wickednes in my heart, God will not heare my prayer: but* (saith he) *I will wash my hands in innocencie, and so will I compass mine altar: with a contrite and broken heart,* Psal. 51. 3. 7. disclayming his owne righteousness, v. 1. and Psal. 115. 1. and in all reuerence of behauiour, Psal. 95. 9.

Thus much of the title *Father*. Now let vs see how we must applie it to our selues in praier; *Our Father*, that is, my father in Christ, and not mine onely, but the father of all that truly beleue in him.

Hence we learne sundrie instructions:

Applying of  
Gods pro-  
mises to our  
selues.

I. That when we pray, we must applie to our selues all the promises of God in Christ, touching righteousness and life euerlasting: for he that makes them is our father, and therefore they belong to vs that be his children. These promises are many and excellent. And that they must be applied to our selues in praier, is graunted on all parts; but how, there is the controuersie. The Papiests say, we must applie them to our selues by hope; we say, by faith, which is the ground of things hoped for, laying hold on them for our selues particularly, as *Thomas* did on Christ, *My God, and my Lord*: which I prooue thus: Whatsoeuer we aske in praier, we must beleue that *God will graunt it for his sonnes sake*: but this we cannot doe, vnlesse we beleue that God is our father in Christ, and Christ our redeemer: and therefore we must first by faith lay hold vpon the maine promise of righteousness and life euerlasting in Christ, which is the ground of all other blessings we receiue from God. Oh (will some say) this is hard to doe. *Ans.* Yet we must doe our endeaour herein; and strue against doubting, vsing the means whereby we may come to that measure of grace, to say with Paul; *I liue now by faith in the sonne of God, who hath loued me, and giuen himselfe for mee*; doing this in sinceritie, God accept the will for the deede, euen our desire and endeaour to applie Christ and his benefits, for application it selfe. And if we continue in this vse of meanes, he that hath begunne in vs this good desire, will finish it in the fruition of grace and full assurance.

Gal. 3. 20.

We must  
pray for o-  
thers.

e Mat. 26. 39.  
d 1. Cor. 14.  
13.

II. This teacheth vs when we pray, to be mindfull of Gods whole militant Church and people: for we must say, *Our father*. Indeece it is not vnlawfull to applie this title in praier to our selues particularly, for God saith of euery one that truly beleueth, *Thou shalt call me my father*, Ier. 3. 19. and so did Christ, & his 4 Apostles applie to themselves this title in their praiers. But yet Christ would haue vs alwaies to pray for our brethren, beeing assured from this his direction that they likewise pray for vs. This was Dauids vsuall practise no doubt, for when he

praised

praised: most earnestly for the pardon of his owne personall sinnes, <sup>257</sup>  
 he then forgets not Zion, but praies the <sup>d</sup> Lord to doe well vnto it, and <sup>e</sup> <sup>Psalm. 137.</sup>  
*to build the wals of Ierusalem.* Now if in euery praiet we make, we must  
 haue respect to the Church of God; then vndoubtedly in the course  
 of our liues we must imploy our selues to seeke the good of others, e-  
 specially of Gods Church: for our conuersation must expresse the truth  
 of our deuotion. Euery one will say, this is the Ministers dutie: which  
 is most true; but yet it is not his onely: for as in the naturall bodie e-  
 uery member imployes it selfe for the good of the whole bodie, so  
 must it be in the mysticall bodie of Christ: for the meanest Christli-  
 an hath some gift of the spirit; and the manifestation of the spirit  
 (wherefoeuer it is) is *giuen to profit withall.* The common saying is, E-  
 uery man for himselfe, and God for vs all; but this is a gracelesse say-  
 ing, flat against the communion of Saints, wherein euery one seekes an  
 others good. <sup>1. Cor. 12.7.</sup>

III. Hence we learne, how we must come affected towards our <sup>Brotherly</sup>  
 brethren when we pray to God, namely, louingly and peaceably, <sup>loue need-</sup>  
 as to children of the same father: when we come to the Lords Table <sup>ful in praiet.</sup>  
 we make conscience of loue and amitie with all men; and so should  
 we doe in praiet, for therein we bring a spirituall sacrifice vnto God,  
 and therefore we must be <sup>a</sup> reconciled to our brethren when we offer <sup>a</sup> <sup>Mat. 5. 23.</sup>  
 it: for when mens hearts be full of malice, or their hands full of blood,  
<sup>b</sup> *God will not heare them, though they make many prayers.* If therefore <sup>b</sup> <sup>Isa. 1. 15.</sup>  
 we call vpon God as on our father, we must be sure to loue his children  
 as our brethren; for <sup>c</sup> *this commandement we haue of God, that he which* <sup>c</sup> <sup>1. Ioh. 4. 11</sup>  
<sup>lovetb</sup> *God, should loue his brother also; and he is not of God, that loneth*  
<sup>not his brother,</sup> <sup>1. Ioh. 3. 10.</sup>

IIII. Here we see that all true beleeuers whether high or lowe, <sup>Fatherhood</sup>  
 poore or rich, are in an equall condition in regard of God; for God <sup>in God, is e-</sup>  
 is no respecter of persons: and here Christ teacheth euery one to say, <sup>qual towards</sup>  
*Our father.* In earthly kingdomes there be differences of estates <sup>all true be-</sup>  
 and degrees; some be noble, some base; some rule, others serue and <sup>leueuers.</sup>  
 obey; but *with God in Christ there is neither bond nor free, &c. Co-*  
*loss. 3. 11.* The beleeuing shepheard may call God his father, as well  
 as the beleeuing King, and haue as good a place in Christs kingdome.  
 Which serues notably both to encourage the poore to embrace the  
 Gospel in sinceritie, seeing their meane outward estate can nothing  
 preiudice or hinder their high acceptance with the Lord, if they be  
 faithfull: as also to admonish the rich and noble in this world, not to  
 be puffed vp with these outward things to containne the poore;



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h 1. COL. 1.  
36.

for these things giue them no title to the kingdome of God : nay, *h not many noble, nor mightie after the flesh are called: but God hath chosen the poore of this world, that they should be rich in faith. Iam.* 2. 5.

i Dan. 6. 10.

*Which art in heauen* ] These words shewe towards what place we must dispose our selues in praier: our father to whome we pray *is in heauen*, and therefore thither must we direct our hearts, our eyes, our hands, and all that is in vs. Indee the Iewes vnder the law looked towards the Temple, and in the Temple towards the mercie-seat, because the Lord had there promised the manifestation of his presence, and therefore *Daniel* turned his face towards Ierusalem when he praied in Chaldaea: but now in the new Testament difference of place in respect of Gods presence, is taken away, and we are not tyed in praier to looke, East or West, North or South, but men may now euery where and euery way lift vp pure hearts and hands vnto God: *towards heauen* thou must dispose thy heart, because thy father to whome thou praieest is there: and looke which way thou wilt, or goe whither thou wilt, heauen is not nearer nor further off. Which shewes evidently two notable and grosse Popish fooleries in the matter of Gods worship; the first is, their *going on pilgrimage* from place to place to serue God the better: for God whome thou must worship is in heauen, in respect whereof all places are alike, goe whither thou wilt thou art not nearer, and stirre no foote, thou art not further off. Their second foolerie, which is also abominable before God, *is to worship God in an Image, at Crosse, and in Crucifixes, &c.* these they vse to put them in minde of God, and of Christ; but this they learne by the precepts and traditions of men, and therefore it is but meere vaine and foolish worship in the sight of God: Christ teacheth vs to set our hearts towards heauen, and not to poare on dumme Images here on earth.

Reuerence  
required in  
prayer.

How it must  
be shewed.

*II. Instru.* Is God in heauen; then when we pray we must come before God with all reuerence, feare, and trembling; for he is in heauen a most glorious God, full of all maiestie and power: Eccles. 5. 1. *Be not rash with thy mouth, nor let thine heart be hasty to utter a word before God: why so? for he is in heauen, and thou art upon earth, therefore let thy words be few.* Now this reuerence must shewe it selfe, first, in the holy disposition of the heart and affections towards the Lord, when the minde is not caried away with by-thoughts, but applyeth it selfe wholly and onely to the present seruice it hath in hand: secondly, in the comely gesture of the body becoming so holy

an action, done to so high a maiestie. Thirdly, in the humble and reuerend vttering of our requests, hauing before hand well considered the things we are to vtter before God. But goes the case thus with men in their ordinarie praier? nothing lesse; for beside the multitude that pray without vnderstanding, euen the better sort in the time of praier, haue their minds runnig vpon other matters, some about their profits, others about their sports, or such like: now is not this pharisaicall praier, wherein the lippes draw neare to God, but the heart is farre remooued? Again, many shew no reuerence in gesture or in speech, some disdain to bow to God in prayer, and others doe rush vpon God in many words without premeditation: But all these sinne grievously, for howsoeuer vnreuerent praying troubles few mens consciences, because it is not easily discerned, beeing against the first table, yet it is to be esteemed as a disgrace vnto the Almighty: and beeing carelesly practised, when it is once knowne, it is plaine mockerie of Gods maiestie, worser then mocking of father or mother: and therefore we must with all carefulnes auoide it, and set our hearts with all reuerence towards God in prayer.

III. Hence we must learne to aske of God in prayer heavenly things especially: these earthly blessings may be asked, so farre forth as they are helps to further vs towards our euerlasting inheritance in heaven, to which we are called, 1. Pet. 1. 3, 4. But to be euer grouelling in the earth, is against the nature of him that hath a father in heaven.

What we  
must aske of  
God in pray-  
er.

IIII. Our principall care must be how to come to heauen, for there our father is: ordinarily a child desires to be with his father, and is best pleased on his mothers lappe, or in his fathers armes: herein therefore we must testifie our selues to be the sonnes and daughters of God, by our vnfaigned desire to be in heauen where our father is. It is vnaturall for a child not to be delighted with his fathers house, and so it argues them to be void of grace, that haue no affection towards heauen and heavenly things: let vs therefore delight to pray, whereby we may creepe into our fathers bosome, and though our bodies be on earth, yet in affection and desire let our soules mount vp to heauen: here we are but pilgrimes, if God be our father, our hearts must be vpon our home which is heauen where our father is.

Our affection  
towards  
heauen.

Now the words of this preface thus opened, containe a twofold notable ground and proppre to all our praier: to wit, that God is both able and willing to heare and helpe when we pray: for his beeing in heauen, imports that he is almighty, and therefore can heare and helpe vs:

A double  
prop to our  
praier.

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Psal. 113. 3.

our God is in heauen, and he doth whatsoever he will. And beeing a father, yea our father in Christ, he must needs be willing and readie to graunt our requests: for no father is so tenderly affected towards his naturall sonne, as the Lord our God is towards all his children in Christ: Psal. 103. 13. *As a father hath compassion on his children, so hath the Lord compassion on all that call upon him:* Luk. 11. 13. *If you that be euill can giue good things to your children, much more shall your heauenly father giue the holy Ghost to them that aske him:* and hence it is that Christ saith, *Whatsoever you aske the Father in my name he will giue it you,* Ioh. 16. 23. Of these two must euery one be perswaded that praies aright: euery one will graunt that God is able to heare and helpe; but of his willingnesse thereunto none can be assured but he that is the child of God, who knoweth God to be his father. Yet here must none deceiue himselfe, to thinke that whatsoever he askes on his owne head, God will graunt it, for if we aske amisse we shall not receiue; and therefore we must carefully marke and obserue the direction of Gods word both for the things we aske, and for our manner of asking.

*Hallowed be thy name.*

Thus much of the preface: here begin the petitions, which are sixe in number; whereof the three first concerne God, the three latter concerne our selues. Againe, of those which concerne God, the first concernes Gods glorie it selfe, the other two the meanes whereby Gods glorie is manifested and enlarged among men: for *Gods name is then glorified among men, when his kingdome doth come, and his will is done.*

Now this petition for the glorifying of Gods name, is rightly set in the first place: for Gods glorie is the absolute end of all things: Prov. 16. 4. *The Lord made all things for his owne sake, yea euen the wicked for the day of euill:* and therefore it must be preferred before all things: before life it selfe, yea before saluation which is life eternall: Ioh. 12. 27, 28. our Sauour Christ preferres the glorie of his fathers name before his owne life. And Paul preferres it afore his owne saluation: for he professeth that for Gods glorie in the saluation of the Iewes, *he could wish himselfe separate from Christ,* Rom. 9. 3.

In this petition, as in the rest, we are to obserue this order: first shew the meaning of the words; then propound the vses.

I. *The meaning. Name* } The word ascribed to God is here taken generally; first, for God himselfe; as Psal. 20. 1. *The name of the God of Iacob defend thee:* that is, the God of Iacob defend thee: Rom. 10. 13. *Who-soeuer shall call upon the name of the Lord, shall be saved;* i. vpon the Lord.

Second.

Secondly, it here betokens any thing whereby God may be knowne, as men are by their names : and thus it comprehends, I. his *diuine attributes*; as Iustice, mercie, power, wisdom, &c. II. his *word*, the holy scriptures which reueale to me the true knowledge of God, III. Gods *Iudgements*, publike or priuate; for thereby he makes knowne his presence, his power, and iustice. IV. his *workes* and *creatures*; for all these beare a stampe of Gods name, and in them may the inuisible things of God be seene, Rom. 1.20.

*Halowed, or sanctified* To halow Gods name, is to glorifie Gods name, as Ioh. 12. 28. and this we doe, when we giue vnto him the highest honour that may be: the highest I say, because there are two kinds of honour; First, the honour of religion, when we giue our hearts to God, <sup>Two kinds of honour.</sup> <sup>1. Religious.</sup> louing him, fearing him, trusting, and delighting in him aboue all; which we testifie by all outward adoration prescribed in Gods word: this is the highest honour of all. Secondly, there is the honour of societie, <sup>2. Ciuill.</sup> which passeth betweene man and man, in common wealths; and it consisteth in the acknowledgement of preheminance and superioritie in another, either by word or gesture, ciuilly: thus Subiects honour Princes and Magistrates; and inferiours, their superiours. This is due to the creature; the former to the Creator onely, and that is the honour wee here pray for.

That we may yet the better vnderstand the meaning of this petition, <sup>How we halow Gods name.</sup> we must know that Gods name is halowed or sanctified of vs 2. waies; either in God himselfe, or in his works: In himselfe by 3. actions; 1. when we conceiue of God in our mindes, and acknowledge him as he hath reuealed himselfe in his word; to wit, creator & gouernour of all things, most holy, most wise, iust, mercifull, &c. 2. When we <sup>2. in himselfe.</sup> <sup>1. in himselfe.</sup> <sup>1. Pet. 3. 15.</sup> sanctifie the Lord in our hearts; that is, when we loue him aboue all, & feare him aboue all, & put our trust in him in all estates. 3. When we praise and laud the name of God, for his goodnes; yea, though we should neuer taste of his special fauour, yet for his generall mercie, iustice, and most wise providence, we ought to extoll the Lord with our mouthes.

Gods name is halowed or sanctified in his creatures, by three special actions: 1. When we acknowledge the wisdom of God, & his powerfull hand in euery creature. <sup>2. in his creatures.</sup> 2. When we haue a reuerend estimation of the creatures, and vse them in Christian sobrietie, in regard of the stampe of Gods power and wisdom, which appeareth in them. 3. When wee sanctifie our moderate vse of them, by the word and prayer, as God requireth, 1. Tim. 4. 5. See the practise thereof in the word of God, which is his owne solemne ordinance, whereby he makes

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Howe we  
sanctifie God  
in his word.

himselfe knowne vnto his Church: Therein we sanctifie and halow Gods name: I. when we acknowledge the wisdom, mercie, & power of God in it: II. when we haue a reuerend estimation of the word in regard of the glorious Image of God which appeareth in it. III. when we vie it in a sanctified and holy manner, comming vnto it reuerently with prepared hearts, hungering after the graces of God which are wrought thereby, and giuing our selues in heart and life to be framed and ruled thereby. And thus we sanctifie God in afflictions (for they are his worke) when we labour to see the hand of God therein, in iustice, mercie, and great wisdom chastening vs, when we haue a reuerend regard to the hand of God appearing in them; and labour to be humbled thereby for the increase of our repentance, and the exercise of our faith and patience.

Thus then in this petition we desire in minde, in heart, and life, to glorifie God both in himselfe and in his works: and the meaning of it may be thus expressed: *O Lord, open our eyes that we may know thee a right, and may discerne thy power, wisdom, iustice, and mercie; and enlarge our hearts that we may sanctifie thee in our hearts, by making thee our feare, loue, ioy, and confidence: and open our lippes that we may blesse thee for thine infinite goodness: yea, O Lord, open our eyes that we may see thee in thy works, and strike our hearts with reuerence of thy name appearing in them: and grant that when we vse any one of them, we may honour thee in our sober and sanctified vse thereof.*

*The uses. I. Wants to be bewayled.*

Sinnes pro-  
phaning  
Gods name.

I. Here we are to call to minde our wants, and to humble our soules for those sinnes, whereby we haue hindred Gods glorie or prophaned his name. And these especially are foure: I. *Pride of heart*; a vile affection whereby we seeke our owne praise and glorie, and not Gods. This is naturall, and so the more hardly discerned; but while it is nourished Gods glorie is neglected, and therefore when we desire to glorifie Gods name, we must acknowledge and bewaile this inward corruption. II. *Want of zeale, coldnesse of heart towards God*. This is an inward corruption which debaseth the Lord in our hearts, and takes away that high esteeme of God which ought to be in vs. This causeth vs to omit to glorifie God, and to defend the causes of God, and the honour of his name, when wicked men disgrace and reproch the same: he that hath any insight into his owne estate may perceiue this in himselfe: now it mightily hindres the glorie of God, and therefore we must vnfaignedly bewaile it in our own hearts. III. *Hardnesse of heart*, whereby we are hindred from the true knowledge of God in his word, and from discerning

ning his wisdom, power, iustice, mercie, &c. in his works, though we haue them before our eyes: hence It comes, that either we neglect the word, and passe by the workes of God without consideration; or if we vse them, yet it is without glorie to God, or profit to our soules. Mark. 6.5. *Christ's owne disciples considered not the matter of the loaves, because their hearts were hardened*; they discerned not, or at least remembered not the power of God in that miracle, though themselves were instruments about it, and they might perceiue the fooode to increase in their hands. IV. *Prophanesne and impietie in life*: for God is glorified, when we bring forth the *fruits of grace*, Ioh. 15.8. and our good workes cause others to glorifie God, Math. 5.16. And therefore our prophane life is a reproach vnto the Lord, and causeth others to dishonour and blaspheme his name, Rom. 2.24. Now this prophannesne appeareth, either in mens speech, by blaspheming the name of God, abusing his titles, attributing, his word, his creatures, or any worke of his prouidence; or in their conuersation, when they dispose the whole course of their liues to wrong ends, seeking themselves and not Gods glorie.

These are the speciall sinnes against Gods glorie, which we are to see and to bewaile in our owne hearts: if we see them not in our selues our case is the worse, and we must suspect our selues the more: if we perceiue them in vs, we must be humbled for them, yea ashamed and confounded in our owne hearts, thinking euill of our selues by reason hereof: and then shall we be able to say with some truth of heart, *O Lord, halowed be thy name*. And indeede till we be inwardly humbled for these corruptions in some measure, the heart can neuer speake these words as a sonne and daughter of God ought to doe.

2. Use. *Graces to be desired.*

Secondly, this petition teacheth vs, earnestly to desire of God those spirituall graces whereby we may glorifie his name in our selues and others. The graces enabling vs hereto, are these especially. I. The true knowledge of God, as he hath reuealed himselfe in his word, and in the workes of his power and prouidence: for he that knowes not God cannot possibly glorifie his name. II. To sanctifie God in our hearts; by louing, fearing, and trusting in him aboue all. This makes greatly for his glorie, when wee depende vpon him in soule and bodie for all good things. III. The calues of our lips, which is a sacrifice of praise to God for all his mercies; Psal. 50.23. *He that offereth praise shall glorifie me*. IV. To see Gods hand in all his workes, how mightie, wise, iust, and gracious the Lord is. V. To reuerence the workes of God for his iustice, mercie, power, &c. appearing in them. VI. To vse all

Graces enabling vs to glorify God.



264 *his creatures reuerently*, sanctifying the same vnto our selues by the word and praier.

These graces we must hunger after, and labour to haue a liuely feeling of in our owne hearts, and so shall we sanctifie Gods name, and honour him in all his workes. And hereby we shall know our selues to be the sonnes and daughters of God: we may indeede belong to God in his secret counsell; but without these sanctified affections and holy actions, we are not effectually called, and so indeede not actually become Gods children.

### 3. Vse. Duties to be practised.

III. Vse. Thirdly, whatsoeuer we aske of God in prayer, we must vnfaignedly endeauour to practise in our liues: as therefore wee pray that Gods name may be halowed, so wee must be carefull to sanctifie the same in our conuersation. For this ende we must haue regard to three things:

Duties where-  
by we may  
glorifie god.

I

1. Tim. 6. 1.

I. That our liues be vnblameable, not tainted with any sinne, that as Paul said of earthly seruants, *They must count their masters worthie all honour, that the name of God be not euill spoken of*; so the same may be verified in euery one of vs towards the Lord our master in heauen. Away therefore with all Idolatrie, blasphemous oathes, and cursed speaking, with Sabbath breaking, and all other sinnes against the second table: for a prophane life brings great reproach vpon the name of God which men professe.

2

II. We must propound the right ende of our life euery day in our calling and conuersation, to wit, Gods honour and glorie, and not our owne praise, wealth, pleasure, or dignitie.

3

III. When God offers occasion by any worke of his prouidence, we must endeauour therein to glorifie and magnifie God: example; say God sendes a gricuous dearth and famine of bread among vs, or the plague of pestilence, as he hath done sundrie times; then must we strue herein to glorifie and praise Gods name: first, by labouring to see the hand of God smiting vs for our sinnes: secondly, by reuerencing the worke of God, esteeming it as his hand vpon vs: thirdly, by humbling our selues vnto God; and renewing our repentance for our sinnes, that haue brought Gods iudgements vpon vs. Thus should we glorifie God in his Iudgements; but alas, such is our blindness and securitie, that though Gods hand be vpon vs, yet few lay it to heart; where is he that saith, *What haue I done?* nay, though God himselfe call vnto weeping and mourning, and to girding with sacke cloth (as the Prophet speaketh) yet behold, *joy and gladnesse*—eating, and drinking;

a Ier. 8. 6.

b Ier. 22. 13.

king; so as Gods name is dishonoured in his iudgements. So when Gods blessings are vpon vs, we should glorifie his name, by labouring to see his hand of mercie; and esteeming of them reuerently, with praise and thanksgiuing to God that is the giuer: but herein also men dishonour God, by poaring vpon the meanes, praising their owne witte and industrie, and so *sacrifice to their nets*, as the Prophet saith.

c Hab. 1.  
15, 16.

Now because this dutie is of great waight and importance, I will adde some speciall reasons to moue vs hereunto: I. from the necessity hereof in Gods Church and children: for Gods name is dishonoured ouer all the world. In the great dominions of the Turke, God is acknowledged, but yet out of the Trinitie: And the Iewes confessing God, denie Christ: The Papiſts in word confesse and acknowledge the Trinitie; but yet by their Idolatrie they greatly robbe God of his glorie, they robbe Christ of his offices, and giue diuine worſhippe vnto creatures. And in the boſome of the Church are many Atheiſts, blaſphemers, oppreſſors, drunkards, adulterers, and voluptuous perſons, whoſe bellie is their God; all which, though they will profeſſe God in word, yet by their workes they denie him; ſo that vnleſſe Gods children ſeeke to maintaine and aduance Gods glorie, it is like to be trampled and troden vnder foote.

II. There is great daunger to Gods children in omitting and neglecting this dutie; for by calling they are brought neare vnto God: now God will be glorified in all that come neare him: if we doe not honour him according to our profeſſion, his hand will be vpon vs for his glorie in our conſuſion: hence it was, that God ſlew *Nadab* and *Abihu* the ſonnes of Aaron, for offering ſtraunge fire before the Lord: and he debarred *Mofes* and *Aaron* out of the promiſed land, *because they glorified him not at the waters of ſtriſe*. This made the wrath of God to burne like fire againſt the houſe of *Els*, for *the iniquitie of his ſonnes, which their father ſaw in them, and yet ſtaied them not, and ſo honoured them aboue the Lord*. We had neede therefore to looke vnto our ſelues, that we glorifie God in himſelfe and in his workes, els his hand will be vpon vs in ſoule or bodie, goods, or calling, or ſome other way for the glorie of his iuſtice: for God will not looſe his glorie.

III. If wee ſay, *Hallowed be thy name* with our mouth, and ſeeke not his honour in our life, we bewray in our ſelues clainnable hypocriſie, and make profeſſion of that ſinne which the Lord vtterly deteſteth: we eſteeme very baſely of diſſemblers among men; but much more edious is this ſinne in the matters of God:

and

Motiuus to  
glorifie god.

I

2

d Lev. 10.  
1, 2.

e Numb. 26.  
12.

f 1. Sam. 2.  
29, 31. and  
3, 13.

3

and therefore let the practise of our liues, shew the sinceritie of our hearts, when we pray for the glorifying of Gods name.

4. Vse.

We must labour to be sanctified.

Fourthly, this petition teacheth vs, that wee our selues must bee halowed and sanctified, for else we cannot halow Gods name: *They that beare the vessels of the Lord, in his sanctuarie, must be cleau,* 11ay 52. 111. How much more ought they to be holy, that beare the glorious name of God? When *Ananias* doubted of going to *Paul*, the Lord tels him, *g he is a chosen vessel vnto me to beare my name*: alluding to that state of sanctification, whereto the Lord had lately called him, whereby hee made him a fit instrument for the glorie of his name, in the ministerie of the Gospel. And the same state must we labour after, if we would be answerable to that we seeme to desire in this petition. We must therefore labour to be new creatures, changed in minde and heart, for an vn-holy person cannot truely desire the glorie of God; but when wee once feele the grace of sanctification, then will the desire of Gods glorie breed in our hearts, and we shal know how worthy the Lord is to haue all glorie giuen vnto his name.

5. Vse.

More plentiful in thanksgiuing, then in petition.

Fifthly, if we compare this petition with the reason wherewith Christ concludes this praier, wee shall see that the praise and honour of God, is the beginning and end of Christs praier, and so as it were the first & last thing with Christ: whence we learne, that wee ought to bee more frequent and plentiful in thanksgiuing vnto God, then in petition and request. Thus we deale with those that be bountifull vnto vs on earth, we giue them many thanks for one good turne; and therefore should we much more abound in thanksgiuing to our heavenly father, from whom we receiue euery good gift that we enioy. It becometh not the childe of God to be alwaies and onely begging, as though he had nothing; but withall, he must be plentiful in thanks and praise, for that argues he hath a taste of Gods mercie towards him: this made *David* say, *h Praise is a comely and pleasant thing; it well becometh vpright men to be thankfull*. Our life of glorie shall be spent in praising God, and therefore we should invre our selues thereto, in this time of grace: and indeed, according to our thanksgiuing is our grace; little praise, little grace; but he that abounds in thanksgiuing, abounds in Gods blessings. Againe, heartie thanksgiuing for that we haue, is an effectuall praier for more increase.

h Psal. 147. 1

i Psal. 33. 1.

Gods glorie must bee sought absolutely.

Lastly, the place wherein this petition is set in this praier, teacheth vs to seeke the glorie of God simply and absolutely before all other things. This ought to be the affection of Gods child, though he should receiue no blessings from God; for looke what God preferres in his direction,

rection, that must we alwaies prefer in all our actions, though no good should follow vnto vs thereupon: for this ende, God giues vs time to liue in this world, that wee might glorifie God in our places and callings; and hee that imployeth himselfe otherwaies profaneth Gods name, and transgresseth this heauenly order here set downe by Christ, who is the wisdom of his father.

Verse 10. *Thy kingdome come.*

*The Coherence.* Christ hauing taught vs to pray for the sanctifying of Gods name, in the former petition, doth in this, and the rest which follow, as it were expound the same, by directing vs to the meanes whereby Gods name is halowed of vs: for then doe we glorifie Gods name, when he sets vp his kingdome in vs, and we suffer him to rule in our hearts, when we doe his will, depend vpon his prouidence for the things of this life, trust in his mercie for the pardon of our finnes, and on his power and strength against temptation. Now of them all, this second hath the neereft dependance vpon the former, as beeing an especial meanes thereof; for men ought to glorifie Gods name on earth, but of themselves they cannot doe it, till God rule in their hearts by his word and spirit, and so set vp his kingdome in them.

*The meaning.* Gods *kingdome* is two-fold; *Generall*, and *Speciall*. Gods *generall kingdome*, is his absolute power and soueraigntie, whereby he ruleth all things in heauen, in earth, and in hell, euen the deuils themselves: Psal. 103. 19. *The Lord hath prepared his throne in heauen, his kingdome ruleth ouer all*: and this wee acknowledge in the ende of this praier, *For thine is the kingdome*. Now this wee pray not for, because it is alwaies euery where, no creature can hinder it; no not all the deuils in hell; for euery creature is subiect hereunto, and can doe nothing but that which God either willeth or permitteth: *according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth; and none can stay his hand, nor say vnto him, what doest thou?*

Gods *speciall kingdome*, is that, whereby hee ruleth his elect and chosen people, working his will not onely by them, as he doth in his generall kingdome, by the deuils themselves; but in them also, by his holy spirit: and it is called *speciall*, because it is not exercised ouer all the world, but onely ouer the elect, whom hee hath ordained to eternall life.

This *speciall kingdome* of God is two-folde; either of *Grace*, or of *Glorie*: The *kingdome of grace*, is a spiriual estate, wherein God makes men willingly subiect to his written word, by his spirit. I call the kingdome

268 dome of grace, *a spirituall estate*, both because it is principally exercised in the conscience, and also because this regiment in the conscience, is by the spirit of God. Secondly, I shew wherein it consists; namely, in a voluntarie subiection of the whole man in soule, and bodie, and spirit, to the will of God, reuealed in the word: Psalm. 110. 3. *Thy people shall come willingly in the day of assembling thine armie, in holy beautie.* And this subiection stands in three things; in *Righteousnesse, Peace, and Ioy in the holy Ghost*, Rom. 14. 17, 18. In *Rightconsnesse*, that is, First, in Christs righteousness imputed; and secondly, in the righteousness of a good conscience, the ground whereof, is sanctification by the spirit, which Christ giues to them, whom he doth iustifie. In *Peace*, that is, peace of conscience towards God, and peace with Gods Church; yea, with all creatures, so farre forth as is needfull for them. Now vnder peace, we must comprehend loue, and all duties of loue; for as righteousness concerns the person in soule and bodie, so peace respects all duties and actions of the life: Righteousnesse is the root, from whence springeth this peace, with euery action thereof; for when the heart is sanctified, the life is reformed. Lastly, in *ioy in the holy Ghost*: this is a fruite of both the former, respecting especially the state of affliction; for when a man is iustified and sanctified, and hath peace towards God, then ariseth in his heart a spirituall delight in God, in all estates: yea, though great afflictions light vpon him for Gods cause, yet he beareth them with inward ioy and delight, knowing that the spirit of glorie, & of God, resteth vpon him, and that he shall be glorified with Christ, if he suffer with Christ: which things, while he compareth together, hee little esteemeth the afflictions of this life, in respect of the glorie that shall be reuealed; <sup>1</sup> *for the light affliction that is but for a moment, causeth vnto vs a farre more excellent and eternall waights of glorie.* These are the branches of this spirituall subiection; which whosoever hath, is a good subiect in the kingdome of grace; as the Apostle saith in the next verse, <sup>m</sup> *he that in these things serueth Christ, is acceptable vnto God, and approoued of men.*

Gods king-  
dome of  
glorie.

The *kingdome of glorie*, is the blessed estate of Gods elect in heaven, whereby God in Christ becometh all things vnto them immediately, 1. Cor. 15. 28. This estate of glorie is a subiection also, but yet such a subiection, as is indeed a glorious regiment; for there we raigne with Christ, in whom, and through whom, God himselfe becomes honour, peace, health, foode, raiment, and all things needfull to the perfection of felicitie. Now these two beeing Gods kingdome, differ thus: The state of grace is the beginning and entrance to the state of glorie; and the state

of

of glorie is the perfection of the state of grace. This state of glorie is the citie; and the state of grace, as it were, the suburbs of it. In this life, wee liue in the kingdome of grace; but the kingdome of glorie, is reserued for the life to come: and this speciall kingdome of God in both these estates, doe we here pray for.

*Thy kingdome* This imports that there is another kingdome, euen the kingdome of Satan, which is a kingdome of darkenes, full of all disorder and confusion, through sinne, which greatly hindereth & annoyeth Gods kingdome of grace especially.

*Come* That is, to vs men in the world; and then it *commeth*, when God doth erect & establish the same in their hearts: now vnto perfection it comes by 5. degrees; 1. When God giues vnto men the outward meanes of saluation, wherein he doth reueale his grace & fauour in Christ; as the Gospel preached, which is therefore called *the word of the kingdome*, Matth. 23. 19. And so Christ (hauing relation to his preaching, which he confirmed by miracles, among the Iewes) saith, *The kingdome of God is come vnto you*, Luk. 11. 20. and beeing demanded by the Pharisees, *when the kingdome of God should come?* he tels them, *it was among them*, Luk. 17. 21. meaning, that it was brought vnto them, by the ministerie of *Iohn Baptist*, of himselfe, and of his Disciples; although indeed, it were without profit to many of them. 2. When the word preached inlightens the minde, so as a man knowes and vnderstands the mysterie of the Gospel, which is the law of this kingdome. 3. When a man is thereby regenerate, and so brought into this kingdome; for by regeneration we haue effectuell entrance into the state of grace, wherein Christ rules in vs by his word and spirit, and wee yeeld subiection vnto him. 4. At the ende of this life, when the bodie goeth to the earth, but the soule to God that gaue it, beeing translated to the ioyes of heauen, in the glorie of this kingdome. 5. At the last iudgement, when body and soule beeing vnited againe, are both made partakers of the glorie of this kingdome: and this is the full and perfect coming of it.

So then our request to God in this petition, is to this effect; O Father, let thy kingdome come to vs that be pilgrimes and strangers here on earth, prepare vs for it, and enter vs into it, that be yet without; renue vs by thy spirit, that we may be subiect to thy will, confirme vs also in this estate, that our soules after this life, and both soule and bodie at the day of iudgement may be fully glorified: yea, Lord hasten this glorie to vs, and to all thine elect.

*The Vser.* 1. Wants to be bemailed.

The



Man's naturall  
bondage  
vnder sinne.

a Ioh. 8. 34.

The wants we are taught to bewaile in this petition, either concerne our selues, or others. First, we must lament and mourne for our owne miserable estate by nature, whereby we are the seruants of sinne, and so in thraldome and bondage vnder Satan: sinne leads vs into bondage, *as for he that committeth sinne, is the seruant of sinne*: and where sinne reigneth, there the deuill hath dominion. And hence it comes that wee rebell so much against the kingdome of God, and refuse to stoop to the scepter of his word. Indoeoe this bondage is weakened in Gods children, but none is wholly freed from it in this life, as *Pauls* complaint declares; Rom. 7. 14. *The law is spirituall, but I am carnall, sold vnder sin.* The naturall man is dead in sinne, and feeles it not; wee therefore must labour to feele in our selues this spirituall bondage vnder sinne, and when we feele it, we must bewaile it, and so shew some life of grace to be in vs. This *Paul* did, Rom. 7. 24. *O wretched man that I am, who shall deliuer me from the body of this death!* Looke as the prisoner fees his bolts and fetters, so sensibly should we feele the chaine of sinne, wherewith our soules are kept in bondage; and till we feele it, and bewaile it, the kingdome of Christ doth not come vnto vs: wee must therefore e- uery day, crie vnto Christ our Lord, that he would shew himselfe to be our Redeemer, by breaking the fetters of sinne, wherewith our soules are kept in bondage, and giuing vs that free spirit, which may fully erect his blessed kingdome in our hearts; *for where the spirit is, there is libertie*, 2. Cor. 3. 17.

Bewaiethe  
sinnes of the  
world.

Secondly, wee must bewaile the sinnes of all the world, in the transgression of Gods law, whereby God is dishonoured, and his kingdome hindered, and the kingdome of darkenesse furthered: 2. Pet. 2. 7, 8. *Iust Lot vexed his righteous soule with the vnclauue conuersation of the wicked of his time.* 1. King. 19. 10. *When Elias saw the children of Israel forsake Gods conenant, brake downe his altars, and slay his Prophets with the sword, then he became very zealous for the Lord of hosts.* Psal. 119. 136. *Mine eyes (saith David) gush out with riuers of water, because they keepe not thy Law.* Verſ. 139. *My zeale hath euē consumed me, because mine enemies haue forgotten thy law.* Mark. 3. 5. *Christ mourned for the hardnesse of the hearts of the people.* and Luke 19. 41, 42. *He wept ouer Ierusalem, for that they knew not the day of their uisitation.* Now looke how these were affected with the reigning sinnes of their times, so must we also mourne for their sinnes that raigne among vs; as Atheisme, and profanenesse, contempt of Gods word, blasphemie, Sabbath breaking, oppression, cruelty, and pride: all good subiects are grieued much when they see forraine enemies displaie among them banners

banners of victorie; how much more then ought the godly to grieve, when they see impietie practised with an high hand, which is as it were a flagge of defiance in the kingdome of Christ, and a speciall ensigne of Satans triumphing in the increase of his kingdome of darkenes? When the deuill sees one that hath liued in sinne, but cast a looke toward the kingdome of Christ, hee rageth greatly, and labours by all meanes to turne him backe: and when we see those that haue made profession of religion, retorne againe to the lusts of their former ignorance, O it should grieve our soules, and cause vs to pray, *thy kingdome come*. Doe we perceiue the Turke, or Pope, or any instrument of Satan, either by subtiltie or tyrannie, to hinder the Gospel preached, which is the scepter of Christs kingdome, and the arme of God, whereby hee puls men from the kingdome of darkenesse? O then we should mourne! Or doe we see the want of Gods ordinance in preaching, sacraments, and discipline, which serue for the furtherance of Christs kingdome; or the Lords people committed to ignorant or idle Ministers, to scandalous teachers, either for life or doctrine? In all these we haue cause of mourning, and they should stirre vp our hearts to crie vnto the Lord, *Thy kingdome come*.

*Use 2. Graces to be desired.*

As we must mourne for the wants and hinderances of Christs kingdome; so we must hereby learne to haue our hearts inflamed with spirituall desires after all helpes and furtherances vnto Gods kingdome, both in our selues and others: as First, for the preaching of the Gospel, and all other diuine ordinances, whereby Gods kingdome is erected and maintained: our hearts desire to God must be, that these may bee set vp and continued, where they are wanting, and that God may blesse them, where they are vouchsafed. Secondly, that God would enlighten the eies of our minds, that we may see the wonders of his Law, as *David* did, that so the Lords ordinance may be blessed vnto vs. Thirdly, that we may be wholly subiect vnto Christ, and that of conscience, not onely in our outward behauiour, but in minde, and heart, in will, & in all our affections: wee must make sure this holy desire bee in vs indeede, and therefore must denie our selues, and subiect our selues wholly vnto God, as a willing people to serue him, and none but him; and then we may be sure his kingdome is come vnto vs. Fourthly, we must desire to be dissolued, and to be with Christ in the kingdome of glorie, for this end, that we may make an ende of sinning, and become more obedient subiects vnto Christ; yea, wholly ruled by him, though for the good of others, we must be content to liue. Fifthly, that Christ would

- 272 come in iudgement, when all things shall be subdued vnto God, and all his obedient subiects shall be fully glorified. This wee may desire in heart, though we must leaue the time to Gods good pleasure, still waiting for it by faith in his promise. Sixtly, that God would enlarge his sanctuarie here on earth, gather his elect more and more, and still defend and maintaine his Church in euery place in the world: when these desires affect our soules, then doe wee truly say, *Thy kingdome come.*

### 3. Use. Duties to be practised.

Duties furthering gods kingdome.

I

Whatsoever we aske in praier, that must we endeavour after in life and conuersation, else we mocke God, saying well, and doing nothing: First therefore, as we say, *Thy kingdome come*, so must we seeke to meet it, & strue to enter into it; for this end God giues vs time to liue in this world, that here we might enter the gate of grace, and wait for the fruition of glorie: and therefore we must diligently frequent the suburbs of this heavenly Ierusalem, euen the preaching of the word, and therein labour both for true *humiliation* and *conversion*, or else wee cannot enter into this kingdome, Math. 18. 3. Iohn 3. 5. First, we must haue the pride of our hearts pulled downe, and become as little children, beeing humbled in our selues through the knowledge of our sinnes, and the feeling of that miserie which is due vnto vs for them: yea, wee must confesse them vnto God, and crie vnto him for mercie, and by this meanes lay aside this burden, which hinders our entrance into the gate of grace. Secondly, we must bee conuerted and changed by the renewing of our mindes, our hearts must cleaue vnto God, and we must carry therein a resolute purpose not to sinne: when these things be in vs, we enter into Gods kingdome; but till we endeavour after them in some truth, we say in vaine, *Thy kingdome come.*

2

a in the meaning of this petition.

Secondly, wee must bee carefull to bring forth the fruites of Gods kingdome; for therefore doth he send it among men, and for want hereof, doth he take it from them, Matth. 21. 43. Now these fruites are *Righteousnesse, peace, and ioy in the holy Ghost*, Rom. 14. 17. whereof we haue a spoken before: all which, we must labour to finde in our hearts, and to expresse in our liues, else this kingdome shall be taken from vs, & we shall neuer see the glorie of it.

3

A ground of contentatiō.

Thirdly, hence we must learne to bee contented in all estates of this life whatsoever, the hope of the glory of this kingdome which we pray for, must swallow vp all the sorrowes that earthly calamities can bring vpon vs: This it was that made the Patriarks to walke contented in the state of Pilgrimes and Strangers here on earth, Hebr. 11. 13, 14. Yea, this

this *rennes* <sup>b</sup> the inner man, it cheeres the heart, and keepees it from fainting, though the outward man perishe, to looke after the ioyes of this kingdome, which are the things not seene: and therefore Christ herewith comforts his Disciples against the sorrow of afflictiō, saying, *Fear not little flocke, it is your Fathers good pleasure to giue you the kingdome,* Luk. 12. 32.

Fourthly, wee must all labour in our places and callings, to bring one another into this kingdome, one neighbour another, & one friend another; Ezek. 18. 30. *Returne,* (saith the Lord to the house of Israel) *and cause one another to returne.* This the Prophet *Isay* noteth as a practise of the subiects of this kingdome, that they shall say one to another, *come let vs goe up to the mountaine of the Lord,* Isay 2. 3. But masters of families especially, must looke to the practise of this dutie, and labour to bring Gods kingdome into their families: for this end they must see to these things; First, that there bee no manifest or open sinne permitted in their families; ridde thy house of such a person, if thou canst not reforme him, Psalm. 101. 7. Secondly, instruct thy familie in the way of the Lord, that they may know to liue righteously and vprightly both before God and man. Thirdly, set vp and maintaine the priuate worship of God in thy familie, ioine thou with them in holy duties, especially in daily calling vpon the name of God. In regard of these and such like duties it is, that the Scripture ascribes saluation to a familie, where the matter or the gouernour of the house is conuerted to the faith. And for the practise hereof, the holy Patriarkes are commended to all posteritie: God saith of *Abraham*, *I know him that hee will command his sonnes, and his household after him, that they keepe the way of the Lord:* and *Iacob* commands his family to put away their strange gods, and to cleanse themselves: and *Ioshuah* professed publickly, that he and his familie would serue the Lord.

Fifthly, hence wee must learne, euery day to prepare our selues to die, for by death our soules enter into the glorie of this kingdome, which we pray may come vnto vs; and therefore we must be ready to receiue it euery day, that whensoever our King commeth vnto vs, either by death, or in the last iudgement, wee may passe from grace to glorie. And indeede wee cannot with comfort make this petition, vnlesse wee bee in some measure prepared for death, and that euery day. Now beeing prepared, wee must waite, as *Iob* did, euery day till our changing come. Looke how the godly in the olde Testament looked for our Sauour Christs first comming in the flesh; so must we waite for his comming to vs, either by death, or iudgement,

274 neither must any thing dismay vs in this waiting, no not death it selfe; for the sooner we die, the sooner wee may enter into glorie. And here wee may take a viewe of the monstrous hypocrisie of the world, for who will not say these words, *Thy kingdome come?* but yet the most men neglect to prepare themselves for entrance into this kingdome; nay many contemne the word and praier, which are the meanes whereby we haue admittance into the state of grace, and are prepared for the kingdome of glorie.

6 Sixtly, wee may here learne of our Sauour Christ the practise of humilitie, and in all things to giue all glorie to God; for though this kingdome pertaine equally to him (as nee is God) with the father; yet because he hath it from the father, as he is the son, therefore he will haue it wholly attributed vnto him; for he teacheth vs to say, *Our father, thy kingdome come.*

7 Lastly, here obserue the necessitie of this petition, in respect of our outward estate; for the comming of this kingdome to any estate, is a speciall cause of prosperitie and happinesse vnto it: for where this kingdome is, Gods hand of blessing and protection is in a speciall manner: here the Lord reigneth, and his glorious and blessed Angels, which are mightie in strength and power, keepe watch and guard in that kingdome, and about that people who haue the Lord for their King and God. Hence it is, that this our Kingdome hath so long enioyed peace and protection from many dangerous assaults, because we embrace and professe the Gospel, which is the scepter of Gods kingdome; and if wee could doe it in sinceritie, and walke worthie of the Lord our King, our prosperitie should bee as the floods, and our peace as the Sunne and Moone in heauen. And therefore they that loue the peace of this kingdome, must embrace and obey the Gospel, and pray for the happie and flourishing estate thereof, for therein standes our peace.

Gods kingdome brings prosperitie.

*Thy will be done in earth as it is in heauen.*

The Coherence. This petition dependeth on both the former thus; as a meanes whereby wee doe that which wee desire in the first petition; for Gods name is glorified, when his will is done: and as a manifestation of that which wee desire in the second petition, for there wee pray, that Gods kingdome may come vnto vs, and hee rule in our hearts by his word and spirit: now here we craue that we may doe his will, and so testifie our selues to be his loyall subjects.

The meaning. This petition is propounded in a comparison, which

which naturally standeth thus ; *As thy will is done in heauen*, so 275  
*let thy will bee done in earth* : And it hath two parts ; The first  
 respects the grace of obedience which wee pray for, *Thy will be done*  
*in earth* : The second shewes the right manner of performing it, *as it is*  
*in heauen*.

For the first, *Thy will, &c.* Gods will is onely one, considered in it  
 selfe, as God is one; yet for our vnderstanding, it may be thus distingui-  
 shed : It is either *absolute*, or *reuealed*. Gods *absolute will*, is the will Gods abso-  
lute will.  
 of his good pleasure, whereby according to his eternall counsell, hee  
 determines of all things, what shall be done, or what shall not be done,  
 and in what manner. This absolute will extendeth ouer all creatures,  
 and ouer all their actions : Ephes. 1. 11. *Wee are predestinate accord-*  
*ing to the purpose of him that worketh all things after the counsell of his*  
*owne will*. Roman. 9. 19. *Who hath resisted his will?* Matth. 10. 26.  
*Without this will of God, a sparrow cannot fall to the ground*. And this  
 absolute will of God is hidden from vs, till God reueale it by the e-  
 uent. Gods *reuealed will*, is the sacred doctrine of God in his word, Gods reuea-  
led will.  
 whereby he signifieth vnto man, so farre as concernes his happineffe  
 and saluation, what he ought to doe, or what he ought not to doe. This  
 is not Gods absolute will, but rather an effect thereof concerning man,  
 reuealing vnto him, not what he simply and absolutely willeth to bee  
 done, for that must needs be done ; but what is pleasing or displeasing  
 vnto him, done by man, and what he will haue man to doe, or not to  
 doe, if he desire to come to life, and would not be condemned. And this  
 reuealed will comprehendeth both the Law and the Gospel, with all  
 their commandements, prohibitions, threatenings, exhortations, promi-  
 ses, & such like, whereto the Apostle hath relation, when he saith, *Prone*  
*what is the good will of God, and acceptable*, Rom. 12. 2.

Now this distinction of Gods wil being according to the Scripture,  
 hath his vse in this place; for when we say, *Thy will be done*, wee meane  
 not the absolute, but the *reuealed will of God*. Reasons. I. The absolute  
 will of God is alwaies done, & cannot be resisted; *My counsel shal stand*  
*(saith the Lord) and I will doe whatsoever I will* : and againe, <sup>a</sup> *Who* 1 Ics. 46. 10.  
*hath resisted his will?* that is, his absolute will ; for his reuealed will is <sup>b</sup> Rom 9. 19.  
 generally transgressed by men, and men doe that which seemeth good  
 in their owne eies, notwithstanding God reueale his will to the contra-  
 rie. II. A man may sometime dissent from the absolute will of God  
 without sinning, so be it he still submit himselfe to the will of God, res-  
 ting therein, when it is reuealed. Thus *Abraham* <sup>c</sup> Gen. 12.  
 of Sodome (yet submissiuely) which God willed and decreed to de- 23. 27.



276 destroy : and *Danid*<sup>d</sup> prayed for the life of his childe, which God  
<sup>d 2 Sam. 12.</sup> would haue to die : and our *Sauioir* *Christ*, prayed for the remo-  
<sup>16. 14.</sup> ual of that cuppe which God had absolutely decreed he should drinke  
<sup>e Mat. 26. 39</sup> of, yet submitting his will *vnto* his fathers. And *Paul* according to  
<sup>f Act. 16. 7.</sup> his Apostolike function, desired to preach the Gospel in *Bythina*, but  
the spirit suffered him not ; which sheweth plainly it was not the will  
of God that he should preach there, and yet he desired it religiously  
without sinne, as did the rest before mentioned. And as in will, so in  
affection a man may dissent from Gods absolute will without sinne:  
*Christ* as the sonne of God, knew his Fathers will, concerning the de-  
<sup>g Luk. 19. 41</sup> struction of *Ierusalem*, and yet *g* *he wept for it*, in a tender compassion o-  
<sup>h Act. 21. 13.</sup> uer their miserie to come : and so the brethren at *Cesarea*, *h* *wept and*  
*lamented for Pauls going to Ierusalem*, though *Agabus* prophesied that  
God would haue it so: neither must this seeme strange vnto vs, for two  
things may remaine both good, and yet differ one from the other; & so  
may mans created will differ from Gods absolute and vncreated will,  
and yet both remaine good.

Branches of  
Gods reuea-  
led will.

- 1 Hauiing found that this petition must bee vnderstood of the re-  
uealed will of God, wee now come to search out the speciall bran-  
ches of Gods reuealed will; which wee shall finde in seuerall places  
of the holy Scripture. The first, is the *conversion of a sinner*; *Ezekiel* 33. 11. *As I line* (saith the Lord) *I will not the death of a*
- 2 *sinner, but that the wicked turne from his way and line.* The second,  
is that wee *denie our selues*, and relie wholly on our Sauioir *Christ*  
*Iesus* for life and saluation: *Iohn* 6. 40. *This is the will of God, that*  
*hee that seeth the sonne, and beleeueth in him, should haue euerlasting life;*  
*and I will raise him up at the last day.* The third, is our *sanctification* in
- 3 soule, and bodie, and spirit: *1. Thess.* 4. 3. *This is the will of God, euen*  
*your sanctification.* The fourth, is that euery one that liues in the church  
of God, beside his generall calling of a Christian, should haue a *parti-*
- 4 *cular calling to line in*, wherein he must seeke the glorie of God, in the  
good of others: *1. Cor.* 7. 20. *Let euery man abide in the same voca-*  
*tion wherein he is called; and therein walke with God,* v. 24. The fift part
- 5 of Gods will, is to *subiect our selues* vnto the hand of God in all crof-  
ses and afflictions whatsoeuer: when the brethren at *Cesarea* saw *Pauls*  
resolution to goe to *Ierusalem*, notwithstanding the bonds that there  
remained for him, they said (as it were expounding this petition) *the wil*  
*of the Lord be done.* *Act.* 21. 14.

Obedience  
two fold.  
Euangelicall

*Be done* ] According to the Scripture there bee two degrees of  
doing Gods will; the first is prescribed in the Gospel, to wit, a sincere

endea-

endeauour and strife according to all the power of grace that God hath giuen vs, to doe the will of God; and this especially is here meant. The second is commanded in the Law, and it is a fulfilling of Gods Legall will, doing that which God commandeth in that manner of perfection which he commandeth: but this is not attained vnto in this life: and therefore our desire of God in this petition is, that he would giue vs grace, sincerely to endeauour to doe his whole will here on earth, and to hasten that time and state vnto vs, wherein we shall doe it perfectly as the Law requires.

1. *Vse. Wants to be bewailed both in our selues and others.*

I. This petition teacheth vs to bewaile our naturall disposition whereby we are prone to rebell against the will of God, beeing wholly bent to disobedience in doing that which is euill. Hindrances to obedience.

II. We must bewaile our naturall hypocrisie, euen that which remaineth in vs after grace receiued: for though we may say these words, yet we can not possibly haue our hearts affected with such a perfect desire after obedience to Gods will, as we ought to haue.

III. Though we haue neuer so much grace, yet here we must lament and bewaile our want of obedience in all good duties: for though we giue our selues to doe good things, yet the best of vs all faile in the manner of doing them, as in hearing the word, in receiuing the Sacraments, and praier; so as we must be humbled for our wants, and confesse that we are vnprofitable seruants, when we haue done all that is commanded vs, Luk. 17. 10.

Secondly, we must bewaile the sinnes of others, whereby they disobey the will of God, and so rebell against him; hereby God is dishonoured, and therefore in zeale of Gods glorie, and loue to our brethren, we must be grieved when others sinne. Thus was Dauid affected, Psal. 119. 136. and Paul, 2. Cor. 12. 21. *I feare least when I come vnto you, my God abase me among you, and I shall bewaile many of them that haue sinned alreadie.*

2. *Vse. Graces to be desired.*

As we must bewaile the wants that hinder the doing of Gods will in our selues and others; so we must stirre vp our hearts vnto heauenly desires after those graces whereby Gods will may be done. As first, that we may haue grace to denie our selues, our owne wills and affections; for naturally we are herein vnlike God, and like the deuill: and this must euery one learne that would be Christs disciple, Luke 9. v. 23. Desires furthering our obedience.

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Secondly, that God would incline and dispose our hearts towards his holy word, that we may not onely know, but obey Gods reuealed will. This was *Davids* visuall request, Psalm: 119. 27. *Make me to vnderstand the way of thy testimonies*: and 36. *Incline my heart vnto thy testimonies*. For how should we doe the will of God, vnlesse we know it? and how shall we know it, vnlesse our hearts affect the meanes of grace and of obedience.

3

Thirdly, that God would hasten that time and state vnto vs, wherein we shall perfectly doe the will of God, that is our state of glory.

4

Fourthly, that vnder euery crosse which God shall lay vpon vs, wee may possesse our soules with patience, & so subiect our selues to Gods absolute will. Thus *Paul* prays in behalfe of the Colossians, that God would strengthen them by the power of his might, vnto all patience & long suffering with ioyfulness, Colos. 1. 12.

5

Fifthly, that God would turne the hearts of men from sinne, & bring them euery where to the obedience of his will.

### 3. Use. Duties to be practised.

Duties furthering our obedience.

1

Because wee must seeke to practise that which we aske in praier, therefore hereby we are also taught to endeaour our selues after these good duties; First, to *prooue what is the good will of God, and acceptable*: Rom. 12. 2. We must by often triall of our actions by the word of God, become expert in Gods will; vse in all things makes perfect, and therefore in all our affaires wee must consult with God, whether the things wee goe about be agreeable to his will. Most men will haue an eie to the lawes of the land in their ciuill affaires, as in buying and selling; and why should we not bee as wise for our soules, in the matters of God? Doe we not dissemble with God, when wee say with our tongues, *Thy will be done*, and yet in life and conuersation, haue no regard to square our works thereby?

2

Secondly, wee must be strict in the matter of sinne, making conscience of euery euill way; yea, each of the first motions vnto sinne, that neuer come to consent: for this petition for obedience, respects not onely our words and deedes, but our secret thoughts; for euen they must be brought to obedience to God, 2. Cor. 10. 5.

3

Thirdly, we must seeke to cut off all things that hinder vs from doing Gods will, wee must mortifie and crucifie the lusts of the flesh, and all sinnefull motions of our corrupt hearts; for these make vs rebells against God in transgressing his will. This is a hard thing to doe, and vnto a naturall man of himselfe altogether impossible, and therefore we must vse spirituall meanes, for the deedes of the flesh must

must bee mortified by the spirit, Roman. 8. 13. Now the ground of this worke is the death of our Sauour Christ, applyed by faith to our corrupt heart; *for the old man is crucified with him*, (as the Apostle Paul saith) *that the bodie of sinne might bee destroyed, that henceforth we should not serue sinne*, Roman. 6. 6. This therefore must wee doe, if we thinke our selues to haue part in Christ; wee must perswade our hearts, that when our Sauour Christ was vpon the crosse in our roome and stead, bearing the punishment of our sinnes, then were wee, in regard of the old man, crucified with him; the vertue and efficacie whereof, wee shall vndoubtedly finde in our selues, for the mortifying of sine, when we doe truely belecue; for our fellowship with Christ, beginnes in his death; and if we be dead to sinne, how can the motions thereof yet liue and raigne in vs? When a malefactor is put to death, he ceaseth from his badde courses; and so, if our corruption be crucified with our Sauour Christ, it must not raigne in our hearts, to bring forth the fruits of sinne. Let vs therefore meditate on the death of our Sauour Christ, and apply it to our selues by faith, and consider the vilenesse of our sinnes, in the bitternesse of his passion; and then no doubt we shall be moued to strue against euill motions: *for if we be Christs, we haue crucified the flesh with the affections and lusts*, Gal. 5. 24.

Fourthly, we must not liue inordinately, but in that sort which God inioyneth Christians in his word: euery one must haue a double calling; the generall calling of a Christian, common to all that liue in the Church, concerning the seruice of God, in righteousnesse and holinesse; and a particular lawfull calling, in some set state of life, tending to the good of the Church, comon wealth, or familie, wherein a man must glorifie God in the good of men: this is to liue in order, & he that wanteth both, or one of these, liues inordinately; for God would haue euery man to abide in that vocation wherein hee hath called him: euery one therefore according to his gift and grace receiued of God, must liue in a lawfull calling, and hee that doth not so, resisteth Gods will. Whereby wee see, that wandring beggars are not to bee suffered in Church or common wealth; for they liue without any calling, and so transgresse Gods will: yea their course of life is here also condemned, that spend their life in sports and gaming; for such a life is rebellion against God, who wil be glorified in workes done by vertue of our lawfull calling.

Fifthly, it is the will of God, that through manifold afflictions wee should enter into his kingdome; and therefore when any crosse befalls

4  
An orderly  
life.

5

vs walking in our lawfull callings, wee must endeavour to subiect our selues patiently, to the will of God therein: in prosperitie we are cheerefull and thankfull, but when affliction comes, our nature would repine: O remember, we say in all estates, *Thy will be done*: and therefore in the most bitter crosses that can befall vs, wee must labour to say with Iob, *The Lord giueth, and the Lord taketh away, blessed bee the name of the Lord*, Iob. 1. 21. So did the Prophet David, being banished his kingdome by his owne sonne, 2. Sam. 15. 26. *But if bee thus say, Behold, I haue no delight in thee, behold, here I am, let him doe to mee, as seemeth good in his eies*: and Chapter 16. 10, 11. when Shemei cursed him, he staied Abisai from reuenge, vpon consideration of Gods will to haue it so; saying, *Suffer him to curse, for the Lord hath bidden him*.

*In earth as it is in heauen.*

Having spoken of the grace of obedience desired in this petition, we now come to the manner how it must bee performed; to wit, *In earth as it is in heauen*: that is, of vs men liuing on earth, as the blessed Angels and glorified Saints doe it in heauen: for *the Angels that excell in strength, doe Gods commandements, in obeying the voice of his word*. And because this exposition is generally receiued, I will not stand to proue it; this onely we must remember, that here wee pray not to performe obedience equall in measure and degree, to the obedience of the Saints & Angels in heauen, but such as is like vnto it; for this note of comparifon here imports a likenesse and resemblance, and not equalitie.

1,

Now this likenesse here stands in 4. things; First, in *cheerfulness & willingness*, for the holy angels obey the commandement of God freely, and readily, without murmuring or constraint: for this cause they are said to *come and stand before God*, Iob. 1. 6. and to *behold his face*, Matth. 18. 10. to expresse their voluntarie seruice vnto God: and so should Gods children obey God, as *Paul* speaketh of *Philemons* beneficence, *it must not be as it were of necessity, but willingly*. As in the case of Almes-giuing, *God loues a cheerefull giuer*, so in all obedience, he likes a cheerefull doing; and therefore hee saith, *if there be first a willing minde, it is accepted according to that a man hath*. In this regard, *Peter* besought the Elders, *to feed the flocke of God, depending on them, and to care for it; not by constraint, but willingly; not for filthy lucre, but of a readie minde*: and the Apostle *Paul* saith, *If I doe it willingly, I haue a reward*. This vertue the Prophet *David* expressed notably, Psalm. 40. 6, 7, 8, when God as it were bored newe eares in his soule, then he

said,

said, *Loe I come. I desired to doe thy will.*

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Secondly, in *Prioritie*, for the Angels preferre to doe the will of God, before all other things; and therefore they are said to stand in his presence continually, as it were waiting vpon his pleasure: and the like affection for obedience vnto God, must be in all his children. This *Abraham* notably testifies, when at Gods command he would haue killed *Isaac*; testifying thereby, that he preferred obedience vnto God, before the deereſt thing in the world: this also wee may see in *Dauid*, *Psalm. 119. 14. I haue had as great delight in the way of thy testimonies, as in all riches:* and verse 127. *I loue thy commandements aboue golde, yea aboue much fine gold:* and in our Sauour Christ, who said, when he was wearie and hungrie, *My meate is to doe the will of him that sent me, and to finish his worke,* *Iohn. 4. 34.*

2

Ge. 22. 16.

Thirdly, in *speede*, and *quickenesse*; for the Angels doe Gods will without all delaie or slackenesse, which the Scripture signifies by their wings and flying, which it ascribeth vnto them: and the like alacritie should Gods children shew in their obedience vnto God, *Psalm. 119. 60. I made hast and delaied not to keepe thy commandements.*

3

Fourthly, in *faithfulness*; the Angels doe not Gods will by halues or peace-meale, but throughly and perfectly, wherein soeuer God imployeth them; and so should wee bee faithfull in doing Gods will, endeavouring to yeeld sincere obedience, not to some, but to all Gods commandements which concerne vs, *Psalm. 119. 6. I shall not bee confounded when I haue respect vnto all thy commandements.* 2. *Kings 23. 25. King Iosias turned to the Lord, with all his soule, with all his heart, and with all his might, according to all the law of Moses:* an example to be followed of all Gods children, that so they may be like to the blessed Angels.

4

### The 1. Use. Wants to be bewailed.

First, this patterne of Angelicall obedience here propounded for our imitation, must teach vs to acknowledge and bewaile the naturall hardnesse, deadnesse, and vntowardnesse of our hearts, in yeelding obedience vnto the will of God: if wee feele not this dull and vntoward heart, we may suspect our selues of the want of grace, for euery gracious heart feesles it, more or lesse, and bewailes it vnto God: and so must we doe, if we say in truth, *Thy will be done, in earth as it is in heauen.*

1

Secondly, wee must here also bewaile the want of sinceritie and faithfulness in doing Gods will: our maymed and halke obedience, shewes

2



282 shewes how farre we come short of this Angelical example: many con-  
 15. 39. 17. tent themselves with the outward seruice of the bodie, and neuer re-  
 gard the inward worship of the heart; and others haue respect to out-  
 ward duties of pietie, that concerne God, but for vprightness and mercy  
 towards men, they little regard: this the Angels doe not.

2. Use. *Graces to be desired.*

Hereby also we must learne to pray for the spirit of freedome, where-  
 by we may be deliuered from the bondage of corruption, and so may  
 the more freely, and cheerefully, and heartily endeauiour to doe Gods  
 will: Psal. 51. 12. *Restore to me the ioy of thy saluation, and stablish me by  
 thy free spirit:* the holy Ghost is therefore called *the free spirit*, because  
 it giues liberty from the bondage of sinne, and makes the heart free, and  
 forward, and cheerefull in Gods seruice: *for where the spirit of the Lord  
 is, there is libertie.* 2. Cor. 3. 17.

3. Use. *Duties to be practised.*

Imitation of Because we must practise the good things we pray for, therefore  
 the Angels. here we are taught to frame our liues to an holy Imitation of the blef-  
 sed Angels. Though we cannot attaine to the measure of their obedi-  
 ence, yet we must endeauiour after their manner of obedience, in *readi-  
 nesse*, &c. and so by following them beginne our heauen in this world.  
 This will not stand with their humour who account zeale in religion,  
 affected precisenesse: but such as call God father in sinceritie, must set  
 before them the obedience of the holy Angels, as a patterne for their i-  
 mitation. Now in them we may obserue these things for vs to follow.

1 First, they desired before Christs incarnation, to looke into the my-  
 sterie of our redemption wrought by Christ, 1. Pet. 1. 12. although it  
 concerne them not as it doth vs: for they neuer fell, and they are esta-  
 blished by another grace then of redemption: now herein we must fol-  
 low the Angels, or (if it were possible) goe beyond them, for *Christ took  
 not the Angels, but the seede of Abraham:* his redemption concerns vs,  
 and therefore we much more must be diligent searchers out of this my-  
 sterie in the Gospel.

2 Secondly, the Angels are maintainers of true religion, and of the  
 worship of God: for the law was giuen by Angels, Gal. 3. 19. The most  
 of Daniels visions were shewed by an Angel; and so was the reuelati-  
 on vnto Iohn, Reuel. 1. 1. the Angels brought the Apostles out of pris-  
 on to preach the Gospel sundrie times. They are enemies to Idolat-  
 rie; for, Apoc. 19. 10. when Iohn would haue worshipped the Angel,  
 he forbad him, saying, *See thou doe it not, worship God:* herein also we  
 must be followers of Angels, by furthering the Gospel and true wor-  
 ship

ship of God to the vttermoſt of our power ; by hindering all Idolatrie, and ſhewing our ſelues enemies to all the enemies of God and of his truth. 283

Thirdly, the Angels were alwaies ſeruiteable vnto Chriſt ; they brought the tidings of his birth to the ſhepherds, Luk. 2. 9, 10. *they miniſtered vnto him in his temptation*, Mat. 4. 11. *in his Agonie*, Luk. 22. 43. *in his reſurreccion*, Math. 28. 2. *and aſcenſion*, Act. 1. 10. & ſo ſhould we performe vnto Chriſt all the ſeruite we can. 3

Fourthly, they ſpend their time in praiſing and lawding the name of God : and ſo ſhould we labour to haue our hearts enlarged for his glorie, and our mouths filled with his praiſes. 4

Fiftly, they be ſeruiteable for our good, if we be Gods children, though they be farre better then we are ; Heb. 1. 14. *They are miniſtring ſpirits ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation*. Pſal. 91. 12. *They are nurſes to beare Gods children in their hands*. Pſal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him* : And all this they doe vnto vs of loue, as though it were not inioyned them : So we after their example muſt imploy our ſelues in ſoule and bodie, calling, credit, and all we haue for the good of men. 5

Sixtly, the Angels are ioyfull when ſinners are humbled and conuerted from ſinne vnto God : Luk. 15. 10. and they are grieved when men by ſinne diſhonour God. And the like affections ſhould be in vs, we ſhould mourne for all ſinne in our ſelues and others, whereby God is diſhonoured ; and haue our hearts to leape for ioy, when ſinners repent and turne vnto God. In the world to come we ſhall be like the Angels of heauen in glorie, Math. 22. 30. let vs therefore here teſtifie this hope by beginning our heauen vpon earth, in becomming like to the Angels, though not in glorie yet in obedience. 6

Here laſtly obſerue, what honour we are to giue to the Angels of heauen, namely the honour of Imitation, becomming like vnto them in obedience, and treading in the ſteps of their virtues : but for the honour of inuocation, that is due to God alone, and we muſt not giue it to Angels : damnable therefore is the doctrine and practiſe of the Church of Rome, who pray vnto the Angels, and giue vnto them the honour of God in religious worſhip. 4. vſe.

verſ. 11. *Giue vs this day our daily bread.*

*The coherence.* Hitherto we haue handled the petitions that concerne Gods glorie ; now we come to the petitions that concerne our ſelues, as the word *Us*, doth plainly ſhew ; in theſe three which follow : and they depend vpon the former, as an explication of the manner of our

Bellarmino de ſanct. beat. l. 1. c. 19. miſſale Rom. a Pio quinto. p. 304.

our obedience; for there we asked grace to doe Gods will; and here we pray for those blessings and mercies wherein we may expresse our obedience; for we doe Gods will, when we *depend vpon his providence* for the blessings of this life; when we *reliē vpon his mercie*, for the pardon of our sinnes, and *trust in his power for strength* against temptation and deliuerance from euill. Now then to come particularly to this fourth petition; hauing in the former craued grace to doe Gods will in our particular callings, here we pray for such sufficiencie of all temporall blessings, whereby we may glorifie God therein.

In the handling of this petition, fixe points are to be considered: 1. what we aske; *Bread*: 2. what bread we aske, *daily bread*: 3. whose bread, *ours*: 4. for what time, *this day*: 5. to whome, *to vs*: 6. whence we would haue it: by gift from God, *giue vs*.

Brafmus.

For the first: The thing we aske is *Bread*. But what is meant by *Bread*, is not agreed vpon: some expound it spiritually of Christs bodie and blood, the foode of the soule in the word and Sacraments. But the vnfitnesse of this exposition we shall see by the weakenesse of their reasons alledged for it. First, they say, it is not meete that in so heauenly a prairer, we should aske so base a thing as materiall bread of our heauenly father. *Ans.* If God command vs to aske him bread, and to depende vpon him for it, wee must not iudge basely of it: nowe in this chapter God commands vs to depend vpon him for foode to eate: yea, 1. Pet. 5. 7. we must cast all our care on him: and *Iacobs* practise in praying *for bread to eate*, Gen. 28. 20. and *Agurs* praying for a competence in outward things; Prov. 30. 8. declare plainly the lawfulness thereof. Secondly (they say) we must first seeke Gods kingdome and his righteousness, and then all these things shall be cast vpon vs, v. 33. *Ans.* Distrustfull and distracting care is there onely forbidden, but a moderate care is there allowed, and therefore prairer for them is vndoubtedly lawfull.

Rhem on  
this place.

The second opinion touching Bread is of the Papists, to wit, *that here we aske not onely all necessarie sustentance for the bodie, but much more all spirituall foode, namely, the blessed Sacrament, which is Christ the bread of life*. But neither is this so fit: for first, we praied for spirituall things directly in the second petition. Secondly, sacramentall bread cannot here be meant, because it was not ordained when Christ taught his Disciples this prairer. Thirdly, their exposition is against their owne practises: for if by bread, were meant Christ in the Sacrament, then the people should be fed therewith euery day, which they barre them fro.

The third opinion is, that by *bread* is meant corporall food and blessings

fings

sings necessarie to temporall life onely: and this I take to be the truth 285  
for these reasons, which also make against the former expositions. First, <sup>What is  
meant by  
Bread.</sup> *S. Luke*, the best interpreter of our Saviour Christ, expounds the words,  
*of bread that serves for the day*: that is, for every day, Luk. 11. 3. and  
therefore it must needs be bodily: for spirituell food once truly recei-  
ued, serves not for a day, but for ever, Ioh. 4. 14. Secondly, this is a per-  
fect platforme of praier, and therefore must containe petition for tem-  
porall blessings, els it were not perfect: now we cannot comprehend  
our requests for temporall blessings vnder any other petition but this  
onely, and therefore Christ here propoundeth them.

Now properly, bread imports that sustenance made of graine which  
is fit and conuenient for mans bodily nourishment, such as Melchise-  
dek brought out to Abraham and his companie, with wine for their  
refreshing, Gen. 14. 18. and such is meant in Scripture where bread is  
opposed to wine or water. But more generally it is taken for all kinde  
of foode whatsoever, whereby life is preserved: in which sense *goates  
milke is called bread*, Prov. 27. 27. and the *fruit of trees*, Ier. 11. 19. and  
all things that passe too and fro in trafficke, Prov. 31. 14. Now in this  
place it must be taken in a generall sense, not onely for bread, but for all  
other necessarie foode, and for raiment also, with health, peace, libertie,  
and all other things that are meete and needfull for the good outward  
estate of man, of family, or common wealth.

*The vses.* 1. In that Christ bids vs pray for bread and not for dain- I  
Beware of  
couetousnes.  
ties; hereby he would teach vs to beware of couetousnes, the common  
sinne of our nature whereby we are discontent with our estate, & mur-  
mure with the Israelites, if we haue no more but Manna: but we must  
strive against this corruption, and say with *Dauid*, *Lord, incline my heart  
vnto thy testimonies, and not vnto couetousnes*, Psal. 119. 36.

Secondly, we must hereby also learne to practise sobrietie and mo- 2  
Learne so-  
brietie.  
deration in diet, apparell, and all other things appertaining to this life,  
vsing them so as we may be the fitter for our callings, and the seruice  
of God, and so bettered thereby and not made worse.

Thirdly, this must teach vs contentation with that place and state of 3  
Contenta-  
tion.  
life, and measure of wealth which God giues vs: for we must aske bread  
onely, that is, things necessarie, and therefore if God giue vs things ne-  
cessarie we must be therewith content: and our corrupt mind must not  
be iudge herein, but what God bestowes vpon our sober vse of lawfull  
means within our calling, that must we iudge to be our portion: 1. Tim.  
6. 8. *If we haue food and raiment, let vs therewith be content*. This was  
*Pauls* practise, *I can be abused, & I can abound: every where in all things* Phil. 4. 12.

*I am:*

286 *I am instructed both to be full and to be hungry, to abound and to have want.* The <sup>a</sup> Israelites in the wildernes were not content with Manna, but would needes haue flesh to eate, and God gaue them their desire, but *while the flesh was in their mouthes, his wrath fell vpon them*: therefore let vs lust after no more then God giues vpon our sober vse of lawfull meanes, least in seeking more, we draw Gods curse vpon vs. But, alas, few are content with their estate, the yeoman will be like the gentleman in attire and diet; and the gentleman like the noble man; and hence comes vsurie, oppression, iniustice, and much vngodlines; hence it comes that Gods iudgement in dearth is increased vpon the poore, because men make no conscience of the meanes, so they may benefite and enrich themselues, and get aloft: but beware of Gods curse with thine aduancement; vnlesse God change thine estate, rest contented with that which is present, and be thankfull for it: *for better is a little with the feare of God, then great treasure and trouble therewith*, Prov. 15. 16. now what trouble like the wrath of God, and therefore be content with that which God sendeth in the vse of lawfull meanes.

4 *Chance confused.* Fourthly, must we aske of God every bit of bread we eate? then away with all chance and fortune, and let vs learne to acknowledge Gods providence in all things.

5 *Merit confused.* Fifthly, must Gods children aske of God their daily foode and receiue it as a gift of mercie from the hand of their father? then away with merit by mans works, for if bread be of mercie, life euerlasting cannot be of merit on mans part.

6 Lastly, this petition minnstreth vnto vs a notable ground of contentation against distrustfull care, for that which Christ bids vs aske, God vndoubtedly will giue, because it is according to his will: and therefore the child of God may assure himselfe of things sufficient for this life, in the sober vse of lawfull meanes; and looke if temporall blessings faile, for a good supplie in spirituall graces.

*Of vsing Gods creatures to our delight.*

Here a question may be asked, seeing we aske of God but breade onely, that is, things necessarie for this life, whether may we vse the creatures of God for our delight? *Ans.* We may vse the outward blessings of God for our honest delight, Eccles. 5. 17. *Behold what I haue seene good, that it is comely, to eat and to drinke and to take pleasure in all his labour wherein man traueleth vnder the sunne*: yet three caueats must be remembered, lest we abuse our libertie in this delight: I. we must see God to giue vs not onely things necessarie, but for delight: II. in our delight and pleasure we must so moderate our affections, that they be not taken vp with these earthly things, nor hereby with-

withdrawen or hindred from things heauenly and spirituall : III. 287  
Our principall ioy must be in spirituall foode, euen in Christ crucified,  
and in our true communion with him in his body and blood : all our  
delight must stoope to this , and out of Christ we must count nothing  
ioyous.

II. Point. What bread : *daily bread*. The word in the originall signifieth bread put to our substances day by day; that is, such bread as serues to preserue health and life from day to day : this *Agur* calls bread or foode conuenient for him, Prov. 30. 8.

The use. In this second point we learne two things. First, that it is lawfull to aske temporall blessings at the hands of God, for he is our mercifull father and bids vs so to doe; which serueth to confirme the former exposition of this article. Secondly, that we ought to haue a moderate care to preserue our bodily life and health, in the diligent vse of all lawfull meanes; for what we pray for we must endeavour to doe. The sixth commandement saith, Thou shalt not kill; wherein the Lord inioyneth vs by all good meanes to preserue our owne and our neighbours life. And this we must doe for two causes especially: first, that we may doe all the good we can to that Church, Commonwealth, and family whereof we are members: secondly, that we may haue a sufficient time to prepare our selues for heauen: for death will come, and the day of iudgement; and after death *there is no wisdom, nor counsel, worke, nor inuention*: therefore now must we prepare our selues for God, that we may be readie to receiue him at his comming; and he that is prepared for the Lord hath liued well and long enough, but without this our life is spent in vaine. We may pray for temporall blessings. A moderate care for temporall things lawfull. Eccles. 9. 10.

III. Point. Whose bread doe we pray for, *our owne*, not others. But how doth bread or any other temporall blessing become ours? *Ans.* First, when we haue true right thereto before God: secondly, when we haue lawfull possession thereof before men. Our right before God is needefull, for we lost all in Adam, and haue recouerie of our right in the creatures onely in Christ Iesus, when by faith we become his members: 1. Cor. 3. 22. *All things are yours, & you are Christs*. And yet for all this, the child of God may not vse all things as his owne though he haue right thereto in Christ, vnlesse by Gods prouidence he haue also lawfull right thereto or possession thereof before men, as by lawfull gift, purchase, labour, or such like. Indeele right in Christ is the chiefe title, but yet right before men is also necessarie: for Christian libertie doth not abolish good orders in ciuill estates, but establish them rather: Christ is no enimie to Cesar; and therefore the Scripture inioynes How temporall blessings become ours.



288 inoyne *every man to eate his owne bread*, 2. Theſſ. 3. 12. that is, ſuch whereto he hath right in Chriſt by faith, and alſo inioyeth by Gods prouidence in ſome honeſt meanes allowed of men; for by good orders eſtabliſhed among men, we are put into poſſeſſion of thoſe things whereto we haue right in Chriſt.

Enioy all in  
Chriſt.

*The uſe.* I. Here we learne to receiue our bread from God, or any other temporall bleſſing we enioy as a fruit of Chriſts paſſion; and indeede Chriſt crucified is the foundation of euery good gift and bleſſing of God. As for infidells and wicked men who poſſeſſe and uſe many temporall bleſſings, it muſt be graunted that they haue right thereto before men; but yet hauing no part in Chriſt crucified, they want the true foundation, and ſo are no better then uſurpers before God, for which one day they muſt be called to reckoning. If this point were learned, men would ſhew more conſcience in getting, and more reuerence and thankfulneſſe in uſing Gods temporall bleſſings, then vſually they doe: there would be leſſe riot and exceſſe in diet & attire, and leſſe abuſe of all Gods creatures: for the meditation of this price of our reſtitution, would reſtraine vs from diſhonouring God in any of his bleſſings.

A lawfull  
calling neceſſa-  
rie.

II. This petition for our owne bread, teacheth vs that every one ſhould haue a lawfull calling, and therein ſo imploy himſelfe that he may eate his owne bread, 2. Theſſ. 3. 12. No man ought to liue out of a lawfull calling, nor yet idly therein; the maſter muſt baniſh idleneſſe out of his family; and the magiſtrate out of the commonwealth: va- grant perſons ought not to be tolerated, for ſuch eate not their owne bread.

Ill getting  
condemned.

III. Here is condemned all fraud, iniuſtice, and crueltie, in the getting of temporall bleſſings, for we pray for our owne bread; but that which is ſo gotten, is not our owne, but others: neither will the gameſters gaine, nor that which is got by lotterie, ſtand with this petition: for this is not to labour the thing that good is, as the Apoſtle requi- reth, Eph. 4. 28. neither are they ſanctified meanes of getting. *Queſt.* If this bread be our owne, what neede we to aſke it? *Anſ.* We aſke it for good cauſes though it be our owne: for in bread there be two things; the ſubſtance of bread, and the bleſſing of God therein, which in Scripture is called *a ſtaffe of bread*, which is that vertue and pow- er therein, whereby it nourisheth: for herein it fareth with bread, as it doth with an old man, take away his ſtaffe and he cannot ſtand but fal- leth; ſo take away Gods bleſſing from bread, and it becomes vnprofi- table, and nourisheth not. Now becauſe we may haue the ſubſtance of bread,

a Iſa. 3. 1.

bread, and yet want the blessing vpon it; we may haue our garners full, and yet be poore: *we<sup>b</sup> may eate, and not be satisfied*; fill our bellies, and yet be hungrie, therefore we pray to God for bread; that so we may haue not onely the substance, but the blessing of God therewithall: for which cause Princes must as well make this petition as the poorest beggers.

*1<sup>U</sup>. Point.* For what time doe we aske bread: not for a moneth or a yeare, but for this day, or as *Luke* hath it, according to the day, *Luk. 11. 3.* that is, meete and conuenient for this present day.

*The vse.* In this circumstance of time, we are taught; first, to bewaile our distrustfulnes in Gods prouidence for temporall blessings, as foode, raiment, &c.

Secondly, to acknowledge Gods particular prouidence vpon vs from day to day, whereon we must depend and cast our selues continually for all things needefull, though wee see no reason thereof. Thus did Abraham, when he was about to sacrifice his sonne; for when Isaac asked, *where is the sacrifice?* Abraham answered; *my sonne*; *God will prouide*, Gen. 22. 8. and so hee did, vers. 13. whereupon Abraham in memorie of this singular worke of Gods prouidence, called the name of the place, *Iehovah iresh*, *God will prouide*, v. 14. A most worthie president for euery man in the way of obedience, to depend vpon Gods prouidence for all things needefull, endeauiouring to see his disposing hand in all things that fall out good or bad.

Thirdly, to moderate our care in seeking for the blessings of this life: we must haue care to prouide things honest and necessarie; and for this ende must exercise our selues in the vse of lawfull meanes, otherwise we shall tempt God; but yet our care must be so moderate, that we still depend vpon our heavenly fathers care and prouidence for vs, who biddes vs aske him bread for euery day: and thus we shall haue enough, when as distrustfull and immoderate care shall helpe vs nothing. When the *Israelites* liued by Manna, which God gaue them from heauen, they were commaunded to gather but for one day, and to reserue none of it till the morrowe; whereby God would teach them to depende vpon his daily prouidence: which while they did, they had sufficient, and that which was good; but when through couetousnesse they would needes gather more then for the day, and so reserued of it till the morning, Gods curse light vpon it; *for it was full of wormes and stanke*: and afterwarde when they beganne to dislike Manna, and were not content

A moderate care for this life.

<sup>c</sup> Exod. 16. 18. 19.

v. 14.

296 with his prouidence, but *lusted after flesh, he gave them their desire,*  
 e Num. 11.4. *but withall his wrath fell upon them while the flesh was betwene their*  
*teeth before it was chewed, v. 33.* and so it will be with vs if we distrust  
 in God: but if we learne and practise this dependance on Gods par-  
 ticular prouidence, we shall haue experience of his goodnesse, though  
 ordinarie meanes faile, either by supplie, as 1. king. 17. 6. or by pati-  
 ence to beare the want.

Sanctificati-  
 on of our  
 food.

Fourthly, here we haue a good ground of that holy practise of Gods  
 children in sanctifying their meate and drinke by praier and thank-  
 giuing: for here we are taught to pray for temporall blessings, and ther-  
 fore when we haue them and vse them, we should glorifie God by prai-  
 er and thanksgiuing for his blessing vpon them: the reason hereof is  
 great: for first, hereby we are distinguished from bruite beasts, who liue  
 vpon Gods blessings, but yet cannot praise him as man may doe: se-  
 condly, hereby we testifie our right and interest into Gods creatures by  
 Iesus Christ, which we lost in Adam, for true praier is a fruit of faith,  
 and by faith we are made partakers of Christ Iesus: thirdly, such is our  
 corruption by nature, that we are prone to abuse all Gods blessings,  
 and therefore we must pray for grace to vse them moderately and  
 thankfully.

Fifthly, here we may learne how to frame our daily praier to God,  
 for this circumstance of time must be referred to euery petition; and  
 therefore this must be our practise, euery day to pray for grace to glo-  
 rifie Gods name, to yeelde obedience to his will, to haue our sinnes  
 forgiven, and so for the rest.

V. Point. For whome doe we aske bread; not for our selues alone  
 but for our brethren; *Giue vs*: which serues to teach vs brotherly loue,  
 which seeketh not her owne things onely, but is bountifull towards o-  
 thers seeking their good also. And indeede here we are but stewards of  
 Gods temporall blessings, and therefore may not imploy them as we  
 will, but for his glorie who is our absolute Lord: now his direction is  
 to this effect; that first, we should glorifie God with our temporall  
 goods, imploying them for the maintenance of his worship and of true  
 religion. Secondly, that we should imploy them for the common good,  
 in the releefe of the poore, and other necessarie duties for the common-  
 wealth. Thirdly, that we should prouide for our owne, especially them  
 of our family, that we may liue in peace and quietnes, and so the better  
 prepare our selues for the life to come.

How to glo-  
 rifie God  
 with our te-  
 poral goods.

V I. Point. From whom must we looke to receiue our bread; name-  
 ly from God; for we say vnto him that is our father in Christ, *Giue*  
 vs:

vs: which teacheth vs, that though we be his children, and so haue right to temporall blessings, yet whatsoever wee haue, we must know it comes from God, and must receiue and vse it as from his hand. And this we shall doe if we sanctifie the creatures of God vnto our temporall vse: for euery creature of God is good if it be sanctified in his vse. Now the creature is sanctified not as man is, when the spirit of God worketh in him, abolishing corruption and renewing grace; nor yet as the elements in the sacraments are sanctified, which are set apart by God to an holy and spirituall vse, to be seales and pledges of grace; but when it is made fit to our temporall ciuill vse, which is done by the word and prayer, 1. Tim. 4. 4. Where, by the word is meant; first, the word of creation, whereby God in the beginning fitted the creature for mans vse, and gaue him power and soueraigntie ouer it: Gen. 1. 29. 30. Secondly, the word of restitution, whereby after the fall and after the flood he graunted vnto man the vse of his creatures, Gen. 9. 3. thirdly, the word of the Gospel concerning our Christian libertie wherein he hath enlarged our vse in the creatures of God, Act. 10. 15. And by prayer, we desire God to giue his power vnto the creatures, and his blessing vpon them to serue for our good and comfort; as also to giue vs grace to receiue them as from his hand, and to vse them to his glorie. If we could learne and practise this dutie, we should haue more comfort in the creatures then yet we haue; yea it would restraine vs from fraud, oppression, crueltie, and from pride and vanitie in getting and vsing all Gods blessings: for if we were perswaded that all temporall blessings came from his hand, how durst we sinne against him either in getting or vsing of them?

Secondly, in that after our labour and diligence in our callings we must still pray to God to giue vs bread, we must learne to obserue that order of causes which God hath set in the producing of all temporall blessings for this life: for not onely foode and rayment, but our labour and diligence thereabout are secundarie causes, depending vpon the blessing of God, which is the first cause of all, disposing and ordering all things vnto goodnesse: for it comes from God that meate doth feede vs, and cloathes doe keepe vs warme. If he say vnto stones, become bread, they shall feede vs, Matth. 4. 4. yea, in the want of bread he can preserue strength for many daies, Exod. 34. 8. and 1. king. 19. 8. yea, if he speake the word, poyson shall become bread and nourish vs: but without his blessing nothing can doe vs good: Plal. 127. 1, 2. Except the Lord build the house, they labour in vaine that build it: wee therefore must learne to relie vpon Gods providence for a blessing on

292 all our labour and studie, and waite for his blessing in all the meanes we vse for our good and comfort, for he is our life, our health, and preservation.

vers. 12. *And forgive vs our debts, as we forgive our debtors.*

*I. The Coherence.* Christ hauing taught vs in the former petition to pray for temporall blessings, and for grace to relie vpon Gods prouident dispensation for the things of this life, doth in this petition and the next, direct vs to aske spirituall blessings for our selues, to wit, remission of our sinnes, and strength against temptation: and the reason of this order is this; Christ makes the former petition a steppe vnto these: for a man must rest vpon Gods prouidence for the preservation of his bodie, that will relie vpon his mercie for the saluation of his soule: he that can not be perswaded that God will giue him bread, will hardly be resolu'd that hee will forgive him his sinnes.

Worldlings  
want faith.

Where, first we may note what is the faith of worldlings: they doe not trust in God for foode, raiment, and other temporal blessings; how then can we say that their faith is sound for eternall mercies? Isa. 28. 16. *He that beleueth will not make hast*, but will stay Gods leasure, waiting for his blessings whereof he stands in neede: But is this the practise of the world? no verily; for let a crosse come, and men will not stick to vse vnlawfull meanes for their deliuerance: and so they deale, when hope of gaine is offered, making little conscience of fraud, lying, oppression, &c. and so making hast to be rich, they ouerrunne the prouident hand of God, that would lead them by ordinarie lawfull meanes.

Right vse of  
temporall  
blessings.

Secondly, hence we learne how to enioy and vse all temporall blessings, foode, raiment, & such like; namely, as helps and meanes to draw vs towards Gods mercie in Christ. Thus did Iacob, Gen. 28. 20. 21. *If God will be with me, and giue me bread to eate and clothes to put on, — then shall the Lord be my God:* Ioh. 6. 27. Christ bids those *whome he had fed miraculously*, when they sought him afterward for outward things, that *they should not labour for that foode which perisheth resting therein, but for that which endureth vnto enerlasting life*; leading them from bodily care and labour, to that which is heauenly and spirituall.

To come to the petition, wherein we will handle, first the necessitie of it; then the meaning; and lastly the vses.

For the first: This petition may seeme to be needlesse; for they that make it are Gods children, who haue all their sinnes forgiven them,  
both

both past, present, and to come. *Ans.* This indeed must be the dailey 293  
 petition of all Gods children in this world, and the necessitie of it is  
 great; for howsoever in the purpose of God all finnes are pardoned to  
 true beleeuers; yea, all finnes past repented of, are so forgiuen, that they  
 shall neuer be againe imputed: yet finnes present, and to come, are not  
 actually pardoned, till they be repented of. This experience teacheth,  
 for who can feele the assurance of mercie for any sinne committed, be-  
 fore he haue repented of it? and though true repentance once had,  
 set vs for euer in Gods fauour, yet it must bee dailey renewed for our  
 dailey falls, or els we cannot know it to be true. Hence it is, that *Paul*  
 intreats the Saints of God in Corinth (though they had truely repen-  
 ted at their conuersion) *to bee reconciled vnto God*, 2. Corinth. 5. 20:  
 meaning, by renewing their repentance. And *Danid* was the true childe  
 of God, yet beeing left vnto himselfe, hee fell into two grieuous finnes,  
 wherein he lay almost a whole yeare without repentance; during all  
 which time, he had not pardon of them actually; for *Nathan* rebuked  
 him to bring him to repentance, and vpon his confession, pronounced  
 them pardoned: yea, and *Danid* himselfe afterward, for the fuller assu-  
 rance of mercie to his soule, most earnestly intreated pardon hereof at  
 the hands of Gods, *Plal.* 51. So that this petition is most necessarie, as  
 well for actual pardon of finnes present, as for the more full assurance of  
 finnes past.

*The meaning.* This petition is propounded in the forme of a com-  
 parison, which naturally standeth thus; *As wee forgive our debtors, so*  
*forgiue thou to vs our debts*: and it hath two parts, a request for par-  
 don, and a reason thereof. Our request for pardon is this; *Forgiue vs*  
*our debts*. In the word *debt* is a figuratiue kinde of speech, taken  
 from bargaining, wherein God is relembled to the *Creditor*, *Man* is  
 the *debtor*: the *Law* is the *bond or obligation*; and *sinne* is that *debt* of  
 ours, for which we stand bound to God by the law: this appears by  
 this, that in the Euangelists the word *sinne* and *debt* are vsed promiscu-  
 ously; as *Luk.* 11. 4. compared with this of *Matthew*, and *Luke* 13. 4.  
 Now sin makes vs debtors vnto God, not for that we owe it vnto him,  
 for we are bound by the law to yeeld the contrarie obedience; but be-  
 cause vpon default of obedience vnto God whereto wee are bound by  
 the law, we are bound for our sins vnto punishment, which is as it were  
 a second debt. Even as a man that is bound in an obligation to another,  
 through default of performing the condition thereof, is bound to paie  
 both the principall and the forfeiture: the punishment of sinne which  
 is eternall death, being that forfeiture whereto we stand bound before  
 God,



294 God, for want of obedience which is as it were the principall,

Remission of debt, serues to direct vs in some points of religion: as first it confutes their opinion, who hold that our whole iustification consists in the remission of finnes, and that the same is wrought by the shedding of

Christes blood alone: for we owe to God a double debt, first obedience, and for default thereof we stand bound to punishment: these two debts are different and distinct, one from an other, and they must both be paid, and Gods iustice satisfied either by our selues or by a suretie, before we can be accepted as righteous vnto life. Now we our selues can discharge neither; therefore Christ our suretie must doe both: and so he hath: for our second debt of sinne whereby we stand bound to punishment, Christ discharged by his death and passion, wherein *he made his soule a sacrifice for sinne*: and our debt of obedience in perfect loue to God and man, he also paid to God in fulfilling the law for vs: where-

c Rom. 8. 4.

upon it is true, *c that the righteousness of the law is fulfilled in them which walk not after the flesh, but after the spirit.* But (say they) the Scripture euery where ascribes our whole redemption and iustification to Christs blood-shedding, and to his death and passion. *Ans.* Christs blood-shedding must be considered two waies: first, as a part of his passion whereby we are discharged from punishment: secondly, as a part of his obedience, wherein he testified singular loue both to God his father, and vnto mankind: for in suffering he obeyed, and in obeying he suffered: now because his bloodshedding is a part of both, therefore is our whole redemption ascribed thereunto, not excluding, but including his actuall obedience therein, it beeing a part thereof.

Rhem. on 1.  
Ioh. 1. sect. 5.

Secondly, debt in this place betokening sinne as it binds vnto punishment, sheweth plainly that sinne and punishment goe alwaies together: and therefore the Popish doctrine is false and erroneous which parteth them asunder, by making some finnes veniall, not deseruing the punishment of death, which is the wages of sinne.

Forgiuenesse  
of sinne de-  
scribed.

*Forgiue vs*] This forgiuenesse here asked is a free and full discharge from sinne and the punishment thereof, without any satisfaction on our part: and this God doeth, when he is content for Christs sake, not to impute sinne vnto vs, but to account it as not committed, and the punishment thereof as not due vnto vs; beeing fully and freely contented with the all-sufficient satisfaction made by Christ in his death and passion. This forgiuenesse Hezekias exprest when he saide to God,

J 16. 38. 37.

*d Thou hast cast all our finnes behinde thy backe:* and Michah, saying,  
*e Mich. 7. 19. c He will subdue our iniquities, and cast all our finnes into the bottom of the*

the sea. So that our request to God is this, that *whereas our finnes binde vs unto punishment, the Lord would be pleased for his Sonnes sake, freely to remit all our finnes, and neuer to impute them unto vs, and to be fully contented with the suffering of Christ, that the punishment of our finnes be neuer laide vpon vs.*

*Quest.* But of what finnes doe we here aske pardon? *Ans.* Both of finnes past and present: for howsoeuer the child of God hath his finnes past fully pardoned at once on Gods part, vpon his true repentance; yet he is not able so to receiue pardon as God giues it, but must receiue it by little and little, and as it were droppe by droppe: this we may see in Dauid, who had the pardon of his sinne pronounced by *Nathan* 1. Sam. 11. the Prophet; and yet after that he penned the 51. Psalm, wherein he *begges* mercie and forgiveness most earnestly for that sinne which God had already pardoned, aiming no doubt at a more full and comfortable assurance of Gods pardon in his owne heart: for this cause also in his olde age he praies for the pardon of the finnes of his youth, Psal. 25. 7. Again, here we pray for the pardon of finnes present, both that they may be actually forgiven; and also that our hearts and consciences may be settled in the assurance thereof.

*The uses.* First, by this petition, we are taught to bewaile our carnall securitie; for naturally we goe on from day to day, in following the pleasures and profits of this world, and neuer thinke of our debt to God by sinne, till the euill day of death or distresse approach vnto vs; like to desperate bankrupts that neuer regard their debt, till the sergeant be vpon their backe. This is that sinne which Christ foretold should raigne in the latter daies, Math. 24. 39. and I appeale to the conscience in the view of all estates and conditions, whether it be not so: for though iniquitie doe abound, yet no man saith, *what haue I done?* Ier. 8. 6. yea, this is the sinne of many professors, for the nature of man is prone to inroach vpon Gods fauour. But we must know that this securitie cannot stand with this petition, for here we are taught to call to mind our finnes, euery day praying for the pardon of them.

Secondly, here we see whereon we must relie and settle our hearts in all estates, in affliction, temptation, and death it selfe; namely on the meere mercie of God in Christ, by faith in his blood for the pardon of our finnes: Looke to the prayers of all the Saints of God in Scriptures, and we shall finde that they made this their rocke, and ankor of stay in all distresse. Dan. 9. 18, 19. *O Lord, heare and behold, — not for our owne righteousness, but for thy great tender mercies; deferre not, for thy owne sake, oh my God.* This we must obserue to arme vs

Wants to be  
bewailed.  
5. curitie in  
sinne.

Our rest in  
distrust.

against the damnable doctrine of the Church of Rome, for they will graunt that in his first conuersion a man must relie onely on Gods mercie in Christs blood; but after a man is made the childe of God, he may rest vpon his owne good merites, so it be in modestie and sobrietie. But this is the right way to hell, flat against this petition: for how can wee dreame of any merit, when as we must every day aske mercie and forgiuenesse: for to aske mercie and to plead merite, are contraries: now by our daily sinnes we adde debt to debt, and so must still plead mercie and not merit, euen after we are conuerted and sanctified; euer praising God that hath deliuered vs from the slauiish bondage of that proud Synagogue.

Daily humi-  
liation.

Thirdly, here we see what we must doe in respect of our daily sinnes whereunto we fall; we must not lie in them, but renue our estate by true humiliation and repentance. Also if thou be crossed in the things of this world, the way of comfort and deliuerance is to be learned here: for as thou doest daily aske bread, so thou must aske forgiuenesse for thy sinnes, and when they are pardoned thou hast title and interest to al Gods blessings. Now this daily humiliation stands in three things: 1. in examination of our selues for our debt vnto God by sinne: 2. in confessing our debt vnto our creditour, yeilding our selues into his hands: 3. in humbling our selues vnto him, crauing pardon and remission earnestly for Christs sake, as for life and death: herein the children of God are presidents vnto vs: Psal. 32. 5, 6. *Dauid* in great distresse found no release while he held his tongue, but when he humbled himselfe and *confessed against himselfe*, then he found mercie and ease: whereupon he professeth that he will be a patterne to euery godly man for their behaviour in the time of distresse.

Remedie a-  
gainst de-  
spaire.

a Luk. 17. 4.

Fourthly, here we haue a notable remedie against despair, where with the deuill assaults many a child of God, when through infirmitie they fall into some grieuous sinne, or commit the same sinne often, which greatly wounds the conscience: for here Christ bids vs aske forgiuenesse of our daily sinnes whatsoeuer they be, or how oftentimes committed. And no doubt, he that bids vs forgiue our brethren that sinne against vs, though it were *seauen times in a day, if they seek it at our hands*, will much more forgiue vs. This must not embolden any to sinne presumptuously, for the Lord hath saide, *He will not be mercifull vnto that man*, Deut. 29. 19: but if any fall through infirmitie, heereon he hath to stay himselfe from despair.

No man can  
fulfill the  
law.

Fifthly, hereby we see that no man possibly can fulfill the law, for the Apostles themselues were commanded to aske pardon of sinne every

day;

day; whereby it is plaine they could neuer fulfill the law, and therefore 297 much lesse can any other.

Sixty, that which we pray for we must in all godly manner endeavour after. And therefore as we pray for pardon of sinne euery day, so must we daily vse the meanes wherein God giues assurance of remission to his children; as heare the word, receiue the Sacraments, and pray vnto God publikely and priuately; endeavouring to resist all temptations, and to glorifie God by newe obedience: for it is grosse hypocrisie to aske the pardon of sinne, and still to liue in the practise of it.

Lastly, here we see we must pray not only for the pardon of our own sinnes, but of our brethrens also: *Forgiue vs*; whereby Christ would teach vs, to be carefull of the saluation of our brethren and neighbours; the good estate of their soules should be deare and pretious vnto vs: and if this were so, happie would it be with the Church of God; but, alas, men are so farre from care of the saluation of their neighbours, that men of the same family are carelesse of one an others soules; masters regard not their seruants, nor parents their children: indeede they will prouide for their bodies and outward state, but for their soules they haue no care: wherein they bewray themselues to be cruell and mercilesse, hauing more care of their hogges and bruit beasts then of their children and seruants: for when their hogges haue all needefull prouision, their children and seruants soules shall want instruction.

*As we also forgiue our debtors.*] These words are here propounded as a condition of the former petition; and they include a reason thereof, as Luk. 11. 4. *Forgiue vs our sinnes, FOR euen we forgiue euery man that is indebted vnto vs.* And this Christ addeth for waightie causes, euen to crosse the fraud and hypocrisie of our corrupt hearts, who would haue forgiuenesse of God, and yet would not forgiue our brethren, nor yet leaue off the practise of sinne our selues. But this condition imports, that we must exercise mercy towards our brethren, and so breake off the course of our sinnes, if we looke for mercie at Gods hands. Now the words here vsed are comparatiue, betokening a likelihood and similitude betweene Gods forgiuing and ours: which must be rightly vnderstood, because our forgiuenesse is mingled with much corruption through want of mercie: and therefore we must not vnderstand it of the measure of forgiuenesse, nor yet of the manner simply, but especially of the very act of forgiuing, for thereto sometimes must similitudes be restrained; as Mat. 9. 29. *According to your faith be it vnto you.*

And

And the force of the reason stands in the circumstance, thus; If we who haue but a drop of mercie, doe forgiue others; then doe thou who art the fountaine of mercies forgiue vs: but we forgiue others; therefore do thou forgiue vs.

How man  
forgiues.

Touching our forgiuing others, three questions must bee scanned: I. How can any man pardon a trespasse, seeing God onely forgiueth sinnes? *Answ.* In every trespasse which one doth to his neighbour, be two things: the losse and dammage whereby man is hindered in bodie, goods, or name; and an offence against God, by a practise of iniustice against his law. Now as a trespasse is a damage vnto man, so may a man forgiue it; but as it is a sinne against God in the transgression of the morall law, so God onely pardons it: as when a man hath his goods stollen, that dammage done to him, a man may remit; but the breach of the eight commaundement therein, God onely can forgiue.

How far wee  
are bound to  
forgiue.

II. *Quest.* How farre is a man bound to forgiue others that trespasse against him? *Answ.* There is a threefold forgiuence; of *revenge*, of *punishment*, and of *iudgement*: *Forgiuenesse of revenge*, is when a man is not desirous of reuenge from an inward grudge, but forbeares to render like for like to those that wrong him: this is principally here meant, *a Mat. 11. 35.* for we must *alwaies forgiue our brethren*, in respect of reuenge; *for vengeance is mine, saith the Lord, and I will repaie*, Rom. 12. 19. *Forgiuenesse of punishment*, is the remitting of that punishment which another mans wrong-doing iustly deserues: this is not alwaies to be granted, especially in the case of offence, which may tend to the publike hurt; for then were the state of magistracy vnlawful, whose effice it is to punish offences. The *forgiuenesse of iudgement*, is the remitting of that censure which an euill deed doth iustly deserue; neither is this here meant, for beeing lawfully called therevnto, wee may freely censure that which is euill done.

How we must  
forgiue the  
obstinate.

III. *Quest.* Whether must we forgiue those that wrong vs, if they will not confesse their fault, nor aske vs forgiuenesse? *Answ.* Wee must forgiue them freely, in respect of reuenge. *Obiect.* But it is said, *If hee repent, forgiue him*, Luk. 17. 2. therefore, vlesse hee repent, wee neede not to forgiue him? *Answ.* That place is meant of Ecclesiasticall censures, that those must proceede no further after the partie offending doth repent.

How we bee  
some debt-  
ers against  
our neigh-  
bours.

*Debtors*] Hereby is not meant such as we count debtors in the ciuill state; that is, such as owe vs money, graine, &c. but any one that doth vs iniurie, or wrong: for no mans estate is so lowe, but in some degree  
God

God hath giuen one or moe of these 4. things; honour, life, goods, or good name; and he that hinders his neighbour in any of these, is a debtor before God, and so standeth, till hee make recompence to the partie, and repent towards God: yea further, wee must know that besides the endauing of our neighbour in these things, the very omission of preserving and furthering our neighbours life, honour, goods, & good name, makes vs also debtors before God.

These words thus vnderstood, must be conceiued as a reason drawn, not from the cause, or like example, but from the signe and pledge of Gods forgiveness; for God hath made a promise to forgive vs, if wee forgive our brethren their trespasses, Mark. 11. 25. From whence mercifull men may gather assurance of pardon with God, from that inclination to compassion and readinesse, which they find in their own hearts, to forgive others that wrong them; for Christ teacheth them to reason thus: If we be those to whom thou hast promised pardon when they aske it, then Lord pardon vs: but we are such, for wee feele our hearts inclined to mercie; therefore Lord pardon vs. So that this reason serues to moue vs to pray to God for pardon with confidence and assurance: yea further, they include a profession to God of new obedience in amendment of life; for vnder one dutie of mercie towards our neighbour, is comprehended the whole practise of repentance, and the performance of our vow made in baptism.

*Uses. I.* Marke here, that asking pardon of God, and testimonie of repentance goe together; he that receiues the one, must expresse the other: for where God giues pardon, there also he giues grace to repent, and mercie is not granted, but on condition of repentance. Act. 2. 37, 38. when the Iewes that were pricked in conscience at Peters sermon, asked *what to doe to finde mercie*; Peter said, *Amend your liues, &c.* And therefore when he perceiued want of repentance in *Simon Magus*, he tels him, *Thou art yet in the gall of bitterness, and in the bond of iniquitie*, though he had formerly baptized him. Whereby we see, First, with what affection we must come to God, when we pray for the pardon of our finnes; namely, with humble and contrite hearts, hauing a true purpose not to siene wittingly and willingly, but to obey God in all his commandements: and the want of this, is the cause of that small comfort in praier, which many finde in themselves; for the promise of pardon is not giuen, where the condition of repentance is not performed. Secondly, this shewes the grosse and fearefull error of the blind world, who sing this song while they liue in siene, to their owne hearts; *God is mercifull: Christ is a Saviour*: but thus trusting to Gods mercie

Remission &  
repentance  
go together.

Act. 8. 13.  
v. 13.



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e Deut. 29.  
19, 20.

cie they deceiue themselues, for they trust to nothing; for mercie is not due, where repentance is wanting: nay, the Lord hath said, *Hee will not be mercifull to that man that shall blesse himselfe in his heart, saying, I shall haue peace though I walke after the stubbornnesse of mine own heart, &c.* Let vs therefore see to this, that we practise repentance, when wee pray for pardon; and looke to the purpose of our heart against sinne, when we waite for mercy to our soules. We may not seuer those things, which God hath ioyned, but looke how heartily wee desire mercie, to earnestly must we hunger after grace to repent: if we truly seeke both, we shall haue both; but if we let slip repentance in our selues, wee shall come short of mercie with the Lord.

II. The ioyning of this condition, implying repentance, to the petition, and the dependance of it on the former, teacheth vs, every day to renew our repentance, and to humble our selues for our sinnes, seeking for a new supply of grace; that so our purpose not to sinne, may bee more and more confirmed in our hearts, which is the infallible signe of a new creature.

The practise  
of true re-  
pentance.

III. Here we see wherein the practise of true repentance standeth; namely, in exercising mercie, loue, peace, reconciliation, and forgiveness; for though forgiveness bee onely named, yet vnder it all other fruits of repentance are vnderstood. Indeepe to heare the word, to receiue the Sacrament, to preach and pray, be excellent workes; but yet the heart of man may more easily dissemble in them, then in the duties of the second table: the most infallible marke of true grace, is the practise of the loue of God in workes of loue and mercie to our brethren; *Iam. 1. 27. Pure religion and vndefiled before God, is to visit the fatherlesse, &c. Iam. 3. 17. The wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruits.* And hence it is, that *loue is called the fulfilling of the law, Rom. 13. 10.*

A true signe  
of pardon of  
sinne.

IV. Christ knitting our forgiuing our brother, with Gods forgiuing vs, doth here affoord vnto vs a notable signe of pardon of sinne; namely, a readie and willing minde to forgiue our brother offending vs: our inclination to mercie in suppressing the desire of reuenge when we are wronged, giues assurance to our conscience that wee shall finde mercie at Gods hands: whereby it is plaine, that the child of God may know his owne estate towards God, in regard of his mercie in Christ, euen by descending into his owne heart, and there finding the affection of mercie, in forgiuing those that haue wronged him: and this wee must labour for, if we would know Gods mercie in Christ to belong vnto vs.

V. Heie-

V. Hereby we are admonished, to beware in our selues, of the common sinne of this age, ingrafted in our nature; to wit, desire of reuenge, spite, and grudging vpon euery occasion: for when we pray vnto God with such malicious hearts, wee doe in effect desire the Lord to exercise his wrath, and to reuenge his iustice on vs. And vndoubtedly, many a man doth fearefully curse himselfe in his owne prayers, while hee is cruelly minded towards his brethren; and God oftentimes saith *Amen* to such curses most deseruedly, seeing men are so cruell to their owne soules to curse themselves: and therefore we had need to looke to our hearts, when we pray to God, that we forgiue men, if we would be forgiven of God.

V I. Here note a general grosse abuse in this age: most men wil seeke to be reconciled to their brethren, with whom they are at variance, when they come to the Lords table: but at all other times thy take their pleasure, thinking they may well enough performe all other duties of religion, though they retaine malice and enmitie towards their brethren. But here we may obserue, that we ought to be reconciled with our brethren, whensoever we goe to God in prayer; for else, if we come in malice and enuie towards our brethren, wee curse our selues, and sinne against our owne soules. In prayer we bring the sacrifice of our hearts, & the calues of our lips vnto God; but before we offer it, wee must *reconcile our selues vnto our brethren*, as we heard before.

V II. Here also we may see the grosse hypocrisie of our nature, for so oft as we make this petition, wee make profession of reformation of life in new obedience, (for this one branch of brotherly reconciliation here professed, doth presuppose our conuersion from all sinne, sith that true repentance for one sinne, cannot stand with a purpose to liue in any other.) And yet behold, though men say this prayer often, yet stil they continue in their old finnes, as in blasphemie, drunkennes, whoredome, oppression, lying, fraud, &c. as though it were nothing to dissemble with God: but God is not mocked, either amend thy wicked conuersation, or leaue off to make this holy profession.

V II I. In that Christ tieth our duty of forgiuing our brethren, to so waightie a condition, as is our forgiuenesse with God; hereby he would acquaint vs with the horrible crueltie of our nature, and pronenesse to reuenge: we must therefore take notice of it, and labour to see and to bewaile this corruption of our hearts; and on the other side, to hunger after loue, mercie, gentlenesse, meekenesse, and to endeauour to practise the same continually.

Lastly, ioine both parts of this petition together, & they shew vs a way

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Desire of reuenge must be avoided.

When wee ought to seeke reconciliation with our brethren

o Chap. 5. 23, 24.

An euidence of our hypocrisie.

Mans naturall crueltie;

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How to get  
and keepe  
peace of  
conscience.

way how to keepe true peace of conscience for euer; namely, First, wee must call vpon God for the pardon of our sinnes euery daie. Secondly, we must follow after peace with men, in the practise of forgiuenesse & reconciliation when offences growe; for when we are at one with God and man, we haue a blessed peace: and hence will follow peace in our owne hearts, which is that peace which the world cannot giue; which while we retaine, wee need not to feare any euill, no not death it selfe; for if God be with vs, who can be against vs?

Verse 13. *And lead vs not into temptation: But deliuer vs from euill.*

Coherence.

Gods childre  
most temp-  
ted.

These words containe the sixt and last petition, which is not needlesse as some may thinke, but for waightie causes set after all the former, though a man had the fruition of all the graces there desired: to wit, First, to teach vs who they be that are most troubled with temptations; namely, the children of God, that set themselues to seeke his glorie, to aduance his kingdome, to doe his will, to depend vpon his prouidence, and to relie vpon his mercie for the pardon of their sinnes; these of all other are most subiect to temptation, for beeing escaped out of the deuils snare, he bestirres himselfe by all possible meanes to bring them in againe: grievous temptations doe alwaies accompany remission of sinne, which is ioyned with endeaour to glorifie God, as both the word of God, and Christian experience doe fully witnesse: which must be well obserued, both to staie the minde of those that are deeply humbled through Satans temptations, thinking that they are not the children of God, because they are so troubled with sinne and Satan, when as the case is cleane contrarie: for spirituall temptations, if they be resisted with godly sorrow, are rather a signe of Gods loue, because the deuils hatred is most toward them whom God loues best; & on whom God shewes mercie, towards them will the deuill exercise his malice. As also this discouereth the follie of those that sooth vs themselves in this fond conceit, that God surely loues them, and they are deepe in his fauour, because they are freed from temptations; when as indeede they ought rather to suspect themselves to be vnder the power of Satan: for when the strong man armed keepes the holde, the things that he possesseth are in peace, Luk. 11. 21. Whereby is signified, that the wicked of the world beeing possessed of Satan, are at peace in themselves, in regard of temptations; for what needes hee to trouble them which are alreadie at his command? but let them beginne to repent, & to seeke mercie for their sinnes, with endeaour to leaue them, & they shal soone find that Gods fauour is not enioied without the deuils malice.

Second.

Secondly, this petition is ioyned with the former, to teach vs, that as we must be carefull to begge mercie and pardon for our sinnes already past, so we must be watchfull to preuent sinnes to come: he that saith, *Forgiue vs our trespasses*, must pray also, *not to be lead into temptation*: and therefore as we would not haue our consciences pricked with the sting of our old sinnes, so we must be carefull wee fall not into them againe, neither be ouercome with new temptations.

*The meaning.* The words themselues containe one onely petition, (though some haue thought otherwise) consisting of two parts; the first is the petition it selfe, *And lead vs not into temptation*: the second, is the exposition thereof, *But deliuer vs from euill*: for in effect it is thus much, *That we be not lead into temptation, deliuer vs from euill*.

For the first, that we may rightly vnderstand it, wee must search out two things: First, what a temptation is: Secondly, what it is to bee lead into temptation. There be two sorts of temptations, Good, and Euill. I call that a *good and holy temptation*, when as God tempts a man, and it is an action of God whereby hee prooueth and trieth man, to make manifest vnto man himselfe and vnto others, what is in his heart, for God knoweth well enough before hee trie him. Thus he tempted *Abraham* by the offering of his sonne, Gen. 22. 1, 2. and the Israelites, by *sending false Prophets among them*, Deut. 13. 3. And in this sense afflictions are called *temptations*, Iam. 1. 2. because God trieth man by affliction, as gold is tried in the fire: and all these are good, both in respect of the author, which is God; and of the ende, which is the good of his seruants: Iob. 23. 10. *Hee knoweth my way and trieth me, and I shall come forth as the gold.* An *euill temptation*, is a wicked motion, allurement, or perswasion, wherby man is prouoked to sinne against God in the transgression of some comuandement. *Example*: When a man is in distresse, he shall finde prouocations to impatience, distrust, and murmuring against God; as also to vse vnlawfull meanes to helpe himselfe: & in prosperitie, he shall finde fundrie allurements to presume vpon Gods mercie in some euill course, to neglect the ordinarie meanes of grace and saluation; as the word, prayer, &c. all these and such like, are euill motions, arising partly from our owne corruption, and partly from the suggestion of the deuill, who by himselfe, and by his instruments, thus seekes to draw men from their dutie to God: and these euill temptations be they, which in this petition we pray against.

*II. Point.* What is it to be lead into temptation? *Ans.* A man is lead or carried (as the word imports) into temptation, when the temptation possesseth him, and holds him after it hath assaulted him; for wee must

must know that in euery temptation there be two actions; one of God, whereby in his iust iudgement hee leaues a man to himselfe, or to the malice of Satan: another, of man himselfe, whereby being left of God, hee enters into the middest of the temptation, as it were plunging himselfe into it. For the better conceiuing hereof, we must know that a temptation hath foure degrees, by which it proceedeth, til it bring a man vnto destruction, vnlesse it be cut off; to wit, *Suggestion, Delight, Consent, and Perfection*, Iam. 1. 14, 15. *Suggestion*, is when the mind conceiueth a wicked thought, put in by Satan, or arising from naturall corruption: *Delight*, is when the euill thought conceiued, and for a time retained in the minde, descendeth to the heart, and there pleaseth the will, and delighteth the affections: *Consent*, is when the will yeelds to the euill motion, and the heart resolues to practise it: *Perfection*, is when a sinne is often committed, and by custome becomes as it were ripe, whereupon followes destruction. Now in the first and second of these degrees, a man is said to be tempted onely; for suggestion and delectation do not defile the heart, but when the will consents, then the temptation takes hold vpon him, and possesseth him: and by often practise he is plunged into it, intangled and insnared, and held captiue vnder it. Now then (to apply this to the point in hand) a man is lead into temptation, when he is left of God to an euill motion suggested into his minde, so as hee giues consent vnto it, and goes on to the practise of it. See this in *Indas*, Ioh. 13. 2. Satan cast this euill motion into his heart, *Indas betray thy master*: this he thought vpon, and was delighted with the gaine that he hoped to reape thereby: and here God left him to himselfe for his hypocrisie and other finnes, and then Satan entred into his heart, got consent of will, and so carried him to the practise of this treason. Here- to also the Apostle seemes to allude, 1. Tim. 6. 9. *They that will bee rich fall into temptations and snares*, being left of God to their corruption in couetousnesse.

Whether  
Gods chil-  
dren be lead  
into tempta-  
tion.

But some will say, that Gods owne children haue bene thus carried into temptation, as *Dauid* in the case of his adulterie and murther, 2. Sam. 11. and *Peter* in denying his master, Math. 26. 70. 74. *Answe.* It may seeme they were carried into temptation, for their euill motions were not onely receiued with delight, but consented vnto & practised: yea, *Dauid* lay in his sinne almost a whole yeare. But wee must consider, that they were the children of God by adoption and regeneration, and therefore howsoeuer God left them to be tempted, yet he forsooke them not wholly or finally, but still loued them, so as they were not carried into temptation with full consent of heart: but Gods sauing grace

grace remained in them, which when God stirred vp, they were recovered by repentance. Indee they went as farre as they could, and in regard of themselves, farre enough to haue cut off their saluation; but that was laid vp with God in Christ, for his *foundation remaineth sure*, and *whom he longeth, he longeth to the ende*, his gifts and calling are without repentance. So then, to be lead into temptation, is to bee carried into it with full consent, beeing left of God vnto the malice of Satan, and the powerfull working of a mans owne corruptions: and Christs meaning is, as if he had taught vs to say thus; *O Lord, we are euery way subiect to temptations, and by our sinnes we deserue to be left therein, to the malice of Satan, and to the power of our owne corruptions, yet we beseech thee not to forsake vs in any temptation, but giue an happie issue thereto, still vpholding vs by thy grace.*

*Quest.* How can God lead a man into temptation, and yet not bee the author of sinne? *Ans.* Well enough, for as temptation is a punishment of sinne, so God may lead a man into it by permission, leauing the partie to himselfe, and Satans malice, for some former transgression. Againe, God neuer puts any euill motion into the minde, but yet hee suffers Satan to doe it; and though the deuill be a most wicked instrument, yet such is Gods power and wisdom, that hee can vse him without sin, in a good manner, and to a good ende.

*Vers. 1.* This petition serues to confute a grosse error of the Papists, who teach that a man truly iustified before God, may finally fall from grace, and bee condemned: as also the opinion of some Protestants, who though they will not say that the childe of God may finally fall away and perish, yet they holde that hee may wholly fall away for a time, and that euery grievous sinne which he commits, cuts him off totally, till hee doe repent; for looke what the childe of God asketh in prayer, according to Gods will, that shall bee granted him: but in this petition hee asketh preservation from totall and finall apostacie, and that according to Gods will, by the teaching of Christ himselfe, *Lead vs not into temptation*: and therefore it shall be granted. Indeed it stands with the will of God, and the good of his children, that sometime they should bee buffeted by Satan in temptation: and therefore we pray not here to be freed from all assaults, but that we be not wholly left vnto our selues, nor forsaken of God, but so preserved by his grace, that we be not swallowed vp in temptation: and this petition beeing according to Gods will, shall be granted to him that asks in faith, 1. Ioh. 5. 14. And hence it is, that he that is once the child of God indeed, shal so remaine for euer, & cannot finally or totally fall away frō

How God  
leads into  
temptation.

Bellarmin. de  
iustif. l. 3. c. 14

The child of  
God cannot  
wholly fall  
from grace.



grace. *Dauids* fall and *Peters* were great and fearefull, but yet therein they were not wholly forsaken of God, vnlesse it were in their own feeling for a time.

*Obiect.* But *Dauid* by his two finnes became guiltie of Gods wrath, and so lost his right of this prerogative in beeing the childe of God. *Answer.* If we consider the desert of those finnes, that vn-doubtedly should haue beene his estate; but yet in regard of Gods election and free grace of adoption, wherein God changeth not, as also in regard of the inward seedes of Gods grace in his heart, he remained still the childe of God, though the signes of Gods fauour were changed into the signes of his anger and displeasure. *Obiect.* But by such finnes a man looseth the graces which formerly he had. *Answer.* The graces of God in man are of two sorts; some are necessarie to saluation, as faith, hope, and charitie, without which a man cannot bee saued: others be very excellent and profitable, but not of like necessitie with the sonner; as the sense & feeling of Gods loue and fauour, peace of conscience, ioy in the holy Ghost, alacritie in praier, courage and boldnesse with God: and these latter may bee lost, but the necessarie graces cannot, howsoeuer they may bee greatly weakened; for so it was with *Dauid*, by his fall hee lost for a time the feeling of Gods fauour, the ioy of the spirit, &c. but faith, hope, and loue, were not extinguished, but sore weakened and couered, as fire in the ashes.

2. *Use. Wants to be bewailed.*

Here also wee are taught to mourne for the corruption of our nature, whereby we are prone to yeeld vp our selues to euery temptation of sinne and Satan, and be slacke and negligent in resisting: we doe not watch and pray against temptations diligently, nor shunne the occasions of sinne, as we ought to doe: nay, we offer our selues into temptation, and minister occasion vnto Satan, and to our owne corruption to assault vs often. This we shall finde to be true in our selues, if we search out thoroughly our owne estate; and therefore it should grieue our hearts when we feele the law of our members rebelling against the law of our minds, and leading vs captiue into sinne.

3. *Use. Graces to be desired.*

Graces helping against temptation.

Here also wee must learne to desire of God all such graces as may helpe vs against temptation, and they are many: I. Spirituall heede and watchfulnesse to preuent temptations, and to auoide the occasions thereof. II. Grace to pray in the time of temptation, that God would lessen and moderate the violence & force thereof. III. That in temptation

tation God would be so farre from withdrawing his grace from vs, that he would then adde grace to grace, euen new grace vnto the former. I V. That in the continuance of temptation, when it abideth long vpon vs, God would strengthen vs to hold out. V. That he would giue vs patience to beare the irksomnesse and burthen of it. VI. That in the ende of it, God would giue a comfortable issue, for his glorie, and our owne good.

4. *Vse.* Here also we are let to see, how great our weakenesse is, euen when wee bee Gods children, and haue true grace; for wee must dailey pray, *that God would not lead vs into temptation*: whereby wee import, that of our selues wee are so farre from withstanding a temptation, that if God should leaue vs, wee would giue vp our selues as slaues vnto the deuill. Here then behold thine estate and condition whosoever thou art, considered in thy selfe; if God leaue thee, thou canst not stand in any temptation, but must needs fall into the bondage of Satan: yea, so exceeding great is our weakenesse in our selues, that in temptation there doth scarce appeare any difference betwene the childe of God, and a wicked one; for both are subiect to the temptations of Satan: nay, the child of God is vsually more assaulted then the wicked: when the euill motion ariseth, or is suggested into the minde, the wicked receiue it, and delight therein: so did *Danid*, and so doe wee all: the wicked giue consent of will, so doe the godly, if God leaue them: the wicked fall to practise sinne, and so doe the godly, if God keepe backe his grace from them: the wicked lie in sinne, and so doe the godly, till the Lord by grace doe raise them vp. Where then is the difference? Surely the persons themselves doe differ in temptation, for the wicked is carried with violence into sinne, and without resistance in temptation; but the godly hath some resistance in himselfe, when hee giues consent to sinne, the euill that hee doth, hee would not doe: Romans 7. 19. But the maine difference, is Gods grace and mercie, vouchsafed to the child of God, but denied to the wicked; for if wee escape temptation, it is of grace and mercie; if wee stand in temptation, and yeeld not to euill suggestion, if we denie consent of will, or be kept from the practise of sinne, it is all of grace: and if wee bee fallen into sinne, and rise againe by true repentance, that also is Gods speciall grace, without which vndoubtedly wee should ruine on with the wicked vnto destruction. Here therefore wee must learne to renounce all confidence in our selues, and to walke in all humilitie before God, relying wholly vpon his grace and mercie in Iesus Christ: wee must make his arme our strength, and

Difference  
between the  
godly and  
wicked in  
temptation.

308 his grace our shield, to defend vs from temptation. This was *Dauids* practise, who in all trouble and distresse had recourse to God, calling him, *his hope, fortress, and deliverer*, Psal. 91. 2, 3. *his secret or hiding place, who preserveth him from trouble, and compasseth him about with ioyfull deliverance*, Psal. 32. 7. and when his enemies increased, yet the Lord was *his buckler, his glorie, and the lifter up of his head*, Psal. 32. 3. And thus should wee rest vpon God, considering that if we receiue a good thought, we can hardly retaine it; and when euill motions come, we cannot of our selues resist them.

Satan is limited in his tempting.

Mar. 5. 12, 13.

5. Use. Hence we also learne, that in temptation Satan can goe no further then God permits him: hee could not touch *Iobs* goods, his children, nor his bodie, till God gaue him leaue, Iob. 1. 12, and 2. 6. neither could the legion of deuils enter into the heard of swine, til Christ bade them goe: wee therefore must bee patient in temptations, and beare them as comming from Gods hand; neither must wee feare the deuill ouermuch, though he pinch our soules by his violent assaults, nay though he should torment and possesse our bodies really, for whatsoeuer he doth, is by Gods permission: only we must be carefull to please God, and to relie on him, who will shortly tread Satan under the feet of all his children, Rom. 16. 20.

The Christs armour against temptation.

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6. Use. That which we aske of God in praier, we must sincerely endeavour after in life; and therefore as we pray to God not to be carried into temptation, so must we seeke to arme and furnish our selues with grace, that wee may bee able to encounter with our spirituall enemies, and to withstand their assaults. This is the Apostles counsell, Eph. 6. 11, 12, 13. &c. *Put yee on the whole armour of God, that ye may bee able to stand against the assaults of the deuill, &c.* then after hee nameth those Christian vertues, which as spirituall armour, the childe of God must take vnto him, and arme his soule withall, if hee would perseuere in grace vnto the ende. The first part of this armour, is *truth or veritie*, wherewith the loynes must be girt about: and this is an excellent grace, whereby a man professeth true religion, & endeauoureth himselfe in the practise of all the duties of religion in *sinceritie*: his speeches and his actions are futable, proceeding from an honest heart, that truly meaneth whatsoeuer the tongue vitereth, or the members of the bodie doe practise. The second part, is *iustice or righteousness*, when a man leades his life so vnblameably and vprightly, that hee can truly say with the Apostle *Paul, I knowe nothing by my selfe*, 1. Corinth. 4. 4. Indeepe the best Christian hath his faults and falls, but yet he must not liue in known sins; for then he cannot say, *I know nothing by*

my

*my selfe.* The third, is the *preparation of the Gospel of peace*, wherewith the feete must be shod. By *Gospel of peace*, is meant the glad tidings of saluation by Christ reuealed in the Gospel, which promiteth pardon of sinne, and life euerlasting by Christ, and commandeth vs by way of thankfulnessse, to denie our selues, to take vp our crosse and to follow Christ: now when we finde our affections thus cleauing vnto Christ, though it be through tribulation, then haue we put vpon our feete this spirituall furniture. The fourth, is *the sheild of faith*, by which a man laies hold on the mercie of God in Christ for his saluation, and vnder it throwds himselfe against the fierie darts of Satan. The fifth, is *hope*, by which we waite for that saluation which we apprehend by faith. The sixth, is *the word of God*, which we must make a rule and square to all our thoughts, words, and deedes, seeking to subdue thereby all contrarie motions that would take place in our hearts. The last is *prayer*, whereby we betake our selues to God in all estates, crauing mercie for the pardon of our sinnes, and strength of grace to resist temptation, and an happie deliuerance out of the middelt of it. And he that can take to himselfe these excellent vertues, and put vpon him this compleat armour of Christiianitie, is readie and fit to meete with any temptation whatsoeuer; and howsoeuer he may be assaulted, yet he cannot be ouercome, neither shall the gates of hell euer preuaile against him to hinder his saluation.

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*But deliuer vs from euill.*

These words containe the second part of this petition, which is added as an exposition of the former: for then are we not lead into temptation, when God deliuers vs from it, giuing strength to withstand, and a good issue out of it.

*The meaning.* Some thinke, that by *euill* here is meant *Satan onely*, that *euill one*, as he is called, Math. 13. 13. But we are to enlarge it further to comprehend all our spirituall enemies: for first, this title *euill* is not onely giuen to Satan, but to *sinne* also, Rom. 12. 9. *Let vs abhorre that which is euill*: 1. Pet. 3. 11. *Eschew euill*. And to the world: 1. Ioh. 5. 19. *The whole world lieth in euill*. Gal. 1. 4. *Christ gaue himselfe, to deliuer vs from this present euill world*. And to the *flesh*: that is, the corruption of our nature, for that is *the euill treasure of the heart*, Matthe. 12. 35. Secondly, that aduantage which the Deuill hath against vs, is by the world, the flesh, and sinne; and therefore with that euill one the Deuill, sinne, the world, and the flesh must be vnderstood. Indeede the Deuill is that maine and principall euill, and great tempter against whome we pray chiefly; but yet we also pray

Euill comprehendeth all our spirituall enemies.

310 against sinne, the flesh, and the world, because they are Satans agents and instruments in temptation against vs. We pray not to be deliuered from Satans presence, for that is not possible, while wee liue in this vale of teares, where the deuill is a Prince, with an infinite multitude of wicked spirits, all which bestirre themselues most busily to get aduantage against Gods child; neither is his presence so dangerous, though it were visible. But here we haue a greater matter in hand which wee pray against, euen Satans sleights and policies which he exerciseth against all men, but especially against Gods children for their ruine and destruction: they indeede are many, but here I will propound fixe most dangerous policies of Satan, which we are to watch against.

Satans policies against Gods children.

*I. Policie.* When men haue many good things in them, as knowledge in the mysterie of saluation, beside other morall vertues; as temperance, iustice, &c. then the deuill labours that concupiscence may still raigne in their hearts, by their lying and liuing in some one sinne or other, whereto they are naturally inclined. *Caine* no doubt was brought vp in the knowledge and seruice of God, as well as *Abel*; for he offered sacrifice vnto God (though not with the like truth of heart that *Abel* did) but herewithall the deuill so wrought, that the horrible sinne of hatred and malice should possesse his heart, which brought him to kill his brother, and so to destruction: so *Judas* no doubt had excellent gifts of wisdom and prouidence, and therefore among all the Disciples hee was made as it were the Steward of our Saviour Christs familie; hee had questionlesse much knowledge, and his carriage was such in his profession, that the Disciples knewe not hee should bee the traitor, but euery one was afraid of himselfe, when our Saviour Christ said, *One of you shall betray me*, Iohn 13. 22. yet for all this, the deuill so wrought in his heart, that the concupiscence of couetousnesse should raigne in him, which moued him to betray his master, and so brought him to perdition. And this course Satan holds to this present day in the bosome of the Church of God; hee labours by might and maine to holde the professors of religion in some one sinne or other: and therefore wee must alwaies praie as here wee are taught, that this naturall concupiscence may bee dailey mortified and made weak, so as it budde not forth in any branch of sinne rainging in vs.

*II. Policie.* When Satan cannot procure some grosse corruption to raigne in the child of God, then hee labours to get him commit some offence and sinne, whereby the name of God may bee dishonoured, his profession disgraced, his conscience wounded, & Gods children offended.

ded. Thus he dealt with *Dauid* in his sinnes of adulterie & murther, 2. Sam. 11. & ch. 12. 9. and with *Peter* in the denial of his master, Mat. 26. 74. We therefore must pray according to this petition, that we may <sup>a</sup> be sanctified throughout, and that our whole spirit, and soule, and bodie, may be kept blameles vnto the coming of our Lord Iesus Christ: & that <sup>b</sup> our hearts may be established in euery good word and worke: God deliuering vs from euery euill worke, and preferuing vs vnto his heauenly kingdom, 2. Tim. 4. 18.

*III. Policie.* When the child of God is fallen into any sin, then the deuill labours to cast him asleep therein, that hee might lie in it without remorse, and so neuer repent of it: thus he dealt with *Dauid*, who lay in his sinne of adulterie & murther without repentance, one whole yere almost: & thus hee hath dealt with the nation of the Iewes, blinding their eies, and hardening their hearts, from the knowledge of the Messias, whom they crucified, euen vnto this day: and thus he dealeth with many Christians in the Church of God. In regard wherof, we must pray in temptation as *Dauid* did, that he would not forsake vs ouer-long, Psa. 119. 8. but though in iustice hee may leaue vs to our selues for a time, yet he would please to renue his mercies towards, and repaire vs by his grace.

*IV. Policie.* When the Lord vouchsafeth to men the means of saluation, as the word and sacraments, & chastisements for sinne, then Satā labours to make the same void and of none effect, that so they may not only misse of saluation, but bee condemned more deeply for the neglect and contempt of the means vouchsafed vnto them: this *Paul* knew well, and therefore he sent *Timothy* to the *Thessalonians* to know their faith, lest the tempter had tempted them, and so their labour vpon them had beene in vaine, 1. Thess. 3. 5. For this cause he is called that euill one, who steales away the seed of the word from our hearts, Math. 13. 19. and that enuious man who soweth tares among the seed, v. 28. Here therefore we must pray against this practise of Satan, that as the Lord vouchsafeth the means of grace vnto vs, so he would giue his blessing withall, that they may be profitable vnto vs; for without this, the means will turne to our deeper iudgement.

*V. Policie.* When he cannot worke his will in their soules inwardly, as he desires, then he assaies to do them mischief by some outward satanicall operations; as possession, witchcraft, or striking their bodies with strange diseases, or abusing their dwelling places with fearful noises & apparitions: thus he plagued *Iob* in his goods, and in his body, when he could not preuaile against his soule: & when hee could not preuaile



312 against Christ by temptation, then he vexed him by *transportatio*, Mat. 4. 5. 8. and thus he *bound a daughter of Abraham* *eightene years*, Luk. 13. 16. Here therefore we pray for the comfort of Gods providence, & for the presence and assistance of the good angels, that wee may be preserved, though not from temptations inward in minde, yet from such bodily and outward abuses and injuries, as the devil would inflict vpon vs; for herein he is curbed and restrained ordinarily, in respect of that malice and crueltie which he beares to the children of God: whereupon (I take it) the childe of God may lawfully pray against all outward crosses and afflictions, so farre forth as they are euill, and proceed from that euill one, the devil; for this is Gods promise to the godly person, Pl. 91. 10. *There shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle*; that is, so farre forth as it is euill: for otherwaies it is most true, that *many are the troubles of the righteous*, because it is many times good for them to be afflicted, Plal. 119. 71.

How far wee  
may pray a-  
gainst crosses

Plal. 34. 19.

*VI. Policie.* Lastly, Satan labours to bring Gods children to some fearefull and miserable ende; not so much for the bodily death, as in regard of the inward horror and terror of conscience: for though he seldom spares any man, yet he reserues the extremity of his power & malice to a mans last gaspe. Indee he is many times restrained, so as many a childe of God can say at his ende, in despite of Satan, *Lord, now lettest thou thy seruant depart in peace*: but where he is not restrained, there he labours to bring men either to presumption, or despaire. Here therefore we are taught to pray to God for a good and comfortable death in the Lord, and that we may be so preserved therein, and inabled by grace, that our ende may neither be euill to our selues, nor in appearance; but that we may haue both time and grace to prepare our selues, so as though our death be neuer so suddain, yet we be not vnprepared: for though suddaine death be very vncomfortable, yet it is better dangerous to him that is readie for the Lord: but the vnprepared death is the plague of plagues, for after it there is no time nor meanes allowed vnto man to alter the state of his soule, Eccles. 9. 10.

Luk. 23. 46.

Pray for a  
comfortable  
death.

Resist the  
deuill.

*Uses.* 1. That which we here pray for, wee must endeavour to practise; and therefore our speciall care must be to resist the deuill, and to keepe our selues from the assaults of Satan vnto sinne, whether they come from our owne corruption, or from this euill world: 1. Iohn 5. 18. *Hee that is borne of God sinneeth not; but keepeth himselfe that the wicked one toucheth him not.* This wee see may be done, and it is a notable signe of our adoption and regeneration: now the way to doe it is set downe by the Apostle Paul, 1. Tim. 1. 18, 19. *Fight the good fight;* which

The way  
how to resist  
Satan.

which he expounds in the words following, which prescribe 2. duties; *having faith and a good conscience*: To *have faith*, is to hold and maintain true religion in life and death, renouncing all heresie whatsoever, whether of Iewes, Turkes, Papists, or any other: which, whosoever would doe, must not content himselfe with a shewe of godlinesse in profession, but must get the power of religion fast rooted in his heart, which hee must expresse in his conuersation. And for this end these rules must bee remembered: First, wee must haue in our hearts sincere loue to God in Christ, and to his Church, and true religion: Christ must haue the chiefe place in our hearts, & our loue to God in him must be so strong, that it must ouerwhelme all other affectiōs, so as we may truly say with *Paul*: *I count all things losse, and doe iudge them to be dung, that I might win Christ*: and this must bee the order of our loue, we must loue God and Christ for themselves, & the church of God, and true religion, for Gods sake. Secondly, wee must not onely know and beleue that Christ died for our sinnes, and rose againe for our iustification; but we must labour to feele the power and efficacy of his death, killing sinne in vs, and the vertue of his resurrection, raising vs vp to newnes of life: he that hath only a shew of religion, may make profession of faith in Christs death and resurrection; but herein stands the power, when we be made conformable vnto his death, in regard of the death of sinne, and know the vertue of his resurrection, by our holy endeaour in new obedience, and do frame our selues to his example in all such things wherein he left himselfe a patterne vnto vs. Thirdly, we must not content our selues to knowe and professe that God is mercifull, but withall we must take obseruation of his louing fauour towards vs particularly, adding one obseruation to another, that so our hearts may be rooted and grounded in the loue of God. A man may make profession of Gods grace and mercie, from a reere generall conceit & apprehension of it in his braines; but herein stands the power and pich of true religion, when a man by obseruation and experience in himselfe, knowes the loue of God in Christ towards him. And thus is faith and true religion held and maintained.

To *have a good conscience* (which is the second dutie in this Christian fight) is to preserve and keepe our conscience so, as it may excuse vs, and not accuse vs vnto God, in respect of living in any sinne; howsoever there may be infirmities in vs: to this end we must obserue these rules.

First, we must haue a double calling; the generall calling of a Christian, wherein we must serue God; and a particular calling, according

How to  
keepe the  
faith.

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How to  
keepe a good  
conscience.

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to our place and gifts, wherein we must exercise our selues for the good of men. These two must not be seuered so as either be wanting: but he that would keepe a good conscience, must practise his generall calling in doing the duties of his particular calling: it is an easie thing to profess Christianitie in the Church, and many a man doth so, that keepe no good conscience in his priuate calling at home: but this is the euidence of a good conscience, when a man shewes himselfe a Christian in his calling at home, and conuersation among his brethren,

Idleness Sa-  
ran: pillow.

Secondly, we must alwaies be exercised in doing some good dutie, either of our generall or particular calling, or in some commendable furtherance thereunto: for idlenesse is the deuills pillow, whereon men either plot and deuise some euill, or are lulled asleepe in securitie: but diligence in our calling is our way, wherein we haue promise of protection by Gods Angels from the deuill, Psal. 91. 11. but if we be out of our calling, we lie open to the hurt of the enemy: when Peter without warrant from his calling generall or particular would needes goe warme himselfe in Caiphas hall, what fell out? vpon a small assault by a silly maide, he denied Christ in most fearefull manner. Ioh. 18. 25, 26.

Thirdly, in euery estate of life we must labour to see a speciall prouidence of God, & therein to rest contented be it better or be it worse. It is an easie thing to see and acknowledge Gods mercie in health, peace, and plentie, and to rest contented therewith: but if we would haue peace toward God in our owne hearts, we must labour to quiet our selues with his disposing hand in the day of trouble, sickness, or any other distresse of life or death.

Fourthly, whatsoever we would doe when we die, that we must now begin, and continue doing it euery day while we liue; to wit, repent of our daily finnes and leave them, desire earnestly to be reconciled to God in Christ, and steadfastly to beleue all his gracious promises: he that hath these graces shall die in peace; and therefore if we would liue in peace of conscience, we must labour for them euery day.

Reck-  
shul

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c.

Fifthly, in all our societies and conuersings with men, we must be carefull either to doe good vnto them, or to receive good from them: for where neither of these is, there Satan shewes his presence, and therefore we must shunne such companie as giue themselues to plot or practise some iniquitie: for euill conuersings corrupt good manners.

Sixtly, we must lead our liues not after our owne fancie, but according to the rule of Gods word: we must liue by faith and not by sight: when we see no signes of Gods fauour, but rather of his anger and indigna-

dignation, yet then must we trust in him, and relie vpon his mercie: this is against reason, yet a worke of faith, which is the euidence of things which are not seene, Heb. 11. 1.

2. *Vse.* If we pray God to deliuer vs from euill, then we must beware of all satanicall practises, as meanes of help in any distresse, this is grosse hypocrisie to pray against the euills of Satan, and to giue our selues to the practise of them: herein many offend; for the Papists say this praier, but yet their religion in many things is a grosse practise of magick and forcerie: for first, the consecration of their host in the masse is playne coniuration: and so are their exorcismes in halowing salt, bread, and water, their casting out of deuills by certaine words, by the signe of the crosse, the application of reliques, and such like: nay, come to our selues, what is more common among vs then to vse charmes and Amulets, to seeke to witches and forcerers when any strange affliction doth befall vs? And the setting of a figure though it be not grosse magick, yet therein is a close and priuie worke of the deuill, his hand is deepe therein: and the Church in former times hath condemned it for witchcraft: for charmes, characters, and amulets, be but the deuills watchword and sacraments to set him a working: what though the words vsed be good, yet therein is Satans deeper policie, who turnes himselfe into an Angel of light, vnder sayre shewes working the greater mischeife. But what horrible impietie is this, that when God giues vs occasion to come vnto him, we leaue him and runne for helpe to his professed enemies.

Charmes &  
Amulets, diabollicall.

3. *Vse.* This branch of the petition serueth to direct vs what to doe in this case: say that a dwelling house or some other place is by Gods permission, haunted and abused by some euill spirite, whether may a man lawfully frequent or abide in such a place? *Answe.* By this petition is plaine, he may not; for here wee pray to be deliuered from euill, and therefore we may not voluntarily thrust our selues into such a place as is haunted by the deuill: would we come within the compasse of the Lyons paw, or within the chaine of a mad dog, or of an hunger-bitten beare? why then should we rashly thrust our selues into the danger of the deuill, who like a roaring lyon seekes continually whome he may deuoure. Many ignorant people are so bold-hardie, that they will raile vpon, and defie the deuill, and command him to be gone. But without a calling thereunto we may not so doe. Indeepe, if by Gods prouidence we be called to liue in such places necessarily, then this we may doe, we must not reason with the deuill, but betake our selues to God by humble and earnest praier, and complaine of Satans vexation, making

Places haunted by euill spirits must be shunned.

316 making God our shelter and defence both for soule and bodie: els if we presume to meddle with him without a calling from God, we

Ad. 19. 14. 16. may iustly be soyled and abused by him (as the *sonnes of Sceua* were) because we haue no promise from the Lord to be protected from him.

*For thine is the kingdome, and the power, and the glorie, for euer: Amen.*

These words containe the reason of the former sixe petitions: touching which we must obserue two things in generall: first, that they are not a reason to moue God whose wil is vnchāgeable; but to perswade the child of God that prayeth thus, that God will graunt his requests. Secondly, that this reason is not peculiar to the last petition, but generally belonging to them all: as, *halowed be thy name, because thine is the kingdome, power, and glorie, and so for the rest.*

What Gods  
kingdome  
imports.

*The meaning Kingdome* This here imports three things in God: first, that he is al-sufficient of himselfe to doe all thiings whatsoeuer, needing no helpe nor instrument beside his soueraigne will: Gen. 17. 1. *I am God al-sufficient.* Secondly, that he hath a soueraigne right and title to all things in heauen and earth, as a King hath to those things which belong to his territories and iurisdiction. Thirdly, that he hath soueraigne rule and authoritie ouer all things in heauen and earth, gouerning them as he pleaseth and bringing them into an absolute subiection.

Gods king-  
dome two-  
fold.

Further, the kingdome of God is twofold: *The kingdome of his prouidence*, whereby he rules and gouerns all things in heauen and earth, euen the deuill and all his angels and instruments: and *the Kingdome of grace*, whereby he gouerns his Church by his word and spirit: and both these are here to be vnderstood. *Thine* The kingdome is here called Gods, for two causes. First, to shew that God hath his kingdome of himselfe and from himselfe alone: thus the kingdome of grace and of prouidence are both his. Secondly, to distinguish God from earthly kings, for though they haue a kingdome, power, and glorie, as *Daniel* tells *Nebuchadnezzar*; yet they haue all these from God, not of themselves; but God hath them of himselfe alone, and not from any other.

Prooofes of  
Gods soue-  
raigne king-  
dome.

Now because our nature is blind in the things of God, I will here propound some reasons to proue that God hath such a soueraigne kingdome, as also to shew the excellencie of it. First, this appears by that excellent order which God hath set in all his workes by their creation: for how sely doe times and seasons, as spring time and summer, autumn and winter, succcede one an other? how sweetely doe the

hea-

heauenly creatures, the sunne, moone, and starres, serue for the creatures here below, as hearbs and plants? how doe these serue for beasts and foules? and all of them for the vse of man? as this prooues against the Atheist that there is a God, so it shewes the soueraigntie and most wise regiment of his kingdome. When a man sees a great armie in good array, and euery one keeping his place and standing constantly, he will presently commend the wisdom and authoritie of the leader: why then should we not acknowledge the power and souerangntie of the almightie, in that constant station of the creatures in that sweete order which they obserue from the creation?

Secondly, the terror & accusation of a guiltie conscience doth argue evidently the absolute soueraigntie of Gods kingdome: for when a man hath committed some grieuous sinne, either against the law of nature or the written word of God, though it be so secretly that no man know of it, yet wil his conscience accuse and fright him; which it would not doe, vnles he were to answer for that fact to God the soueraigne Lord of al.

Thirdly, men of death, that is, such as by some notorious crime deserue death, though through the ignorance or negligence of magistrats they be let to escape, yet ordinarily they are ouertaken with some fearefull iudgement, and one way or other meete with their desert: which is a speciall worke of Gods soueraigne providence.

Fourthly, the Gospel preached is as contrarie to mans corrupt nature, as fire is to water; and yet hath it in all ages wonne men vnto it, to professe it, and to loue it so, as they haue been content for the Gospels sake, to forsake house and lands, wife, & children, yea and life it selfe. This no word of man could euer doe, & therefore it argues plainly that some supernatural power worketh with it, which draws the heart of mā vnto it.

Here some may say, that the Deuill hath a kingdome contrarie to Gods kingdome wherein he raigenth; and therefore Gods kingdome is not absolute. *Ans.* If we regard the malice of Satan, or the practise of the wicked, it may seeme Gods kingdome should not be absolute, because they continually rehell against his reuealed will: but consider the power of God, which ouerruleth Satan and all his instruments, disposing most wisely of all their works, to his owne glorie, the good of his Church, and their own ruine, and then we shall plainly see that God ruleth ouer all: for howsoeuer the deuill and his angels, and all other his instruments oppose themselves vnto the word of God, which is the law of his kingdome of grace, yet God willingly permits all such works, and restraines them all at his pleasure; so as that which comes to passe against Gods reuealed will, is not contrarie to his absolute will.

*Thine*



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Gods power.

*Thine is the power*] By power is meant an abilitie in God whereby he can doe whatsoeuer he will, and more then he will doe : for the better conceiuing of it, note these two things. First, that God is not onely powerfull, but euen power it selfe in regard of his nature as he is goodnesse and wisdom, &c. Men and Angels are called powerfull, as receiving power from God ; but God onely is power it selfe, because his nature is infinite in power, as in all other properties. Secondly, that power and will in God are one and the same : for our better conceiuing of them, they may be distinguished, but in themselves they differ not, for Gods willing of a thing is the effecting and doing of it. It is not so in vs, for we will many things which we cannot doe : but whatsoeuer God willeth that he doth, and that which he cannot doe, he cannot will. The Scripture saith, *God cannot lie, nor denie himselfe, nor die, &c.* now as he cannot doe these things, so neither can he wil them: for they are no workes of power, but of weakenesse and frailtie, and therefore is God omnipotent because he can neither doe nor will the same. *Thine is, &c.* Here also we say Gods power is his owne, that is, of himselfe alone, not receiued from any other, as is also said of kingdome, and glorie, to distinguish the true God from all creatures who haue not power, and kingdome, and glorie of themselves, but from God, whereas all these in God are of himselfe alone.

Gods glory.

*And the glorie*] By Glorie is meant excellencie and maiestie : and this proprietie rightly ariseth from the two former ; for seeing he hath an absolute soueraigntie ouer all things, and power answerable to dispose and gouerne them at his pleasure ; therefore of right all glorie ; and maiestie, and excellencie belongs vnto him : yea, the glorie of all creatures is from him : so that sinnefull man must say with Daniel, *Vnto vs belongs shame and confusion, Dan. 9. 7. but vnto God be honour, and glorie, and power, and dominion for euermore.*

A ground of trust in God.

*The vs. I.* This reason thus conceiued and vnderstood, containes a notable ground of trust and confidence in God, and of praier to God in all distresse of life and death ; for we haue a father whose is *kingdome, power, and glorie* : now his power assures vs that he is able to helpe vs : and is he *our King*, and we his subjects ? then he is willing to helpe vs. Is *glorie* his ? why, what can make more for his glorie then to shew mercie to his people, in hearing their praiers, and helping them in distresse ? Psal. 50. 15. *I will heare thee and thou shalt glorifie my name.*

II. These words are a notable forme of giuing thanks and praise to God : for when the heavenly creatures are laid to giue thanks to God, they doe it to this effect, Rev. 4. 9. 11. *Thou art worthis, O Lord, so re-*

ceine

active honour, and glorie, and power. Again, Phil. 4. 6. *Be distrustfull in nothing, but in all things let your requests be made knowne to God with giuing of thanks*; where we see praier and thanksgiuing must goe together. Now this beeing a perfect forme of praier, must needs comprehend thanksgiuing with petitions; as therefore in the fixe petitions Christ taught vs to aske all needefull things of God; so in this reason he teacheth vs how to giue thanks: for these three, *kingdome, power, and glorie*, doe generally comprehend all matter of praise and thanksgiuing vnto God: yea, it is a summe of all the Psalmes of praise: and therefore when Dauid blessed God, it was to this effect, 1. Chron. 29. 11, 12. *Thine O Lord is greatness, and power, and glorie, and victorie, & praise: for all that is in heauen and earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all: both riches and honour comes from thee, and thou raignest ouer all: and in thine hand is power, and strength, &c.*

This point well obserued, directeth vs in two Christian duties: first, that we must be earnest and frequent in giuing prayse and thanks to God; for the first thing we aske, is grace to glorifie Gods name, and the last thing we here doe, is to ascribe glorie to God indeede. Secondly, here we see in what maner we must giue thanks to God, namely, in euery blessing we must ascribe *kingdome, and power, and glorie* vnto God: as in the vse of meate and drinke, first, therein labour to see, and accordingly to ascribe the kingdome to God; that is, acknowledge Gods soueraigntie in that creature; that the right and interest thereto belongs to God, and that thou hast it from him and not of thy selfe. Secondly, see and acknowledge the power and prouidence of God in that creature: his prouidence in that thou hast it; and his power in that it serues for thy good, and comfort in thy nourishment and refreshing. Thirdly, when thou art comforted therewith, giue honour and glorie to God, so thou shalt be truly thankfull. And thus must we be thankfull to God for his word, and all other blessings that we enioy. Yea, this direction must we obserue for our behauiour in affliction: we must labour to see and acknowledge Gods soueraigntie and power ouer vs as we are his creatures, and that he hath right to dispose of vs at his pleasure, and therefore we must humble our selues vnder his hand, desiring grace so to behaue our selues therein that we may glorifie his name. And thus shall we honour God euen in affliction.

III. Here we see a way whereby we may obtaine the things we aske of God: namely, we must confesse our owne vnworthinesse, taking shame and confusion to our selues, and giue all praise and honour

We must be frequent in praising god.

Howe to praise God.

How to obtaine our requests in praies.

and

and glorie to God, Thus did Iacob, Gen. 32. 10. *I am not worthe of the least of all the mercies, and of all the truth which thou hast shewed vnto thy seruant*: so, Dan. 9. 7. *To thee, O Lord, belongeth righteousness, but vnto vs open shame*. And thus comming in humilitie of heart, renouncing our selues and all that we can doe, and endeauouring to giue all glorie to God, we shall finde mercie with the Lord for the obtaining of all our requests.

IV. Is kingdome, power, and glorie Gods? then is he to be feared aboue all creatures: for howsoeuer Satan and earthly Monarchs haue dominion and power, yet it is not of themselues, but from God: they can doe nothing but by power and permission from God; but God of himselfe can punish and destroy.

Lastly, hereby we must be moued to loue God and to yeild obedience vnto him in all good duties: for to such will he shew his foueraigntie and power for all good things, that so they may giue the glorie of all to God that giues them.

Amen, what  
it signifies  
here.

*Amen.*] We haue heard the preface, and the petitions of this praier: now we come to the third part of it, which is the Conclusion, in this word, *Amen*: which is as much as *verely, truly*. It is commonly taken to be a word of wishing in this place, importing as much as, So be it, I wish it be so, or such like. But we must know that it hath here a further vse, to wit, not onely to expresse our desire of the things we aske, but also to testifie our faith in assurance of receiuing them according to our desire: for so it is vsually taken in the new testament, where it is vsed to affirme or assuere a thing with vehemencie and certentie. Again, our Sauour Christ giuing both direction and encouragement to praier, saith thus, *Whatsoeuer you desire when ye pray, beleene that ye shall haue it, and it shall be done vnto you*, Mark. 11. 24. where he shewes two principall things required in prayer; the first, an earnest desire of the grace and blessing we aske: the second, is faith whereby we beleue that God will graunt vs the things we aske. Now our desires were sufficiently expressed in the sixe petitions: and therefore, this beeing a perfect platforme of praier, here vndoubtedly is propounded the testification of our faith, to this effect: *As we haue craved these things at thy hands, O Lord, so doe we beleene that in thy good time thou wilt for Christs sake, graunt the same vnto vs*. So that it is not here to be taken, as it is commonly, onely for a bare assent of the people answering the Minister in the congregation; but for a part of the praier belonging both to Minister and people that pray in faith, whether publicly or priuately: and that so much more excellent then the former, by how much

much our faith excelleth our desire: yea, it is the scale of our hearts which we must set to every petition, for to ratifie and confirme the same vnto our selues; as when we say, *Hallowed be thy name*, our hearts must say, *Amen*: that is, as I desire grace to glorifie thy name, so I beleue Lord, thou wilt enable me thereunto: and so for the rest.

*The vse.* I. Fro the vnion of this word with the petitions, we learne, that every child of God must beleue particularly and certainly the pardon of his own finnes, & endeauour by grace to attaine thereunto, if as yet he cannot be perswaded of it. This the Papists denie, teaching that a man must onely beleue in generall, that remission of finnes belongs to Gods Church, & hope well for himselfe; and they make it presumption for a man to arrogate particular certenty vnto himselfe. But it is no presumption, because we must beleue to receive fro God that we aske according to his will; now God bids vs aske forgiveness of our particular finnes, & therefore we must beleue it, & so by faith may be assured of it: as for their generall faith, it differeth not from the faith of deuills, for they beleue there is remission of finnes in Gods church. And to say we hope well when we are not assured by faith, is to bewray both ignorance & negligence in the matter of our saluation: for faith is the ground of things hoped for, & therefore their hope without faith must needs be a blind presumption. And here further we may note, that by their opinion they abolish a great part of the Gospel; for with the gracious promises of mercy in Christ made therein, the Gospel comandeth every penitent person that beleueeth, to applie the same promises particularly to himselfe; & this part of it they cut off, & so deprive the child of God of all true comfort. II. This testification of our faith ioyned to our requests, shewes that all praier ought to be made in a knowen tongue, for els the assent & affiance of the heart cannot be giuen together. *Ob.* The word here vsed is an hebrew word, which was vnknowne to the Greek churches, now if one word of maine vse in praier, may be in an vnknowne tongue, why may not many, & so a whole praier. *Ans.* Though this word *Amen* be hebrew, yet by vse it became as familiar & wel knowne in the Greek Church, & so in other Churches, as any word of their owne dialect; as many Latine words (as *nisi prius*, and other tearmes of law) by common vse, become familiar and wel knowne in our English tongue.

*The vse of the Lords prayer.*

The principall vse of this prayer is, to be a patterne and direction whereby the Church of God, and every member of it, may frame their prayers to God on any occasion. And because many through ignorance faile in this point, therefore I will stand somewhat to shew, how the

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Howe to  
make the L.  
praier a pat-  
tern in pray-  
ing.

Lords praier must be made a patterne to our praier. For this ende we must applie the seuerall petitions of this praier, both to the speciall times of praier, as *morning* and *euening*; and also to the speciall occasions whereupon we pray: which may be reduced to some of these three, to wit: 1. *some waightie businesse* we haue in hand: 2. *some affliction* we are in, or in danger of: 3. or in regard of *death*.

For morning  
praier.

Now to applie the petitions to each of these seuerally. *I. In the morning.* A fit praier for that time, before we set vpon the duties of our calling, may thus be framed from these petitions: 1. we must desire the Lord to giue vs grace to seeke the aduancement of his glorie that day following, in the duties of our calling & in every thing we take in hãd. 2. that he would rule in our hearts by his grace, & guide vs by his word that whole day: 3. enable vs to doe his will that day and not our owne, euen with readines & delight: 4. strengthen vs to depend vpon his providence that day for all things needefull for this life: 5. that he would humble vs in our selues for our sinnes, & giue vs repentance for them & pardon in Christ Iesus, that so no iudgment light vpon vs for them, and that our hearts may be enclined to loue & mercy towards our brethren as we desire mercie with God for our owne soules. 6. That God would strengthen vs against temptation, that neither the world, the flesh, nor the deuill preuaile against vs. And of all these we must gather assurance, because all soueraigntie, and power, and glorie, belongs to God.

Euening  
praier.

*II. At euening* also, we may fitly applie these petitions for the comfortable cõmending of our selues to God that night: 1. intreating God to blesse our rest vnto vs, that thereby we may be fitter to glorifie God. 2. That we may rest and sleepe safely as his true subiects, vnder his gracious regiment. 3. That we may doe his will as well in rest as in labour, in the night and secretly, as in the day & sight of men. 4. That he would blesse our rest & sleepe, that it may cõfortably serue for the preservation of our liues. 5. That he would forgieue the sinnes of the day past, that so no curse, terrour, nor feare meete with vs for them the night following. 6. That he would keepe vs in our rest from all sinnefull lusts, from all wicked motions and suggestions either waking or sleeping.

How to pray  
in waightie  
affaires.

*III. When we enterprise any waightie matter or businesse of our calling,* we may fitly applie these petitions in praier to God for abilitie & good successe therein: for whatsoeuer we take in hand, we must doe it in the name of the Lord: 1. we must pray that in this whole businesse our hearts may be set sincerely to seeke the aduancement of Gods glorie. 2. That the Lord would vouchsafe to guide and gouerne vs in doing the worke whatsoeuer it be. 3. That in doing of it, we may make

con-

conscience to doe the will of God and to obey him, from the beginning to the end of it. 4. That we may by faith relie vpon Gods prouidence, for the issue and effect of our whole endeaour. 5. That none of our sinnes may bring a curse vpon vs in the worke. 6. That neither Satan nor any other enemy of our soules, may hinder vs by temptation, but that God would deliuer vs from them all.

*IV. When any affliction lies vpon vs or ours, we may hence frame holy requests to God:* Intreating, 1. that we may honour God by patience and obedience in that affliction, and not dishonour him. 2. That God would shew in vs the power of his gracious regiment in that affliction, and not suffer Satan or our owne corruptions to raigne in vs. 3. That we may obey God therein, as well as in any other estate of peace or ease. 4. That we may see his prouidence therein and be patient, relying also vpon the same hand of God for our deliuerance. 5. That our sinnes may not turne it into a curse, but that we hauing the pardon of our sinnes, may make good vse thereof, for our humiliation and reformation. 6. That we may not in that our weaknesse be assaulted of Satan about our strength, but that God would deliuer vs from all temptations.

*V. In the howre of death we may most comfortably commend our selves to God following these petitions:* praying, first, that we may glorifie God in sicknesse and death, as well as in life & health. 2. That God would now shew the comfortable worke and regiment of his word and spirit in our hearts, euen about all that we haue felt in the time of our health. 3. That we may as readily and cheerefully obey God dying as liuing. 4. That God would giue his blessing vpon all meanes we shall vse for our comfort or recouerie, making vs contented with his prouidence euen in death it selfe. 5. That we may be truly humbled for our sinnes, and hauing comfortable assurance of mercie and pardon, may with ioy render vp our soules into the hands of God in the moment of death. 6. That seeing Satan is most busie and malicious in our greatest weaknesse, it would please the Lord to magnifie his mercie in strengthening our soules against all the assaults of sinne and Satan. Thus we see how in all estates of life and death, we may haue sweete and comfortable recourse to God following these petitions: we must therefore labour to know and vnderstand this heavenly praier, that so we may vse it on all occasions to the glorie of our God, and the comfort of our soules: we cannot giue more euident testimonie of the grace of Adoption, then by the sincere exercise of the gift of praier, when we can come with boldnesse into the presence of our heavenly



father; and therefore we must giue our selues to the serious and often imitation of this heavenly patterne, and not content our selues to say ouer the words, but from a feeling heart powre out our soules before God, according to the meaning of this praier in all estates.

A patterne  
of a godly  
life.

2. *Vse.* These petitions may serue for a notable direction according to which we may frame our whole liues: for what we aske of God in praier, that must we endeaour to practise in our liues: and therefore according to our requests in these petitions must we spend our time in a godly endeaour after these fixe things: 1. our cheife care and endeaour must be euery day to bring some glorie to God. 2. We must euery day yeild vp our selues in soules and bodies vnto God, submitting our selues in all things vnto his godly regiment. 3. We must endeaour to doe his will in all things, euery day; making conscience of all sin where-by we rebell against him. 4. We must applie our selues faithfully to our callings, yet so as we still depend vpon Gods prouidence for a blessing in euery thing we take in hand. 5. We must humble our selues euery day before God in regard of our daily offences, still confessing our sinnes and craving pardon for them at the hands of God. 6. We must daily flie to God for helpe and succour in our spirituall combate with sinne and Satan, struing manfully against our owne corrupt nature, against the world and the deuill.

Notes of A-  
doption out  
of the Lords  
praier.

3. *Vse.* This praier of Christ, ministers most heavenly comfort to euery child of God, by certifying him of his Adoption: for out of euery petition he may gather a speciall note thereof. As, 1. an earnest and heartie desire in all things to further the glorie of God. 2. A care and readinesse to resigne our selues in subiection to God, to be ruled by his word and spirit, in thought, word, and deede. 3. A sincere endeaour to doe his will in all things with cheerefulnesse, making conscience of euery thing we know to be euill: this is an infallible note of the child of God. 4. Vpright walking in a mans lawfull calling, and yet still by faith to relie vpon Gods prouidence, beeing well pleased with Gods sending whatsoeuer it is. 5. Euery day to humble a mans selfe before God for his offences, seeking his fauour in Christ vnfeinedly, & so daily renewing his faith & repentance. 6. A continuall combate betweene the flesh and the spirit, corruption haling & drawing one way, & grace resisting the same & drawing another way: where this struing & resistance is in mind and heart, there is the spirit, for els all would goe full-sway with corruptio. Hereby then make search in thy selfe for these graces of God, & if thou find the in thee, comfort thy selfe in assurance of thine adoption; & though thou canst not find the all, yet if there be an vnfeined de-  
fire

fire after them, when thou puttest vp these requests vnto God, comfort thy selfe, for thou art the child of God: for without the spirit of praier, which is the spirit of adoption, we cannot *cal God father*, nor say *halow- ed be thy name*, from a true heart, vnfaignedly desiring Gods glorie.

4. *Use.* Out of these petitions we may obserue the plaine marks of a carnall man: as, 1. to neglect the glorie of God, and to seeke his owne praise & glorie. 2. To follow the way of his owne corruptions, suffering them to be his guide, & to neglect to yeeld subiection and obedience to the word of God. 3. To make no conscience of sinne, if it fit his humour, so his own will be satisfied, he cares not for the doing of Gods will. 4. Not to rest on Gods providence for the things of this life, but wholly to relie upon the meanes; if they faile, his heart is downe, & his hope is gone. 5. To goe on in sinne, without remorse, or humbling himselfe vnto God: this impenitence is a plaine marke of a carnall man. 6. To runne headlong into temptation, without feare or feeling, so as he finds no occasion to pray for deliuerance from sinne: he that hath any of these fixe things raigning in him, is a carnall man; therefore trie thy selfe, if thou finde them in thee, turne vnto God by true repentance.

And look what we haue said of praier, according to the patterne of the former petitions, may also be said of thanksgiuing, after the example of these words, *For thine is the kingdome, the power, and the glory.* We haue shewed the use of the before, & so accordingly in al Gods blessings and works of his providence, for which we must giue thanks; we must first labour to see therein the soueraignty & power of God, & then we must ascribe the same to God, with all glorie, & praise, & thanksgiuing. And not onely giue assent, but with a pure heart wait for the fruition of euery grace and blessing we aske of God, according to his will. Amen.

verse 14. *For if ye doe forgive men their trespasses, your heavenly father will also forgive you: 15. But if you doe not forgive men their trespasses, no more wil your heavenly father forgive you your trespasses.*

These two verses contain a reason of the fifth petition, concerning the forgiveness of our sinnes; which is propounded with a limitation and condition of our forgiving them that trespass against vs: the reason here is, *because in this behalfe, we shall finde such measure with God, as we mete out vnto our brethren.*

For the meaning of the words, three points must be discussed. First, whome this reason doth concerne, namely, priuate men for priuate trespasses: it reacheth not to Magistrates and publike persons in their function, who be the *Ministers of God to take vengeance on a* Rom. 13. 4. *them that doe euill:* for to such the Lord saith, *Thine eye shall not*

Markes of a  
carnall man.

Of forgiving  
others.

Who must  
forgiue.

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b D. ut. 19.  
a 3. 19.

*spare the b offender* : but according to the qualitie of the offence, must he execute iudgement vpon offenders, *for the remoouing of euill*. And so must parents and masters deale in their families, and Ministers in their publike dispensation of the word: for els offences would so abound that there could be no liuing for Gods people in the world.

*II. Point.* How doth these depend one vpon an other, *our forgiuing of men, and Gods forgiuing vs*? *Ans.* We must not conceiue that our forgiuing men their trespasses, is a cause why God forgiues vs: for we are by nature dead in sinne, and can not doe any good thing of our selues, till we be enabled thereunto of God: but our forgiuing is a signe that God hath forgiuen vs, beeing indeede a fruit of our reconciliation with God: for it is a signe of true repentance, which is a fruit of faith, whereby we apprehend the mercie of God for the pardon of our sinnes in Christ.

How our  
forgiuenes  
goeth before  
Gods.

e 3. Sam. 12.  
13.  
d Psal. 51.

*III. Point.* How should our forgiuenes, goe before Gods forgiuing vs: for so the words seeme to import, *If you forgiue—your heavenly father will forgiue you, &c.* *Ans.* The pardon of sinne which God giues must be considered two waies: first, as it is giuen in heauen; secondly, as it is reuealed and assured to the conscience of man: now the pardon of sinne in heauen alwaies goes before our forgiuing others: but our assurance of pardon with God, followes after our forgiuing of men: for a mans sinnes may be forgiuen with God, and yet he may long remaine without the assurance thereof in his owne conscience: this we may see in *Dauid*, for when *Nathan* said, *The Lord hath put away thy sinne*, no doubt it was forgiuen in heauen; but yet his earnest prayer for pardon afterward shewes plainly that he did not vpon *Nathans* speech receiue the comfortable assurance of pardon in his owne conscience. This then is Christs meaning, that if we forgiue men their trespasses, God will assure vs in our consciences that he hath forgiuen vs; otherwise, if we will not forgiue, God will denie vs that assurance.

Private  
wrongs must  
be forgiuen.  
Motions.

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From editt  
margin

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The use of this point is first and chiefly this: we must learne to forgiue and forget all priuate wrongs and iniuries done vnto vs whether great or small, without desire of reuenge. The reasons to moue vs hereto are these. First, it is Gods commandement here expressly inioyned, which must needs bind the conscience to obedience. Secondly, if we will not forgiue men, God will not forgiue vs: this Christ inforceth by doubling the sentence: now without Gods forgiuenes theres no saluation, and therefore we must be ready to forgiue, as we tender our owne saluation. Thirdly, the frailtie of our nature is such, that we our selues are subject to offer wrong to others: this is intimated in this phrase, ex-

*cept ye forgiue men their trespasses*; so that euery man is prone to trespass against others; and therefore as we would be forgiuen when we trespass, so must we also forgiue men their trespasses.

Now for the better performing of our dutie herein, these rules must be obserued. *I.* We shall perceiue in fundrie men many wants & frailties, which mens laws punish not; as in old men frowardnes; in others hastines; and in some ambition and desire of praise: now these and such like we must in loue passe by, without taking notice thereof. *Prov. 19. 11. It is the glorie of a man to passe by an offense.* *II. Rule.* If men giue vs some light occasions of offence, as vpbraid vs with our ignorance, vnskillfulnes, basenes, pouertie, or such like, we must lightly passe them ouer, preferring the bond of peace before outward reputation. *III. Rule.* Though a man doe vnto vs that which is indeede flat iniurie, yet if it doe not manifestly hinder Gods glorie, or too much preiudice our good estate; by hurting our good name, our goods, or life, we must cause our priuate griefe and hurt to yeild to publique peace. *IV. Rule.* If men doe vs such great wrongs as manifestly hinder Gods glorie, and our good estate in life, goods, or name; then we must vse the helpe of the magistrate, and the lawfull defence of laws provided for that ende. Alwaies remembering that in seeking to right our felues, we lay aside all malice, hatred, and desire of reuenge, and with a single heart propound Gods glorie in the reformation of the partie that doth vs wrong.

Secondly, in this reason perswading to forgiuenes, we may see that pardon of sinne before God, and reformation of life goe together: for here by this one branch of a reformed life *in brotherly forgiuenesse*, is vnderstood all of the same kind: but where is no reformation of life, there is no pardon of sinne before God. Wouldst thou therefore be assured in thy conscience of Gods speciall fauour towards thee in Christ? then reforme thy life by euery law of God: for this will giue thee assurance from God: but if thy life be vnreformed, thy hope of pardon is a meere conceit of thine owne braine: and therefore if thou want reformation now beginne, and if thou haue begunne, then hold on, and doe it more and more, for thy more full assurance.

*vers. 16. Moreover when ye fast, looke not soure as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast.*

*Verely I say vnto you that they haue their reward.*

Our Sauour Christ, hauing rectified the abuses in Almes-giuing, and in praier, doth here come to a third Christian dutie, namely, fasting: wherein as in the former, first he seeks to reforme abuses, and then prescribes the true manner thereof. But before we come to these particu-

larly, I will in generall handle the doctrine of fasting, for the better understanding of this text, and exercise of this dutie. And first we must know, that Christ here speaks not of a ciuill fast, appointed by magistrates in their dominions for ciuill respects; but of a religious fast, respecting the worship of God: which appears by this, that he ioyneth the doctrine of fasting to the doctrine of praier, which is a speciall part of Gods holy worship.

Of a religious fast fixe points.

I  
What kind of worke fasting is.

How fasting is commanded in the new Testament.

How examples are a rule.

In performing a religious fast 3. things.

I  
a Hest. 4. 16.  
b 2. Sam. 12.  
16. 17. 10.

Now touching a religious fast, I will here handle fixe points. First, *what kinde of worke a fast is.* The Scripture speaks of two kinde of workes: some commanded of God; others left indifferent. *Workes commanded,* be good workes, and *parts of Gods seruice*, because he commandeth them, as praier, thanksgiuing, Almes-deedes, &c. *Workes indifferent,* be in themselves neither good nor euill, because they be neither commanded of God, nor forbidden; as to eate, drinke, buie, sell, &c. And to this kind of workes must we referre fasting: for it is not simply commanded of God, and so no part of his worship in it selfe, more then eating is. And yet consider fasting in it circumstances; to wit, as a meanes to further and to testifie our humiliation in repentance, and our zeale in praier, and so it is a good worke: for in that vse, and to that ende God commandeth it, and it is a part of his worship. If it be faide, there is no commandement for it in the new Testament: I answer, if we consider it in the forenamed vse and ende, there is: for the same commandement that inioyneth praier, and humiliation, inioyneth fasting; because it is a meanes to further them both: for euery commandement includeth all necessarie furtherances to the maine dutie. Againe, we haue in the new Testament examples of ordinarie fasting, which are without all exception, in our Sauour Christ and his Apostles, with the occasions thereof set downe whereupon they fasted. Now this is a rule in Diuinitie, that *the ordinarie examples of the godly approoued in Scripture being against no generall precept, haue the force of a general rule, and are to be followed.*

*II. Point. How a religious fast is to be performed.* In a religious fast three things are required. *First,* Abstinence from meate and drinke for one day, at least til the euening: for abstinence from morning till noone is no fast. When Hester required the Iewes to fast for her, shee forbids them *to eate, or to drinke, during the fast.* And when David fasted and praied for his child begotten in adulterie, he would *eat nothing till he had ended his humiliation perceiving that the child was dead.* This is a thing gaunted by all Protestants. And the very names of fasting vsed in the old and new Testament, import a totall abstinence for that time: which must be obserued, to discover the absurditie of Popish fasts,

fasts, wherein they allow men to drinke oft if they will, and eate also, so  
 it be not flesh: but in fasting, abstinence must be vsed from all meat and  
 drinke so farre as health and strength will suffer. Secondly, Abstinence  
 from all delights of nature, whereby the outward man may be cheered  
 and refreshed, *as musicke, sweete smells, soft apparell, recreations*, and  
 such like. This Daniel obserued for three weekes of daies; *I ate (saith  
 he) no pleasant bread, neither came flesh or wine in my mouth, neither*  
*did I anoint my selfe at all:* and the like may we see in many examples of  
 the old Testament. They cast *dust and ashes upon their heads*, in stead  
 of anointing themselues with oyle: and for soft apparell, they put on  
*sackcloath* next their skin: they *waked* when they should haue slept; *and*  
*lay upon the ground* in stead of beds: the *bridegroome went out of*  
*his chamber, and the bride out of her bride-chamber:* for mirth there was  
 mourning; and *howling* in stead of singing. Thirdly, a man must hum-  
 ble and afflict his bodie in fasting; and therefore must be sparing in his  
 diet and delights before the day of fasting: for a man may so pamper  
 and fill himselfe, that he shal not neede to eate or drinke for one whole  
 day; but such persons fast not: the time of our fast must be *a time of*  
*humiliation*: men must *afflict themselves therein*, as *k Ezra* saith: they  
 must *beate downe the bodie, and bring it into subiection*, as *l Paul* did: for  
 though *Abahs* fasting was but outward, yet thus he humbled himselfe  
 before the Lord, *1. king. 21. 27. 29.* Gods children therefore must see  
 in their religious fasts, that their bodies be humbled with their soules.  
 Here indeede care must be had, that in humbling our bodies we de-  
 stroy not nature, or so weaken our strength that we disable our selves  
 to serue God in our callings afterward; such *afflicting of the bodie* the  
 Apostle disalloweth, *Coloss. 2. 23.*

*III. Point.* Touching the *right ends of a religious fast*: which be  
 foure especially. I. To be a spurte and prouocation to true humiliation  
 and repentance: for this cause the *Nineuites did not onely fast themselves;*  
*but caused their beasts to be without food & water;* that by hearing their  
 howling and bleating for meat, they might more deeply be humbled by  
 the consideration of the desert of their owne sinnes, and so more vnfail-  
 nedly repent. This stands with good reason: for a mans abusing and  
 pinching of his bodie, shewes him his vnworthinesse of the comforts  
 of Gods creatures by reason of his sinnes; it leades him to see his de-  
 sert of Gods wrath by reason of his transgressions, and so his heart  
 is more deeply stricken with conscience of his owne sinnes: where-  
 upon he doth more freely confesse them vnto God, and more care-  
 fully turne from them afterward. II. A religious fast serues for an

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Toller. Instr.  
Sacerd. l. 6.  
c. 2.

c Dan. 10. 3.

d Iob 2. 13.

e Nehe. 9. 1.

f 2. Sam. 13.

16. Ioc. 1.

13.

g Ioc. 1. 16.

h Ioc. 1.

11. 13.

i Lev. 16. 29.

k Eze. 8. 21.

l 1. Cor. 9.

27.

The ends of

a religious

fast.

I

m Ion. 3. 7.

2



330 outward testimonie and profession of our humiliation and repentance: for by our abstinence from the delights of nature, and the comforts of the creatures, we solemnly professe our vnworthines thereof, and of all

Jo 1. 14. Gods blessings; for this the Lord bids, *proclaime a fast*, when he would haue his people to testifie their humiliation. III. It serueth to subdue

3 the flesh, and the corruption of nature: this end is necessarie, for the soule worketh by the bodie, the inclination of the affections is greatly swaied by the bodily constitution, and the soule is stained with many sinnes, by reason of the distemper of the bodie. But yet this ende is not so generall as the two former: for there bee two sorts of men in Gods Church; some of so weake a constitution of body, that their ordinarie sobrietie and temperance in diet, doth sufficiently subdue the rebellion of their flesh; now these neede not to fast for this end: others there be, whom ordinarie temperance and sobrietie will not serue to tame the rebellion of their flesh, and these are they that must vse religious fasting, for the subduing of the flesh to the spirit, besides their ordinarie moderation in diet. IV. Fasting serueth to prepare vs vnto praier, and to further vs therein; for first it causeth watchfulness, & cuts off drowsinesse, and so makes a man the more liuely and fresh in prayer: where-

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n Mar. 13. 33 vpon our Sauour often ioynes these together, *Watch and pray*. Secondly, it makes vs feeble our wants and miseries, and so brings vs to some conscience of our sinnes; whereupon the heart is more deeply humbled, and so stirred vp more feruently to call for mercie: and for this cause the Scripture many times ioynes prayer and fasting together.

The causes  
of a religi-  
ous fast.

I

IV. Point. The causes or occasions of a religious fast, which may iustly mooue vs thereunto: and they be seauen. First, when we our selues haue fallen into any grieuous sinne or sinnes, whereof our conscience accuseth vs, and whereby we procure the wrath of God against vs; then to reforme our selues, and to escape the wrath of God, we had neede to giue our selues to prayer and fasting: 1. Sam. 7. 6. *The Israelites hauing*

fallen to Idolatrie, put away their strange gods, and turne vnto the Lord with weeping and fasting: and when they kept the feast of Expiation, which was a type of their forgiveness by the Messias, then they humbled themselves in fasting before the Lord, Leuit. 16. 29. Secondly, when some among vs fall into any grieuous sinne, though wee our selues bee cleare from it, yet then wee must fast, because for the sinnes of others, Gods iudgements may iustly fall vpon vs. Hence it was that Paul

1. Cor. 5. 1.

blames the Corinthians, because they sorrowed not for the sinne of incest committed among them. And in this regard, every godly person ought to humble himselfe, because of the grieuous sinnes of Atheisme,

bla-

blasphemie, oppression, &c. which abound among vs. *Thirdly*, when the hand of God in any iudgement lies vpon vs: so did the? Israelites, when they fell in battell before the Beniamites: and so ought we to doe for many iudgements of God that haue laien long vpon vs. *Fourthly*, when the hand of God in any fearefull iudgement lies heauie on others, among whom we liue; though we our selues be free: in this case *Dauid* oft times humbled himselfe, not onely when his child *Abithai* was in adulterie was sicke, 2. Sam. 12. 16. but euen when his enemies were sicke he fasted, Psal. 35. 13. *Fifthly*, when Gods iudgements are imminent, & as it were hang ouer our heads: so did *Iehosaphat* when his enemies came against his cuntry: and in this regard we ought to humble our selues; for the professed enemies of Gods grace, are daieily plotting our subuersion. *Sixthly*, when we stand in need of some needfull blessing of God, especially such as concerne salvation: thus *Cornelius* besought the Lord in prayer and fasting, when he desired true resolution concerning the Messias; and so ought we to doe, to get assurance of our reconciliation with God, in the pardon of our sinnes. *Seauenthly*, for Gods blessing and good successe vpon the ministerie of the Gospel: so did the Church for *Paul* and *Barnabas*, when they sent them to preach, Act. 13. 3. and so ought we to doe at this day. These be the iust occasions of fasting mentioned in the word, whereto wee may referre the rest: and when any of these befall particular persons, families, congregations, cities, countries, or kingdomes, then they ought to humble themselves in fasting, before the Lord.

*V. Point. The time of a religious fast*: this now is free in regard of conscience. Indeede in the old testament, they had a set time of fasting, to wit, the tenth day of the seauenth moneth: but in the new testament, there is no set time which bindes the conscience; onely men must fast as iust occasion is offered. If it be said, that diuers reformed Churches haue set times of fasting: I answer, those fasts are set for orders sake, and not to binde conscience, and they are ciuill fasts and not religious, for the Church may alter them at her pleasure. The time of a religious fast, is the time of mourning, which is vncertaine vnto any Church, and therefore the time thereof cannot be set; which must bee marked, because the church of Rome doth herein erre, in that they bind mens consciences to their set times of religious fasts. *Tollet. infr. Saecul. 1. 6. c. 7.*

*VI. Point. The kinds of a religious fast*: and they are two; priuate and publike. A *priuate fast*, is that which is performed priuately, either by one man alone, for some of the forenamed occasions peculiar to

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Judg. 10. 26.

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2. Chro. 20. 31.

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Act. 10. 30.

7

The time of a religious fast.

Leu. 16. 29.

Bellarm de bon. oper. in parua. 2. c. 7.

The kinds of a religious fast.

to

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2 Zac. 13. 12.

u Joel 1. 14.

x Ionah. 3. 7.

3. Chro. 20. 3.

to himselfe, as *Cornelius* did (Act. 10. 33.) when he desired to know the true Messiah; or by a private familie, vpon peculiar causes mouing them thereto, and so did *Hester* fast with her maides, *Hester*, 4. 16. This fast was foretold by *Zacharie*, *The Land shall bewaile, every familie apart, the familie of the house of David apart, and their wives apart, &c.* A *publike fast*, is that which is performed publicly, by diuers families assembling, in one or in many congregations: and this publike fast is appointed partly by the Church, & partly by the Magistrate: the *Church must iudge of the time and occasion thereof*; and the *Magistrate must authorize and proclaim it*. Againe, a religious fast may be distinguished otherwaies, in respect of the time of continuance, and manner of abstinence therein: for sometime a religious fast is onely from one meale for one day, as *Iudg.* 20. 26. sometime it is from one meale for many daies together, as *1. Sam.* 31. 13. they fasted seauen daies together for *Saul* and *Jonathan*; abstaining from their dinners, and taking some refreshing in the euening: and so *Daniel* fasted for three weekes of daies, that is, each day from morning till night, *Dan.* 10. 3. And sometime it is from all kinde of sustenance for many daies together; so *Hester* and her maides fasted three daies, *Hest.* 4. 16. Now the two former may be vsed of vs as occasion serueth; but this last is very dangerous; for it is not with vs in this regard, as it was with the Iewes; they liued in hot countries, and so had colde stomacks, by reason whereof they might fast three daies without any great inconuenience: but wee that liue in colder clymates, haue hotter stomacks, and so haue neede of more and oftener refreshing then they had; neither can we fast so long without endangering life or health: now fasting must bee to humble and afflict the body, but not to destroy it.

Thus much of fasting in generall: now I come to Christs doctrine of fasting here propounded. And first, of his reformation of the abuses thereof then vsed among the Iewes: *When ye fast looke not as the hypocrites, &c.* *Quest.* How doth this agree with the commandement of God, *Joel.* 1. 13, 14. where hee bids them *bowle and crye in their fast*, which cannot be without a mournfull countenance; and indeede in a true fast rightly celebrated, the sorrow of the heart must needes be testified by some conuenient signes and gesture in the bodie. *Ans.* Christ doth not here simply condemne a sorrowfull countenance in fasting, when as iust occasion of sorrow therein is offered; for *1. Nehemiah* looked sad: but onely the hypocrisie of the Pharisees, who when they fasted had a sad countenance, without a sorrowfull heart; for all their heauie lookes, they had no broken spirits: this therefore Christ saith, carrie

not

not a sad and heauie looke, when thou hast no sorrowfull mourning heart; mind not thy outward countenance, in respect of thy heart and conscience. *For they disfigure their faces, &c.* This also may seeme not blame-worthie, for Gods children haue in their fasts diuers waies disfigured their faces, and beene approoued: *Ezra* <sup>y</sup> *pluckt off the haire of his head and of his beard:* and *Ioshuah* <sup>z</sup> *and the Israelites fell to the ground upon their face, and put dust upon their heads,* which could not but disfigure their faces. *Ans.* The Pharisees are blamed for disfiguring their faces, in diuers respects, and that iustly; for first, this was the chiefe and onely thing they looked to in their fasts, euen the outward shewe thereof, which God hateth. Againe, the word translated *disfigure*, <sup>signifieth</sup> the very abolishing of their fauour and visage, which is farre more then the auncient Iewes euer vsed to doe; they indeed humbled their bodies, and testified their sorrow, which God approoued: but they sought not to deforme their naturall complexion, they pined not themselues to make their faces pale, that so men might the better take notice of their much fasting, as these Pharisees did: and such were they in *Pauls* time, *who spared not their bodies,* Colos. 2. 23. Thus much for the meaning.

The words thus explaned containe two parts; a commandement, & a reason thereof. The commandement forbiddeth fained mourning in fasting, *Looke not as the hypocrites:* as if he should say, The hypocritical Scribes and Pharisees when they fast, make an outward shewe of contrition and sorrow, when as indeed their hearts are no whit humbled; but you shall not doe so. The reason of the former prohibition is drawne from the practise of hypocrites, which is set out by the ende and fruite thereof: their practise is to *disfigure their faces*, therein is all their sorrow: their end is ostentation, *that they might be seene vnto men to fast.* And the fruit is answerable, *verely I say vnto you they haue their reward:* that is, reputation and praise of men. Thus then we see that Christ condemnes not religious fasting, nor godly sorrow therein, no nor yet the seemely signes of godly sorrow; but onely hypocriticall fasting, when men haue mournfull lookes, without humble and contrite hearts.

*The vses.* 1. Here obserue the practise of these Scribes and Pharisees in Christs time: they did not only fast often, as twice a weeke, but they were carefull in obseruing all outward rites and signes pertaining to a religious fast: yet as in the two former duties of Almes-deeds, & Praier, so in this, the principal thing is wanting; that is, truth & sincerity of heart; for their sowe looks came not fro sorrowful hearts: they were whole and righteous in their own conceit, and so needed not the Phis-  
fition.

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Mans beha-  
viour natu-  
rally in mat-  
ters of reli-  
gion.  
b 1. Kin. 21. 27

c Ps. 78. 34.  
36. 37.

d Isay. 29. 13

3 sorts cor-  
rupt in reli-  
gion.

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Popish fas-  
ting is ab-  
horminable.  
Reasons. 1.

sition Christ Iesus, nor amendment of life. Now in them we may see a true patterne of the propertie of naturall men in matters of religion, they more busie themselves about the outward worke, then inward truth; they content themselves with outward rites and ceremonies, and little regard the true worship of the heart. See this in *b Abab*, who humbled himselfe outwardly in great measure, for feare of punishment, but hee contented himselfe therewith, and neuer came to true humiliation of heart, in sorrow for sinne, for he continued still in his old sinnes: and the Israelites, both in the wilderness, and in the land of Canaan, when God afflicted them, would humble themselves and seeke his fauour; but yet not in constant sinceritie and truth, for as *David* saith, *They flattered him with their mouth:—for their heart was not upright with him*: they performed the outward ceremonies, and *d so drew neere to God with their lips, but their heart was farre from him*. And thus it goeth generally with naturall men: the whole religion of the Papists stands in outward ceremoniall actions, partly Iewish and partly heathenish; and when they haue obserued them, they looke no further. And so it fareth with many among vs, that professe true religion; for the ignorant sort (which are very many euery where) content themselves with the outward actions of religion; as comming to Church, hearing the word read, and sometime preached, and receiuing the Sacrament, once or twice a yere; and when the worke is done (though without vnderstanding) yet all is well, they thinke God is serued wel enough. Yea many that haue knowledge, doe yet rest in the outward actions of religion; for doe not some esteeme the conscionable endeauour of morall obedience to be but precisenesse? and so though they beare some shew of religion, yet they reproach the power of it in others. And another sort doe onely so farre forth maintaine and professe religion, as it standeth with the good of their outward estate, and their peaceable fruition of wealth, honour, and delights, and so make a policie of religion and pietie. But let all these take heed vnto their soules, and betime repent, for these practises make them hypocrites in religion, whose end will be damnation; and therefore bring thy heart to God, with thy outward worship, and content not thy selfe with the shew of godlinesse, but get the power of it, and shew it in thy conuersation; and embrace religion for it selfe, and not for the world.

Secondly, is the Pharisees fasting condemned of Christ, because they rested in the outward worke, and did it in ostentation, for the praise of men? then doubtlesse Popish fasting is abhorminable, because it aboundeth with more abuses: for I. In their religious fasts, they allow one meale,

meale, so it be not flesh; and besides that, drinking of any kind of wines, 335  
or drinks, taking of electuaries, and strong waters, conserues, and such Aquin. 2. 2. q.  
like, at any time of the day; which is a mock-fast, and nothing else. 147. art. 6. 8.  
I I. They make distinction of meates necessarie to a fast, and that not Nauar. c. 28.  
for ciuill endes, as Magistrates may doe; or for temperance sake, as pri- n. 13. 14. 15.  
uate men may doe: but for conscience sake, which is a doctrine of de- 2  
nials, as the Apostle saith. III. They binde men in conscience to ma- Bellar. de  
ny set daies of fasting, and make the omission thereof a deadly sinne; bon. oper. in  
wherein they take away our Christian libertie: for there was no want partic. 1. c. 6.  
of care in our Sauour Christ, to appoint all good meanes for the mor- 5. & 7.  
tifying of the flesh, and yet he prescribed no set fasts in the new Testa- c. 1. Tim. 4. 1.  
ment. IV. They make fasting meritorious, teaching, that a man ther- 3  
by may satisfie Gods iustice; whereby they doe blasphemously der- Tollet. instr.  
ogate from the al-fufficiencie of Christs obedience and passion. Sacer. l. 6.  
Now fifth they haue thus defaced religious fasting, let vs learne by Christs 4  
command, not to fast as the Papists doe. Sacer. l. 6. c. 1.

Thirdly, Christ saying to his Disciples, *when ye fast*, takes it for gran- Christ re-  
ted, that sometimes they fasted, and so ought to doe: & here he blames quires fa-  
the Pharisees, not for fasting simply, but for their hypocrisie therein: stung on iust  
whereby wee see, that Christ requires of all the godly, that when iust occasion.  
occasion is offered, they should fast, either publikely, or in priuate. And  
if Christ blame the Pharisees for their bad manner of fasting, then much  
more wil he blame them that fast not at all, though neuer so iust occasi-  
on be giuen vnto them; for in this case it is not a thing indifferent, but  
necessarie, for the want whereof, God doth many times renue and in-  
crease his iudgements, as wee may see, Isay 22. 12, 13, 14. Wherefore to  
mooue our hearts hercunto, let vs consider these reasons: *First*, wee  
haue herein the worthy president of most holy men in time past, who  
carefully performed this dutie, when occasion was offered; as *Dauid*,  
*Daniel*, *Exra*, *Nehemiah*, our *Sauour Christ*, and his *Apostles*, especially  
St. *Paul*, who fasted often: now their examples must bee a cloud of wit-  
nesses vnto vs, for we come farre short of them in many graces of God,  
and in obedience, and therefore had more neede to humble our selues.  
*Secondly*, wee haue among vs continuall occasions of fasting, both in  
publike, and priuate: as I. Gods iudgements present; for when haue  
we beene free from some one of these, either famine, or pestilence, or  
vnseasonable weather? II. Gods iudgements imminent and hanging  
ouer our heads; for our professed enemies watch for our subuersion, and  
we are in danger to haue the kingdome of heauen taken from vs, in the  
power of the Gospel, the comfort of praier, and of the Sacraments, be-  
cause

Mortines to  
fasting.

I

f. 2. Cor. 11.  
27.

2

Occasions of  
fasting.

I

2



336 cause wee doe not bring forth the fruites thereof. III. We haue our  
 3 owne corrupt natures to subdue, and many finnes to breake off, with  
 particular iudgements vpon our selues to remooue; for any one where-  
 4 of we haue great neede to fast often. IV. Though wee had no such  
 cause in regard of our selues, yet the horrible finnes that abound in our  
 e 2. Cor. 12. land, are cause sufficient to bring vs on our knees. *Paul e feared hee*  
 28. *should be humbled at Corinth, in bewailing many that had sinned:* and  
 shall not the common Atheisme, the contempt of Gods word and  
 iudgements, the blasphemies, oppression, and fearefull securitie of this  
 5 age cause vs to waile and mourne? V. We should oft humble our  
 selues for the Church of God; and for the continuance of the Gospell  
 in sinceritie among vs; and to our posteritie: hereby wee shall best ex-  
 presse zeale for Gods house, which should ~~eate vs up~~, as it is said of  
 d Ioh. 2. 17. d *Christ, and of e David: Gods Ierusalem should be our e chiefe ioy:* and  
 e Psa. 69. 10. we must resigne it by: *praying for the peace thereof: Christ praised*  
 f Psa. 137. 6. *and h fasted when he chose his Apostles for the planting of his Church:*  
 g Psa. 122. 6. *much more therefore must we doe it, for the continuance of it.*  
 h Luk. 6. 12.  
 13.

Of care for  
the bodie.

Fourthly, Christ here disallowes not onely the affectation of prayse  
 in these Pharisees, but the disfiguring of their faces by a kind of pyning  
 of themselves; whereby he would teach vs, that a true fast stands not in  
 the afflicting and weakening of the bodie. Now albeit few offend this  
 way at this day, for most are giuen too much to pamper the flesh; yet  
 here may fitly be shewed, what care men ought to haue of their bodies.  
 And first of all, a two-fold care must be auoyded; as well *an immoderat*  
*care to pamper the bodie with meate and drinke,* for that makes the heart  
 heauie, and the head drouisie, and hereby lust is kindled, and sinne che-  
 rished; which the Apottle forbids, Rom. 13. 14, as also *an little care,*  
 whereby the bodie is pined and pulled downe to ouermuch weaknes,  
 which is one thing here reprooued. The *care required,* is that mode-  
 rate regard vnto the bodie, whereby it is so sustained by meate and  
 drinke, that it may alwaies become the temple of the holy Ghost, and  
 a fit instrument for the soule vnto workes of righteousness, and the  
 worship of God. Now he that would thus order his bodie, must doe  
 two things: First, he must obserue perpetuall temperance in foode and  
 rayment, taking that which may well suffice nature, but not fulfill the  
 lusts thereof. Secondly, if this will not serue to subdue the flesh, but  
 that it will still rebell against the law of the spirit of life, (as in some it  
 will not) then fasting must be vsed, in which the body is to be afflicted,  
 and the soule humbled, for the subduing of the rebellious flesh: but  
 yet herein we must beware, that we destroy not our health, our strength,

or our constitution; for thus we neglect our life, which is a sin of murder: wherein (though few) yet some doe offend, who in the meane time liue in the practise of foule and grosse sinnes otherwaies.

Fiftly, here note how farre the Pharisees goe in outward humiliation: they are content to afflict their bodies, euen to the disfiguring of their complexion; but yet they will not repent and leaue their sins, no though *Ioh. Baptist*, & Christ preach repentance vnto them: wherein behold the propertie of our corrupt nature in Gods seruice, if outward actions and bodily exercises wil serue the turne, we can be content to bestow much cost, to take great paines, and to endure some affliction; but yet still we desire to liue in our sins. This is euident in Popery, for who are more austere to their own bodies, in watchings, wandring, in whipping themselves, fasting? &c. and yet where is more abominable filthines then among them? & this makes that religion so embraced, because in dispensing with sin, for the performace of these bodily actions, it fits so well to our corrupt nature. Wherefore let vs take notice of this our corruptiō, & though we must not neglect the humbling of the body vpon iust occasion; yet let vs principally looke to the mortifying of sinne, and the obedience of the heart.

verf. 17. *But when thou fastest, annoint thine head, and wash thy face,*

18. *That thou seeme not vnto men to fast, but vnto thy father which is in secret; & thy father which seeth in secret, wil reward thee openly.*

Christ the true doctor of his Church, hauing in the former v. fought to reforme the exercise of fasting, from Pharisaicall abuses, doth in these two verses seeke to restore the same to his right vse; not so much intending to command vs to fast, as to bring vs to the right maner of fasting.

*The exposition. When thou fastest, &c.* It seemeth that Christ here speaketh especially of a priuate fast, for besides that he useth words of the singular number, *Thou, Thine, &c.* he inioyneth the concealing of it fro others, which cannot be done in a publike fast: and yet the maine thing here inioyned, is the approbatiō of the heart vnto God, which must be obserued in all religious fasts, as well publike as priuate. *Annoint thine head, & wash thy face:* Here Christ alludeth to the custom of the Iewes, who to shew their cheerefulness, vsed to annoynt their heads with sweet oymments, and to wash their faces; as we may see by *Naomies* comand to *Ruth*, & by *Dauids* practise, when he perceiued his child was dead, & would testifie that he had ceased from mourning for it: as also by the speech of Christ, iustifying the woman that annointed his feet with oymēt, *mine head thou diddest not annoint, but she hath annointed my feete with oymēt:* for as *Dauid* saith, *God giues oyle to make the face to shine,*

Outward exercises more embraced then weightie duties.

<sup>a</sup> Ruth. 3. 3.  
<sup>b</sup> 2. Sa. 12. 10.

<sup>c</sup> Luk. 7. 46.

*shine, Pl. 104. 15.* But yet these words are not to be taken properly, neither do they bind vs to annoint our heads when we fast, as may appeare by these reasons: 1. If the words should be taken properly, then should Christ condemne al the fasts of holy men in the old testament, who vsed neither ointments nor washings, but abstained from all such bodily delights for that time. 2. Christ should command contraries, namely, the vse of such things in fasting, as were more proper to feasting; wherein the vse to be ioyfull & cheerefull. 3. He should inioyne that to some countries, which were not in their power, or at least could not be vsed of the without excessiue charges; as in this or other cold coittries, where sweet oiles are rare & costly. The true meaning therefore, must be gathered out of the circumstances of the place: now Christs intent is here, as in the former points of Alms-deeds, & praier, *to prescribe vnto men the approving of their hearts vnto God in fasting, by auoiding ostentation therein, & desire of the praise of men:* & therefore he names such behauiour, as doth no way intimate a fast vnto others; meaning thereby, that we should conceale our priuate fasts frō men; as if he should say, *when thou fastest priuately, so carrie thy selfe, that it may not appeare, to men thou fastest; and in all thy fasts seeke onely to approve thy heart vnto God.*

Private worship must be concealed.

The words thus explained containe 2. parts; a *commandement*, and a *reason* thereof. The *commandement* is two-fold: First, that we should conceale our fasts frō men, intimated by *wash thy face, & annoint thy head*: secondly, that we should seeke to approoue our selues, not to men, but to God in our religious fasts, in these words; *That thou seeme not to men to fast, but to thy father which is in secret.* In this first branch of this commandement we may learne, that the priuate worship of God must be performed priuately vnto God, & concealed frō men; for that which is here said of priuate fasting, which is a meanes to further our praers, is true of praier it selfe, & of euery part of Gods priuate worship, for there is the same reason of all: as may thus appeare; First, in al actions of Gods worship, there must be obserued an holy comelines & decency; which is then done, when they be performed with fit & conuenient circumstances; that is, publike actions of worship, with publike circumstances, and priuate actiōs with priuate circumstances: as publike praier must be made of a publike person, in a publike place, with an audible & loud voice; & priuate praier must be made in a priuate place, by priuate persons, with a still and lowe voice, & other seemely priuate gettures. Secondly, when priuate worship is performed, with publike circumstances, there are many occasions giuen to ambitio, pride, & hypocrisie; but being done priuately, these occasions are preuented, & the heart is more free to seeke the approbation of God only.

This

This doctrine serues to direct our practise in Gods worship; as first, that we must not reserve our priuate preparatiō to Gods publike worship, til we come to the publike congregation; but prepare our selues at home priuately in our chāber or cloiet: for though to pray every where be lawfull, yet because conuenient circumstances must be obserued in all our actions of worship, therefore priuate praier in a publike place is not so seemely nor conuenient; for publike circumstances doe not be-  
 seem priuate worship. *Quest.* What if a man wanted time, or had forgot to prepare himselfe before hand? *Ans.* Slight pretences cannot iustifie any disorder in Gods worship: & yet if a man will needs there performe his priuate preparation, he must conceale all outward signes of praier, & only lift vp his heart vnto God; for a good dutie may become offenseue by inconuenient circumstances. Secondly, this shews how Christian families must order their priuate exercises of religion, namely, so priuately for voice & gesture, that they may conceale the same from others; beside their familie present: and so must particular persons praying alone, obserue such circumstances as may conceale their praiers from others; for all occasions of ostentation must be auoided, that so the heart may apply it selfe wholly towards the Lord.

*That thou seeme not to men to fast.* [This is the second branch of Christs commandement, wherein wee learne a second dutie in a religious fast; namely, that therein we seeke to approoue our selues & our action only to God: for which end, we must obserue 3. things. 1. With our fasting wee must ioyne a conuersion of our heart frō sin vnto God: *Isa. 2. 12. Turne you vnto me with all your heart, & with fasting:* there God hath ioyned them together, & they may not be seuered. Now that our hearts may turne to God in fasting, we must haue speciall regard to our behauiour both before, in, and after our fast, whether publike or priuate. Before the fast, we must prepare our selues thereto in an holy manner, by a serious consideration of the causes and occasions of our fast: a worthy example hereof we haue in *Iehoshaphat*, who considering a fearefull iudgement to be at hand, in the approching of his enemies, was sore afraid, & thereupon set his heart to seeke the Lord, & proclaimed a fast. *In fasting* wee must labour to haue more tender affections, & deeper humiliation then ordinarie: *1. Sam. 7. 6.* The Israelites humbling themselves in fasting for their idolatric, in *Mispah*, drew water, and powred it out before the Lord: which words import their deep humiliation, whether it were by abundant weeping, (as some expound the place) or by powring out water indeed, to signifie, that they powred out their soules before the Lord. After the fast, we must labour for reformation and amendment of life,

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 Directions  
 for vs in  
 Gods wor-  
 ship.

1  
 Of priuate  
 preparation  
 to Gods  
 publike  
 worship.

2  
 How priuate  
 families must  
 worship god

The heart  
 must be ap-  
 proued to  
 God in fa-  
 sting, & how.

How the  
 heart may  
 turne to god  
 in fasting.

a 2. Chron.  
 20. 3.

that our behaiour both towards God and man, may be every way better then before. A notable example hereof, wee haue in the Iewes, who hauing renewed their *covenant with God*, vpon their *humiliation*, did not onely *b write it*, and *c seale vnto it*; but *bound themselves thereto by curse & oath*. 2. That we approue our selues & our action to God in fasting, we must be sure we propound vnto our selues therein the right ends of a religious fast, which we haue before propounded; for if we faile therein, and propound other ends vnto our selues, we corrupt the whol action vnto our selues. 3. With our fasting we must ioyne the duties of the second table, in the works of iustice, mercie, & loue to our brethre; for without these, our loue to God is not sincere: nay, God reiects that bodily humiliation, which is seuered from the exercise of mercie & compassion, as we may see at large, *Isay 58. 3, 4*, &c. I shewed before that we had iust cause to humble our selues; which when we doe, wee must bee careful thus to approue our hearts vnto God.

Thus much of the comādemēt: now followeth the reason therof, drawne from the promise of Gods reward to them that fast in an holy manner: *And thy father which seeth in secret will reward thee openly*: that is, *seeing thee intend onely to approue thine heart and action vnto God in fasting, will giue thee an open reward at the last day*.

Popish conclusions.

I  
Bellar. de  
boa. operin  
part. 1. a. c. 6.  
¶ 11.

This text the Papists doe notably abuse, to prooue 2. heretical conclusions touching fasting: First, *that fasting in it selfe for any good end, is a part of Gods worship*, because it hath a promise of open reward, euen life euerlasting, made vnto it, as before was made to praier & almes-deeds; and therefore must needs be of the same nature with them: for things indifferent, & bodily exercises, profit little, that which hath the promise is a part of godlinesse, *1. Tim. 4. 8*. *Answe*. This promise is made to him that fasteth, not to the worke; and that not simply for his exercise of fasting, but for his repentance, conuersion, and inuocation, which goe with fasting, and are furthered thereby. But they alleadge, that *Annah serued God with fasting; and with praier*. *Answe*. In the old testament, fasting was a part of Gods worship; for it was commanded to be performed *the tenth day of the seauenth moneth*: and then also was the making and performing of vowes, a part of religious worship, commanded of God. Now in all likelihood *Annah* had bound her selfe by vowe to God, to that course of praier and fasting, and therefore was approued of God therein. But now in the newe testament wee haue no comādemēt for set fasts or vowes, & therefore the case is not the same, and so her example cannot prooue the thing for which they alleadge it: indeed we haue the vow of moral obedience made in baptisme, but that  
every

euery one is bound to performe that takes God for his God, though he should not vow it. Again, a man may be said to serue God in praier and fasting as Annah did, because praier is a true part of Gods worship, and though fasting in it selfe be not the worship of God, yet beeing ioyned with praier, it is a notable furtherance thereunto: and beeing so performed vpon iust occasion, it is a part of his worship, because he requires it.

The second conclusion which the Papists would gather hence is; *that Fasting satisfieth Gods iustice, and merits remission of sinnes and life euerm-lasting*; because this promise of open reward is here made vnto it. *Ans.* We must know, that the promises of God for remission of sinnes and life euerm-lasting, beeing grounded vpon Christ, are onely made to them that be regenerate and beleue in Christ; and so they are not made to him for his works sake, but for his faith whereby he is in Christ, and so indeede are made vnto him for Christs sake onely, in whome we grant, that God of his free grace makes himselfe a debtor by his promise to euery beleueuer that doth any good worke: yet the debt is not due to vs for any thing we doe, but due to Christ who hath merited it, and in Christ due to vs. But it will be said, that works are oft mentioned with Gods promises, and especially faith, which is a worke. *Ans.* True: but yet the reward promised is not giuen for works sake, nor yet for faith; but for Christs sake, whose merit imputed to vs is receiued by faith, which faith we testifie by workes: and so according to our faith and workes, we receiue a reward of God, but not for them: as Christ said to the Centurion, *As thou hast beleened, so be it vnto thee*. Thus then must we conceiue of this promise made to fasting; though in it selfe it be a bodily exercise: yet being done in obedience to God vpon iust occasion, by him that beleueueth in Christ, & beeing ioyned with praier and conuersion to God, it is a worke of faith, and shall haue a reward.

I I. Popish  
conclusions.  
Bellarm. de  
bon. oper. in  
part. 1. c. 11.

f Math. 8. 13.  
How fasting  
shall haue a  
reward.

Now this gracious promise made to fasting in this holy maner, must stirre vs vp to a loue of this exercise, and to the practife of it, so oft as iust occasion is giuen. And vndoubtedly one speciall cause of the continuall renewing of Gods iudgements among vs is, because we humble not our selues by praier and fasting vnder Gods mightie hand. It were therefore to be wished, in regard of the manifold iust occasions, that publike fasts were more often commanded by publike authoritie, and private fasts more conscionably vsed in euery family.

And thus much of the fourth part of Christs Sermon, containing a reformation of abuses in Almes, Praier, and Fasting: out of all which we must learne this one thing which Christ principally intends; to wit, *in all holy duties to avoid hypocrisie, and endeavouring to doe them with that simpli-*

citie



*citie and sinceritie of heart, whereby we truly desire to haue God and not man the seer and approouer of them.* And so shall our workes be not only good in themselves, but in vs, and acceptable vnto God: otherwise, if we doe them in ostentation, or for other sinister respects, the hypocritie of our hearts defiles our good workes, and so makes them vnacceptable vnto God, and vnprofitable to our selues.

Verse 19. *Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theenes digge through and steale.*

20. *But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theenes neither dig through nor steale.*

The part of  
Christs sermon.

Here beginneth the fift part of this excellent sermon, and it continueth to the end of this chapter; wherein our Sauour Christ intendeth to reforme his hearers of couetousnes, and to worke in their hearts a moderate care & desire of worldly things. Now the order of this discourse is this; First, he laies down the substance of his perswasion, and then enforceth and amplifieth the same. The ground and substance of Christs perswasion consists in a double commandement: the first shewes what we must not doe in respect of treasures, v. 19. the second, what we must doe, v. 20. both which he enforceth by their feuerall reasons, in the same verses: as also with a reason common to them both, v. 21.

For the first commandement, *Lay not vp treasures, &c.* The meaning. The word here translated *laie vp*, is more significant in the original, then our english doth expresse; for it imports two things: First to *gather together*; secondly, to *hoard or heape up* in store things gathered; against the time to come: so Rom. 2. 5. *Thou heapest up vnto thy selfe, &c.* *Treasures*, that is, worldly wealth in abundance, precious things stored vp; as siluer, gold, pearls, &c. *Vpon earth*: here Christ aimes not so much at the place, as at the kind of treasures; for heauenly treasures may be laid vp while we are here on earth: & therefore he forbids hoarding of earthly treasures. *For themselves*: that is, respecting your priuate game & benefit, all respect to the good of the Church & common wealth laid aside. So then the words beare this sence; *Take heed that you gather not riches together, to hoard up here below, for your owne priuate use and benefit alone, making them your treasures in which you put your trust and place your ioy and delight.*

Things allowed about  
wealth.

But yet that we may not mistake the meaning of our Sauour Christ, I will distinctly set down what things Christ forbiddeth not, pertaining to the gathering or keeping of worldly goods; & then what it is which

he

he doth directly forbid. There be 3. things respecting the world, which Christ forbiddeth not: viz. I. *Diligent labour in a mans vocation*, whereby he provides things needfull for himselfe, and those that depend vpon him; for else he should be contrarie to himselfe, *injoyning man to eat his bread in the sweat of his face*, Gen. 3. 19. and commanding that *he that will not labour should not eat*, 2. Thes. 3. 10. II. *The fruition and posses-  
sing of goods & riches*; for they are the good blessings of God, beeing well vied, & haue bin possessed of Gods children, as *Abraham, Iob, Sa-  
lomon, &c.* III. *The gathering & laying vp of treasure is not simply for-  
bidden*, for the word of God alloweth hereof in some respect, 2. Cor. 12. 14. *The father must lay vp for the children*: and the Disciples vnderstanding of the generall famine, by the prophesie of *Agabus*, which should be in all the world, *gathered provision aforehand for the brethren in Iudea*: & *Iosephs provident wisdome* is commended by the holy Ghost, for hoarding vp the corne in Egypt against the time of dearth, for the common good: & the *c temple of God had his treasure* by Gods appointment, for the vpholding and repaire therof: so that Christ doth not simply forbid all gathering and laying vp of treasure or wealth.

What is it then which Christ here forbids? *Ans.* Sundry practises of couetousnes, wherof the first is, *Excessive seeking of worldly wealth*, where men keep no measure nor morderation therein; although God giue sufficient, yet they are not content, their desire is so vnstiable. And that we may see the danger of this practise, I will here shew how far forth a man may seeke for, and lay vp worldly wealth: for the better vnderstanding wherof, this distinctio of worldly goods must be laid down for a ground; They are either *necessarie, aboundant, or superfluous. Necessarie goods* are of two sorts; either necessarie to mans nature, without which no man can liue, nor familie stand; as meat, drinke, apparel, lodging, &c. or necessarie to a mans state and condition of life, without which he cannot exercise the duties of his calling wherein God hath placed him; as books to a student, tooles to a trades-men, &c. Now here ariseth the question: How much of these things are to be counted necessarie, & so may be provided for, & laid vp? *Ans.* The opinion and iudgement of the courteous man must be no rule in this case; for his corrupt heart is vnstiable, like the sea which cannot be filled, and like *d the fire, that neuer saith, it is enough*. Now because of the diuersitie of mens estates, by reason of their difference in properties & conditions, there can be no certaine rule set downe; for that which is enough for one, will not suffice another: & therefore the iudgement & practise of the godly wise, who know how to vse the creatures as blessings of Gods providence, must bee our rule

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a Ag. 11. 28.

29. 10.

b Ge. 41. 48.

Ag. 7. 10.

c 1. Kin. 7. 5

Practises of  
couetousnes  
here forbid-  
den.

How farre a  
ma may seek  
for worldly  
wealth.

3 degrees of  
worldly  
goods.  
1. Necessary.

How farre  
forth things  
necessarie  
may bee laid  
vp.

d Pro. 30. 16.

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to iudge what is necessarie: other rules wee haue not in the word, but what they iudge needefull, according to the word, that must be esteemed necessarie, and accordingly provided. Yet further this may here be added, that things must not be deemed necessarie, onely in regard of the present vse, but also with respect to the time to come, wherein they may be needfull. *Example.* A trades-man hauing nothing besides his trade to liue vpon, may provide for things necessarie while his strength continueth, to maintaine himselfe in old age, when through decay of strength or sight he is not able to worke. And so a man hauing many children, may in the vse of lawfull meanes, provide for their portions before hand, that when their age requireth, hee may therewith dispose of them in some good state of life. The second sort of worldly goods is *Abundance*, whereby I meane that plentie and store, which serues not onely for necessitie, but for holy comelinesse and delight. The third sort is *Superfluity*, whereby I meane such abundance, as a man hath neither vse of for the present, nor in any likelihood shall haue for the time to come.

1. Abundance.

3. Superfluity

A rule for  
provision of  
worldly  
things.

Now these grounds thus premised, I set downe this rule touching mans provision for worldly wealth. *Things necessarie for mans person & his calling, a man may seeke for and lay up; but for abundance, & for superfluities, no man ought to labour or be careful: hereto Christ hath put this barre, Lay not up treasures for your selues: & Salomon praies as directly against superfluity, as against pouertie, Pro. 30. 8, 9. Giue me not riches nor pouertie (saith he) but feed me with food conuenient for me: and he renders this reason against abundance, lest I be full and denie thee, & say, who is the Lord?* Now hence I reason thus; looke what we may aske of God, that onely must we seeke for, & no more; but we may only aske for things necessarie; for to pray for abundance we haue no warrant, & therefore we must only seek for necessities, & not for abundance. Hereto the Apostles rule agreeth well, *If we haue food and raiment, let vs herewith be content, for they that would bee rich or abound (as the word signifyeth) fall into temptation and snares.* *Quest.* If we may not pray for abundance, what must we doe, if God giue abundance? *Ans.* If God blesse vs with abundance, vpon our moderate labour and care in our lawfull callings, we must receiue it thankfully, & as good stewards lay it vp to be bestowed on good vses, either in our families, or in the church & common wealth, as God in his providence shal offer vs iust occasion.

e 1. Tim. 6.  
3, 9.

Now this beeing euident, that we must onely seeke for things necessarie, and no more; then we must all learne to beware of carking care, & be contented with things necessary, when God giues the. And to moue

vs hereunto, consider the reasons following: First, it is Gods commande-  
ment, that we should be contented with things necessarie, 1. Tim. 6. 8. 345  
Motions to  
contentation.  
and therefore we must make conscience of obedience in the practise of  
contentation. Secondly, they that are greedie after abundance, haue  
many temptations to bad dealing, and so ~~can~~ hardly keepe a good con-  
science: *they fall into snares* (as the <sup>1</sup> Apostle saith) *and into many foolish* 1  
2  
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1. Tim. 6. 9.  
*and noysome lusts, which drowne men in perdition and destruction.* Third-  
ly, in time of persecution (which oft accompanies the Gospel) the richer  
a man is, the more danger hee is in to forsake the truth; for the heart of  
man is naturally so glued to the world, that without Gods special grace,  
it will sooner forsake Christ, then worldly wealth: this wee may see in  
*Demas, who to embrace the world, forsooke Paul,* 2. Tim. 4. 10. where-  
upon Christ saith, *g how hardly can a rich man enter into the kingdom of* Mar. 10. 23.  
*heauen.* And thus much of the first practise of couetousnes, which is ex-  
cessive care and labour after worldly goods.

The second practise of couetousnesse which Christ here forbids, is  
*when men seeke only or principally for worldly goods, neglecting spirituall* The second  
practise of  
couetousnes  
*graces in regard thereof.* This appeares by the opposition of the next  
verse vnto this, *lay not vp for your selues earthly treasures, but lay up for*  
*your selues treasures in heauen.* This was *Esaus* practise, *who sold his*  
*birthright for a messe of postage,* Heb. 12. 16. and the sinne of the Gada-  
rens, that vpon the losse of their swine, *desired Christ to goe out of their*  
*coasts,* Luk. 8. 37. And this is the sinne of our age, wherein many things,  
nay almost euery thing, which may yeeld profit or delight, is cared for  
about the word; or else how could there be so much preaching, and so  
little profiting, but that mens thoughts and delights are taken vp with  
earthly things; but this is a preposterous and disordered care, which e-  
uery one must labour to reforme, as Christ commands, v. 31.

The third practise of couetousnes here forbidden, is *to put trust and* The third  
practise of  
couetousnes  
*confidence in worldly things treasured up:* this is the *Idolatry of the heart,*  
for looke whereon a man sets his heart, that he makes his God, & there-  
fore is *couetousnesse* called *idolatry,* Colos. 3. 5. Hence it is that Christ  
makes it *so hard a thing for a rich man to enter into heauen,* Mat. 19. 23,  
24, *because they trust in their riches:* and if we marke well, wee shall g Mar. 10. 24  
finde it commonly true, that rich men are proud hearted and secure, not  
regarding Gods iudgements, nor the meanes of their saluation; for they  
*take not God for their strength, that trust in their riches.* *Dauid* couisell  
therefore must be followed, *if riches increase, set not your heart thereon.* Ps. 37. 35  
k Psal. 62. 10

The fourth practise here forbidden, is *when men lay up for themselves* The fourth  
practise of  
couetousnes  
*anely, without regard to the Church or common wealth, or reliefe of the*  
poore.

poore. This is a deuillish practise: for euery one is but a steward of that he hath, to dispende the same for Gods glory to the good of others. The poore are Gods poore, and members of his familie, and therefore he requires, that euery steward in his family should see they haue their portion: God will call the rich to their account, when this will not be taken for good disposing, to say I kept my riches to my selfe: so much will the slothfull seruant say, *that hides his talent in a napkin*. And therefore let vs learne to make conscience hereof, with the rest of these bad practises.

*Where the moth and canker corrupt, and where theeuers digge through and steale*. These words containe a speciall reason of the former commandement, to this effect: *Earthly treasures, as riches, raiment, &c. are subiect to be corrupt by the moth and canker, and to be caried away by theeuers: and therefore we must not excessively or principally seeke after them, set our hearts vpon them, or hoard them vp for our selues.*

*The exposition.* The word translated *Moth*, signifieth a worme that eateth the finest cloath, and consumeth the best garment: yet here it must be taken more largely, for any worme that doth destroy or consume any creature. And so the word translated *canker*, must be largely taken, for any thing that by rust or fretting doth eate into and consume mettall, or any other creature.

Here then Christ noteth a two-fold vanitie of the creatures, both in respect of their nature, and of abuse for their nature, they are subiect to corruption by rust, moth, and canker, be the creatures neyer so pure and costly, as gold, silver, pearles, &c. for the heauens themselues are subiect to vanitie. And for abuse, they are subiect to the iniuries of vngodly persons, theeuers may steale them, and couetous persons may hoard them vp that they shall serue for no vse. Now if all earthly creatures be subiect to vanitie both by corruption and abuse, then we must not make them our chiefe treasures, but seeke for them and vse them in a moderate and sober manner. *Quest.* But whence came this vanitie vpon the creatures? *Ans.* God hath subiected them vnto it for the sinne of man, Rom. 8. 20.

The consideration hereof must let vs see the grieuousnesse of our finnes, and the greatnes of Gods anger due thereunto, in that he hath imprinted the flampe of his wrath vpon euery creature for the sinne of man, by subiecting it to this two-fold vanitie. And therefore when we see a moth vpon apparell, or rust and canker vpon mettall, or other creatures corrupting them, we ought rather to be humbled for our finnes, then to suffer our hearts to be drawne to immoderate desire & delight  
after

out.

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The vanitie  
of the crea-  
tures.

vic. 1.

after earthly things. Secondly, are the creatures that neuer sinned, subiect to vanitie for mans sake? then how vaine a thing is man, that by his transgression bringeth vanitie vpon the creatures? let vs therefore in them behold our owne vanitie, and when we pitie them, learne to lament our owne iniquities.

v. 20: *But lay vp treasures for your selues, &c.* Christ hauing shewed what we must not doe in respect of treasures here on earth, and knowing mans inclination to be such, that he will needs haue something for his treasure, doth here come to the *second branch* of his commandement; shewing what treasure we must lay vp for our selues, and enforceth vs thereto by a speciall reason. The treasures we must lay vp are, *treasures in heauen.* *Quest.* How should we lay vp treasures in heauen, for we cannot of our selues come there; no man can saue himselfe, the beginning, progresse, and accomplishment of our saluation is of God in Christ wholly? *Ans.* It is vsuall with God in Scripture, to ascribe the worke of the principall efficient cause, to the instrument thereof. Thus in the last ver. of Obadiah, *Preachers are expressly called Saviours:* and, *Obad. 21.* 1. Tim. 4. 16. *In doing this thou shalt both save thy selfe, and them that heare thee:* and, 1. Cor. 4. 15. *I haue begotten you through the Gospel:* and yet both saluation and regeneration are the works of God alone, onely Preachers are the instruments thereof. So in this place, to make vs rich with heauenly treasures, is the worke of God alone: for we rather *treasure vp vnto our selues wrath against the day of wrath,* by our *Rom. 2. 5.* transgressions: and yet because we are instruments by his grace, in the vie of meanes to get this treasure, therefore he giueth this commandement vnto vs, as though the worke were wholly ours, though himselfe be the principall author.

But yet that we may better conceiue of, and practise this commandement, two points are to be considered. *First,* what this treasure is: *Secondly,* how a man must lay it vp for himselfe: both these we must marke with reuerence, because they are points of great waight and moment, in the practise whereof standeth our saluation. For the first. In searching it out, we will first consider, what is erroneously thought to be this treasure which Christ would haue vs to lay vp. The Church of Rome hath for many hundred yeares, abused the world heresabout, making *the ouerplus of Christs meritts, and of the meritts of Saints and Martyrs to be the treasure of the Church,* which beeing gathered together and put into a store-chest, is (say they) in the Popes custodie; and he alone hath the plenarie opening and shutting of this chest, and the ordering and disposing of these meritts: by vertue whereof he giues out indulgences

What the  
Papists make  
the true  
treasure.  
Aquinas suppl.  
ad 3. part.  
Summa q. 85.  
Toller. instr.  
Sacerd. l. 6. c.  
11.

and



Answer.

and pardons, when and to whome he will. And hereby indeede he maintaines and vpholds his kingdome: for hereby comes infinit wealth and reuenewes. But this cannot be the true treasure; nay, it is corrupt and deceitfull for two causes: for first, hereby they abate the true treasure which is Christs merits, by adding supplie thereto from the merits of Saints: for if Christs merits receiue increase from the merits of men, then it is not al-sufficient of it selfe, and so but a poore treasure. Secondly, hereby they make the merits of Saints departed, to be the merits of others which liue long after them, by the Popes application; which is a thing impossible and absurd: for no man can merit for himselfe: but say he could, yet should his merits be for himselfe alone and for none other: for euery man in regard of saluation is a priuate man, and the reward of his workes he doth that way can onely redound vnto himselfe: onely Christ Iesus our Mediatour, God and man, who was by God himselfe made a publike person for this ende, can merit for others.

The true treasure.

The true treasure then (to let the other passe) is in a word, *the true God*, that one only eternall essence in three persons, who made all things and gouernes all things; in him alone is all goodnesse and happines to be found. Gen. 15. 1. *I am thy buckler, and thine exceeding great reward*, saith God to Abraham: and Psal. 16. 5, 6. *The Lord is the portion of mine inheritance* (saith Dauid)—*I haue a goodly heritage*: which is as much as if he had saide, *The Lord is my treasure*. I will not stand on this, for men by the light of nature haue seene and saide thus much. This rather is to be considered, how God becomes our treasure.

How God is our treasure.

And for this ende we must conceiue of God, as he hath reuealed himselfe vnto vs in Christ: for out of Christ he is not our God, and so not our treasure; but God incarnate is our true treasure: Coloss. 2. 3. *In whome, that is, in Christ, are hid all the treasures of wisdom and knowledge*. Coloss. 3. 3. *Our life, euen eternall life, is hid with Christ in God, as in a treasure*. 1. Cor. 1. 31. *Christ is made vnto vs of God wisdom, righteousness, sanctification, and redemption*: and, Ioh. 1. 16. *Of his fullnesse, as out of a full treasure, we all receiue grace for grace*. Now we must not rest in his incarnation, but conceiue further of him as he was crucified for vs in our nature, and is set forth vnto vs in his word and Sacraments: for his obedience, death, and passion is our treasure, which is reuealed and applied in the word of promise, and in the Sacraments: and this is that thing prepared of God for them that loue him, which eye hath not seene, eare hath not heard, neither euer entred into the heart of naturall man to conceiue, 1. Cor. 2. 9. But why (will some say) should Christ crucified be called our treasure? *Ans.* Because he is the fountaine and

and storehouse of all true blessings conuained from God to man. Wouldest thou haue remission of sinne, & righteousness with god? why, *Christ was made sinne for vs, that we might be made the righteousness of God in him.* 2. Cor. 5. 21. Wouldest thou haue life euerlasting? *This same Iesus Christ is very God, and life eternall.* 1. Ioh. 5. *And he that hath him hath life.* 1. Ioh. 5. 12. Wouldest thou haue comfort in distresse, and true delight in temporall blessings? then get *Christ Iesus*, for he is *life in death*; and without him, the good things of this life be no blessings vnto vs.

**II. Point.** Having found what this treasure is, let vs now see how every one must lay it vp for himselfe: for so Christ here comāndeth, *lay up for your selues, &c.* That we may *lay up Christ crucified for our treasure*, we must be carefull to doe *five things*, intimated in the parable of him that bought the field wherein the hidden treasure was: 1. we must finde this treasure: 2. we must value it: 3. obtaine and get it: 4. assure it to our selues: 5. vse it as a treasure.

How to lay  
vp Christ  
crucified for  
our treasure.

**I. Dutie.** We must needes *find this treasure* first of all, els we cannot value it, nor obtaine it, we cannot assure it to our selues, nor vse it: And thus much is implied in that parable, where it is called *an hidden treasure*; for we cannot haue a thing that is hid before we find it. Now the *finding of this treasure* stands in Gods reuealing of it vnto vs, letting vs see that naturally we want it, and making vs feeble that we are poore without it, and therefore stand in great neede of it, whereupon we beginne to seeke it. Euery reuealing of this treasure is not the finding of it, for God inlightens the mind of man two waies: first, generally, whereby a man in reading the word is able to conceiue the true sense and meaning of it. Secondly, more specially, when beside the generall sense, God makes a man feeble the truth and power of the word in his owne conscience: and in this speciall illumination stands the true finding. This indeede is a great blessing of God, but not common to all: for our naturall eies cannot discern it, and the more we are dazzled with the sight of worldly treasures, pomps, and vanities, the blinder wee are about this spirituall treasure: yea this treasure is hid from many that are able to propound the word of God truly; as Christ saith, *these things are hidde (of times) from the wise and prudent, and reuealed vnto babes*: for till the Lord giue this speciall illumination whereby a man sees his owne miserie in himselfe and his great need of Christs righteousness, Christ is a hidden treasure vnto him. In regard whereof we must descend into our owne hearts, and there trie whether by the sense of our owne miserie in our selues, and our owne desire and hungering after Christ, God haue reuealed this treasure vnto vs:

How to find  
the true  
treasure.

A twofold  
illumination.

Math. 13.  
35.

We

350 we may say, *b we see*, with the Iewes, and yet *be blinde*, vnieste we truly  
 b Ioh. 9. 41. feele the want of Christ in our owne soules: oh therefore labour for  
 this speciall illumination; for the Doctrine of the Gospel will neuer  
 be sweete and pleasant to vs, till we finde this precious treasure hid  
 therein.

How to va-  
 lue the true  
 treasure.

c Phil. 3. 8.

d 1. Cor. 4. 6.

How to va-  
 lue the word  
 of God.

e Prov. 8. 19.

*II. Dutie.* Hauing found this treasure, we must *highly prize and value it*, euen aboue all that we haue or can get; nay more worth then all the world besides. So did the man in the parable, Matth. 13. 44. *esteeme the treasure hid in the field aboue all his goods*: And *c Paul* so esteemed of Christ crucified, that he counted all things losse for the excellent knowledge sake of Christ, and iudged them as dung that he might winne Christ; This high esteeme of Christ is needfull, if euer we meane to lay him vp for our treasure; and then haue we made good progresse in this heauenly purchase, when we truly value Christ in our hearts at so high a rate: and therefore we must endeavour our selues hereunto, and labour so to frame our whole conuersation in speeches and in action, that they may testifie at how high a rate we value Christ. And because the word of God reueales Christ Iesus vnto vs, in which regard it is called a treasure; therefore it also must be highly valued, euen aboue all earthly things. Thus Dauid did, Psal. 119. 72. *The Law of thy mouth is better vnto me then thousands of gold and silver: verse 127. I loue thy Commandements aboue gold, yea aboue much fine gold*: here- of wisdom, saith, *c my fruite is better then gold, euen then much fine gold, and my revenues better then fine silver*. It were happie for vs if wee did thus value the word of God. Many hold there is but one truth, and so that be knowne it is no matter whence it is learned, whether out of Gods word, or the writings of men: but they are farre deceiued, for the Scriptures of God onely, are *that truth which is according to godlinesse*; and they alone discouer vnto vs this heauenly treasure, and therefore they must haue the preheminance in our hearts, and be esteemed farre aboue all the writings of men: which if we would doe, we should feele that power and comfort of the word in our hearts, which naturally we lacke.

How to get  
 the true  
 treasure to  
 our selues.

*III. Dutie.* Hauing found out, and rightly valued this true treasure, we must *seeke to get it for our selues, and make it our owne*: so did the man in the parable (Matth. 13. 44.) when he had found the treasure hid in the field; and so Christ here commandeth, *lay vp treasures for your selues*. Now that we may get this treasure to our selues, we must conscionably vse such meanes as God hath appointed for this purpose: to wit, I. heare the word of God preached with all reuerence, care, and dili-

diligence, labouring to mixe it with faith in our hearts : II. receiue the Sacraments with all reuerence and due preparation : III. pray to God in faith earnestly and constantly for the pardon of our sinnes, and the fruition of this treasure. The reason hereof is plaine : for the word and Sacraments are as it were the Lords two hands, wherewith he reacheth out this heavenly treasure and all spirituall blessings vnto vs; and our faith is the hand of our soule wherewith we receiue them, now by our prayers we testifie this faith, and sanctifie vnto our selues the two former meanes.

*IV. Dutie.* Having gotten this treasure, we must labour to make it sure vnto our selues. And to this purpose we must follow *Pauls* counsell and charge to rich men: 1. *Tim. 6. 17, 18, 19. Charge the rich men in this world; that they be not high minded, neither trust in uncertain riches, but in the living God: that they doe good and be rich in good works: laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life:* where marke how by trusting in God, and by liberalitie and bountie, we are exhorted to lay a good foundation. What (will some say) must we be faued by our Almes-deedes, and good works? *Ans.* Not so: for the ground of our salvation is Gods election and loue in Christ, which he himselfe hath laid vp in heaven for vs. But the foundation which wee must lay vp for our selues, is in our owne consciences, for our assurance in Gods foundation: and this we lay by our good works of loue, mercie, and iustice; all which be fruits of faith: and beeing done in faith and with singleness of heart to Gods glorie, they are sure testimonies of our portion in the true treasure Iesus Christ: for hereby we know we are translated from death to life, because we loue the brethren. 1. *Ioh. 3. 14.*

*V. Dutie.* Having got this treasure sure to our selues, we must use it as a treasure. Hereunto three duties are required: I. we must haue our conuersation in heauen, for there Christ our treasure is: and where our treasure is, there will our hearts be: and if our hearts be on Christ in desire, joy, and delight, it cannot be but our liues will be holy and heavenly, though our bodies be here on earth: but let vs beware that our affections be not set on things below, for then is not Christ our treasure at all. II. We must turne our earthly goods into heavenly treasures. This we doe by employing them in works of mercie, for he that gives vnto the poore, sends vnto the Lord, *Prou. 19. 17.* so that the mercifull man hath the Lord for his debter, for the Lord sends the poore man as his messenger vnto the rich, to borrow of him such things as the poore man lacketh; and the Lords returne of payment is in heauenly

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g Luk. 12.  
33.

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uenly blessings : and therefore Christ himselfe as it were explaining this point, s bids; *sell that ye haue, and giue almes: make you bagges which waxe not old, a treasure that cannot faile in heauen, where no theefe commeth, neither moth corrupteth*: This then is the Lords owne direction, for this happie exchange of earthly goods for heavenly treasures, then which, who can wish a better increase. III. We must rather part with all that we haue then with Christ Iesus; friends, goods, country, libertie, nay our owne life, and deereſt hearts blood must all goe for this treasures sake: so doth the good purchasser *part with all he hath for to bue the field in which this treasure is*, Matth. 13. 44. but if we will rather part with Christ then with some or with all of these, then wee vse not Christ as the true treasure. Thus we see how Christ becomes our treasure; let vs therefore make conscience to practise these fīue duties so long as we liue: for when Christ becomes our treasure marke what will follow; we shall finde in our hearts such sweet content therein, that neither prosperitie shall lift vs vp too high, nor aduersitie cast vs downe too low; nothing shall daunt vs while we haue this treasure sure; no kind of death, no not the day of iudgement.

How the  
highest hea-  
uens is free  
from vanity.

Thus much of the commandement, now followeth the particular reason thereof: *where neither moth nor canker corrupteth, &c.* This reason is drawn from the vnchangeable certentie and safetie of this treasure: earthly treasures are subiect to corruption, and to losse by stealth; but this heavenly treasure is free from all such things, for the highest heauen is not subiect to corruptiō, nor to the violence of theues and robbers; and therefore our treasure must be there. *Quest.* Why should the highest heauens be free from that vanitie, whereto all creatures els are subiect by the sinne of man? *Ans.* The heauens aboue which we looke vpon, and the earth below, with all creatures in them, belonged to man by the right of creation, but the highest heauen is the throne of God: Now when man fell, he was punished not onely in his owne person, but in all the creatures that belonged vnto him, which by his sinne were made subiect vnto vanitie: But the highest heauen was free from that curse, because it did not belong to man by the right of creation, but is a supernaturall gift, whereto we haue right and title onely by the grace of Adoption and redemption in Christ Iesus: now sith man had no right thereto by creation, it was not meet that the sinne of man should make it subiect to vanitie or corruption. If therefore the safetie of an enduring substance can allure our hearts to loue and like, then let vs set our selues for this heavenly treasure.

v. 21. *For where your treasure is, here will your heart be also.*

This

This verse containes a reason of the former commandements, comon to them both; tending to perswade vs to the obedience of them both. The reason standeth thus: *Where your treasure is, there will your hearts be also: But your hearts should not be on earth, but in heauen: Therefore lay not up treasures vpon earth, but in heauen.*

*The exposition.* By *treasure* (as we saide before) must be vnderstood things precious & excellent in our estimation laid vp for time to come, wherein we repose our trust, and take a speciall ioy and delight. By *heart* we must conceiue, not onely *the affections* which are seated in the heart, as loue, ioy, care, desire, and delight; but the more inward powers of the soule in *thought* and *imagination*; yea and *the effects* hereof in action, as labour, studie, and endeaour: As if he should say; your treasure and your heart are ioyned together, looke where that thing is wherein you trust and take chiefe delight, & theron will your thoughts runne; your loue, feare, desire, and care will draw vnto it; and your chiefest paines, studie, and endeaour will be after it.

*The vse.* Doe heart and treasure goe together? Then here first we learne to search out and trie the state of our owne hearts: for though it be a bottomlesse gulf, <sup>h</sup> and deceitfull *aboue all things, so as none can* h Iet. 17. 9. How to trie the state of our owne heart. *thorowly know it*, yet if we applie this sentence aright vnto our selues, we shall be able to giue true iudgement of the state of our owne heart. *An earthly treasure, and an earthly heart; but heauenly treasure, and an heauenly heart*; these cannot be seuered: therefore looke whereon thou spendest thy thoughts, & settest thy loue, thy care & delight, and bestowest thy wit, industrie, and labour, and thereby iudge of the disposition of thy heart. If the thing be earthly and worldly, then thy heart is earthly and carnall: thou maist plead that thou hearest the word, receiuest the Sacraments, and praieest often; yet all this will not prooue thee to haue Christ Iesus for thy treasure: for thine heart beeing set vpon the world, there vndoubtedly thy treasure is, and that prooues thy heart to be earthly and carnall. And on the contrarie, if thy principall thoughts, thy chiefe loue, ioy, and delight be on Christ crucified, and thy speciall care and industrie be after his merits and righteousness, then is Christ thy treasure, and thine heart is heauenly.

Secondly, hereby we may know whether we haue any portion in heauen: for looke where our heart is, there our portion is: if our heart in thoughts, desire, and industrie, be set on earthly things, then is our portion vpon earth: But if we mind heauenly things, if we delight in them, and labour after them, then is our portion in heauen. It is not the exercise of religious actions now & then, but the setting of the heart either

The knowledge of our title to heauen.



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How to esteeme of  
the world in  
regard of  
heauen.

on earth or heauen, that shewes where our portion is.

Thirdly, this coupling of the heart and treasure together, teacheth vs, not to regard this world nor temporall life, in respect of heauen and life eternall; nay, in this regard we must despise the world and temporall life, so farre forth as it may be done without ingratitude to God, and without hatred of the worke of his hands, and of his temporall blessings: for as earthly creatures are the workmanship of God, so temporall life is his good blessing, giuen vs as a time wherein we are to prepare our selues for life eternall; and therefore simply we may not despise it, but onely in respect of life eternall. Now we must shew this high respect to heauen and to life eternall, aboue that we haue to this world and temporall life, by heauenly meditations, and by spirituall desires, ioy, and delight: for if heauen be our treasure, then must our delights be drawne from worldly things, and set on heauen.

vers. 22. *The light of the bodie is the eye: if thine eye be single, thy whole bodie shall be light:*

23. *But if thine eye be wicked, then all thy bodie shall be darke. Wherefore if the light that is in thee be darkenesse, how great is that darkenesse!*

These two verses haue sundrie expositions, which we must discusse, before we can see the scope and coherence of them in this place. Of sundrie which I take to misse the right scope of Christ in this place, I will onely touch one, which is the most probable; and then set downe that which I take to be the best. By *single eye*, some vnderstand a liberal minde; and by *the wicked eye*, an enuious and couetous minde: and so they make Christ here to speake of liberalitie and couetousnes. Now it is true that the words will beare this sense, for Salomon puts the good eye, for the liberall and mercifull person: Prov. 22. 9. *He that hath the good eye, he shall be blessed: for he giueth of his bread vnto the poore:* and the euill eye, for the couetous person: Prov. 28. 22. *A man of a wicked eye hasteth vnto riches.* But though the words will beare this interpretation, yet it is not (as I take it) the proper meaning of Christ in this place: for here, the *light of the bodie*, the *single eye*, and the *light that is in vs*, be all put for one and the same thing. Now the *light that is in vs*, is the vnderstanding and iudgement of the minde. Again, the *eye* is here called the light of the whole bodie: but the liberall minde cannot be the light of the whole bodie for all actions, but for workes of mercy and bountie onely.

To come therefore to that which I take to be Christs true meaning: The words containe in them diuers similitudes: In the first wordes,

The

*The light of the bodie is the eye*, is a parable taken from a candle in an house; for as a burning candle set vp in an house lighteth the house and all that be in it; so *the light of this eye* (which is the vnderstanding) lighteth the whole bodie and giueth direction to the whole man, in all his actions. In the next words, *If thine eye be single, &c.* to the end of the 23. verse, is a second similitude, which standeth thus: If a man haue a good and cleare bodily eye, he can guide himselfe in the right way, and keepe his feet from stumbling and from falling: but if his eye be dimme and darke, then he cannot walke without stumbling: and if he want an eye, or that his eye be starke blind, then of himselfe he cannot walke without stumbling and wandering: so in like manner, if the vnderstanding, which is the eye of the minde, be sound and cleare, able to iudge of good and euill, then is the whole life well ordered: but if the iudgement be corrupt, then is there much disorder in the life: & if it be cleane put out, then is there nothing but brutish confusion.

Thus stand the comparisons in these words: Now the meaning of them is this. The first words are plaine, *The light of the bodie is the eye*, that is, the eye giues light for the direction of the bodie; as a light in an house directs the householders in their affaires. *If thine eye be single, &c.* By eye here is meant the minde, resembled by the bodily eye: and the *single eye* is the vnderstanding mind, able to iudge of good and euill, of things to be done, and not to be done. *Thy whole bodie shall be light*: by *bodie* is meant, the life, and by *light* is meant, well ordered and directed: for the mind is to the life for the directing of it, that which the eye is to the bodie for the ordering thereof. *But if thine eye be wicked, &c.* the *wicked eye* is the corrupt mind, hauing the vnderstanding darkned, & iudgement so depraued that it cannot rightly discern of good and euill, what is to be done, and what is to be left vndone. *Then all thy bodie shall be darke*; that is, thy whole life in all thine actions shall be full of sinne and disorder. *Wherefore if the light that is in thee be darknesse*; that is, if the natural light of reason and iudgement left in man after the fall, be quite extinguished. *How great is that darknesse*; that is, wonderfull shall his corruption and disorder be; yea so full of confusion, that there shall be no difference betweene his life and the life of a brute beast. And this I take to be Christs proper meaning.

Now the words thus explained, depend vpon the former as an answer to a secret obiectiō, which the heart of man might frame vnto it selfe, against those two commandements, to this effect. If there be such necessitie of laying vp treasures in heaven, and of auoyding to lay vp

The coherence.

treasures in earth, then why doe, not the most wise and learned men of our time doe so; they seeke more for earthly treasures then for heavenly? Hereto Christ answers thus, as if he had saide; maruell not at this, for they want the single eye, the vnderstanding mind to discern of things that differ, they cannot iudge aright of the true treasure, and so not knowing the heavenly; they seeke the earthly treasure only. Now that we may preceiue the words of Christ thus to answer the former obiection, we must know that Christ doeth here presuppose thus much; that every mans eye is either single, corrupt, or blind: and *the single eye* which is a good vnderstanding, befalls not all men, no not all wise and learned men, but them onely to whome God in mercie giues it. But *the corrupt eye* befalls every man naturally. And some by sinne put out the light of nature, and so become senselesse in spirituall things. And hence it is, that all men naturally wanting the single eye, and hauing the corrupt eye, yet many hauing the blind eye, doe not discern of the true treasure: and so leaue the heavenly and giue themselves wholly to the earthly.

Thus we see both the meaning and the coherence, leading vs to the maine cause of couetousnes, which the blind eye of the mind not able to discern of true spirituall treasure. Now in the words these three points are to be handled: I. The single eye with the fruites thereof: II. The wicked eye with his fruites. III. The dark and blind eye with the fruites thereof.

The single eye.

What is true heavenly wisdom.

a Eph. 5. 30.

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*I. Point.* The *single eye* is the mind of man indued with some portion of true heavenly wisdom; and *the fruites of it*, is *to gaine the bodie light*. To know this single eye the better, we must search out what true wisdom is. This true heavenly wisdom is no common gift, which euery professor may haue, but a speciall gift of God in Christ, peculiar to them that doe truly beleue in him. 1. Cor. 1. 7. 0. *Christ is made wisdom vnto vs of God*; not onely because he is the matter of our wisdom; we being then onely truly wise, when we know Christ and him crucified; but also because he is the roote from whence all our wisdom springs: for being ingrafted into Christ by faith, we become, as it were, *a flesh of his flesh, and bone of his bones*, and so are not onely made iust by the imputation of his obedience, but doe also receiue inherent holines and wisdom from him; our wisdom and holinesse beeing deriued from his; as the branch is from the stocke, and the fruit from the roote. And this wisdom befalls not at all to the deuill and his angels, though they know much, nor to all that are Christians in name; but onely to the members of his mysticall bodie by faith.

This

This heavenly wisdom hath two actions: *First*, to discern aright of things that differ, and to distinguish one thing from another spiritually; this *Paul* praised for in the behalfe of the Philippians, Phil. 1. 9. *that their love might abound more and more in knowledge, and in all iudgement or b sense, that so they might discern things that differ*: that is, good from euill, and heavenly from earthly; what to doe, and what to leaue vndone, which is a propertie of men of age in religion, who thorough long custome attaine herunto, Heb. 5. 14. And hence it is that the childe of God can I. discern the voice of Christ, the true shepheard, from the voice of all false teachers. II. By this gift of discerning, hee can put a difference betweene the water of Baptisme, and all other water; and betweene the bread and wine in the Lords table, and common bread and wine. III. Hereby the Church, and euery true member of it, is enabled to iudge rightly of crosses, distinguishing fatherly chastisements, from Gods plagues and curses for sinne. IV. Hereby hee can discern the things of God, euen his own election, his vocation, adoption, and iustification; these and such like he can perceiue in himselfe more or lesse. V. In a word, hereby he can discern the true treasure, from worldly; hereby he knowes the excellencie of heavenly things, aboue earthly. These things the naturall man cannot doe, *but the spirit*—*all man discerneth all things*, 1. Cor. 2. 15. looke whatsoeuer befalls him, therein hee can see the hand of God working for his good, therein he can discern Gods wisdom, power, and prouidence: in all which we may perceiue the most excellent vse of this heavenly wisdom.

The second action of this heavenly wisdom, is to iudge, determine, and giue sentence of things, what is to be done, what is not to be done; what is good, and what is euill in practise and behauiour. And here this one thing must bee remembred, that the principall point of this wisdom, is to determine of true happines, whereto the whole life of man ought to be directed: which *happinesse*, is *the love and fauour of God in Christ*. Herein *Dauid* shews his heavenly wisdom, farre different from the wisdom of the world, Psal. 4. 6. *Many say, who wil shew vs any good?* there is the worldlings happinesse; *But Lord lift thou vp the light of thy countenance vpon vs*; there is true happinesse: so *Paul*, comming among the wisest of the Gentiles, professeth, that *he esteemed to knowe nothing but Christ, and him crucified*: 1. Cor. 2. 2. *for whose excellent knowledge sake, he thought all things to be losse*, Phil. 3. 8. And the same should be our wisdom; for though a man had all humane learning and policie, yet if he faile in this, rightly to determine of true happines, all his wisdom would prooue foolishnesse; for *the wisdom of this world is foolishnesse*.

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Spiritual  
Providence.True wisdom  
described.The fruit of  
the single  
eye.We must la-  
bour to get  
heavenly  
wisdom.How it is  
gotten.

I

d Isa. 59. 8.

2

with God: and therefore if any man seems to be wise in this world, let him be a foole that he may be wise; that is, a foole to the world, in esteeming the knowledge of Christ crucified onely true wisdom; and the fauour of God in him, true happines; that so he may be wise indeed in the sight of God. Another chiefe part of this heavenly wisdom, is a spiritual and godly providence, whereby we forecast by all meanes how to compassse and come by true happinesse: herein the power of heavenly wisdom is shewed. And without this; though otherwise a man discern the right, yet his knowledge and wisdom is imperfect and vnprofitable. And thus we see the actions of this heavenly wisdom, whereby we may describe it thus: *It is a gift of Gods spirit to them that are in Christ, whereby they are enabled to discern of things that differ, and to iudge and determine what is that true happinesse; whereto the life of man ought to tend; and withall to forecast and provide by what good meanes it may be compasssed.* And he whose minde is endued herewith in some true measure, hath the single eye.

Now the fruit of this single eye is, to make the whole bodie light; that is, to bring the whole life into good order; guiding it in the paths of righteousness, and making it to abound in good works. Prov. 8. 19, 20. *My fruit (saith wisdom) is better then fine gold, -- I cause to walke in the way of righteousness, and in the mids of the paths of iudgement.* Prov. 16. 23. *The wise heart guideth the mouth wisely, and addeth doctrine vnto his lips.*

*The vs. 1.* Considering the mind indued with this wisdom is thus commended; we must hereby learne, to labour for it in a speciall maner: beside this commendation of it by our Saviour Christ, which should be a spurte to prouoke vs to this dutie, the singular commoditie that redounds hereby to soule and bodie must moue vs to affect it. Now that we may the better obtaine this heavenly wisdom, we must be carefull of these two things especially. First, to get the feare of God into our hearts; which is the beginning of this heavenly wisdom, Plal. 111. 10. Now this feare of God, is a reuerend awe of the heart towards God, whereby a man is searefull to offend, and careful to please God in all things. And this we shall get, if we receiue the word of God with reuerence, and applie it to our owne soules when we heare it; trembling thereat when it toucheth our consciences, and humbly submitting our selues vnto it without raging or repining; saying as Hezekiah did to the Prophets reproofe, *The word of the Lord is good.* Secondly, we must wholly close vp our eyes, (the eyes of our minde I meane) and suffer our selues in all things to be ouerruled and ordered by the writ-  
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ten word of God. This was *Dauids* practise: he gaue himselfe to con-  
tinuall meditation in the word of God: he made it a *laptorne* to his feete,  
and a light vnto his pathes. And hereby he became *g wiser then his ene-*  
*mies, and got more understanding, then all his teachers.* Wouldst thou *g*  
then be truly wise? become a foole to the world, leane not to thine  
owne wisdom; but make Gods word thy whole direction.

Secondly, hereby we are taught to *walk wisely in our whole conuersa-*  
*tion,* that so it may appeare we haue this single eye: heretofore *Paul* oft ex-  
horteth vs: And thus we walk when we practise euery action of our life  
in wisdom; according to these foure rules; which are to be obserued  
in euery good action. I. The thing we doe must be iust. II. The means  
of effecting it must also be iust. III. We must keepe our selues there-  
in, within the compasse and limits of our calling. IV. We must doe  
the thing with an honest, vpight, and single heart. And that we may  
worke wisely according to these foure rules, we must euer haue the  
word of God, to tell vs what is iust; what meanes be iust; what be  
the precincts of our calling; and when we worke with an vpight and  
single heart: so doing, our workes shall be in wisdom, and we shall  
haue the approbation and praise of God.

Thirdly, seeing this single eye of spirituall wisdom, makes our life  
to shine with righteousness; we must learne to season our naturall  
wit, with this spirituall wisdom. Naturall wisdom is a commendable  
gift of God, but without this spirituall wisdom it is foolishnesse  
in the things of God, yea very corrupt in naturall actions; and there-  
fore we must ioyne therewith this heavenly wisdom, which may sea-  
son it and make it holy; and so shall the vie of it tend to Gods glorie.  
It is the miserie of this age, that men of excellent parts for naturall  
wisdom, haue no regard to season the same with spirituall wisdom:  
hereby come many aberrations in matters of great importance, for it is  
iustice with God to curse their proceedings, that despising the hea-  
uently, leane altogether to their owne wisdom.

Fourthly, seeing spirituall prouidence in forecasting how to com-  
passe true happinesse, is a speciall part of true heavenly wisdom; we  
must become carefull practitioners hereof in our liues, that so we may  
attaine to true happinesse. When the rich mans ground brought forth  
much fruit, how prouident was he to lay up store for the time to come:  
yet God calls him but a foole, because he had no regard of forecast to  
the state of his soule. And the *five virgins* are therefore called *foolish,*  
because they contented themselves with blazing lampes, and had no fore-  
cast for oyle in their vessels: and so many at this day content themselves



360 with an outward profession, and doe not prouide for the graces of saluation. But though a man had all the wisdom of the world, and by his wit could compasse vpon earth what his heart could wish, yet if he faile in prouiding for true happinesse, all his wisdom is but madnesse: see this in *1 Achitophel, whose counsell for worldly things was like the oracle of God*, yet wanting this spirituall wisdom to forecast for true happinesse to his soule, his ende was both shamefull and fearefull: for in a discontent, *he went and hanged himselfe*. Let vs therefore practise this wise forecast for true happinesse, and neuer be well till we get assurance hereof; then doe we shew our selues truly wise. If we faile in this we faile in all; and therefore like the wise Virgins, let vs get oyle in our vessels, the sauing graces of Gods spirit into our hearts, that when our bridegroom Iesus Christ shall come, we may enter with him into glorie. And thus much of the single eye, with the fruites thereof.

The wicked eye with the fruites thereof.

The corruption of the minde by Adams fall.

Mans ignorance touching God.

The second point to be handled, is *the wicked eye*, with the fruites thereof; in these words, *But if thine eye be wicked thy whole bodie shall be dark.* The *wicked eye*, is the mind of man hauing some light of vnderstanding in it by nature, yet maruelously blinded and darkened by the corruption of sinne through Adams fall. And for our better instruction herein, we must know, that the mind of man by Adams fall receiues a twofold blemish: first, it hath lost the gift of discerning and iudging in spiritual things, mistaking euill for good, earthly for heauenly, things to be refused, for things to be chosen. This is plaine by our blindness and ignorance in the true knowledge of God, and of our selues. First, touching God, howsoeuer the mind of man by nature know there is a God, yet naturally man will not acknowledge the *presence of God*, for if he did, he would not without remorse or feare commit those sinnes in Gods sight, which he is afraid and ashamed to doe in the sight of many men. Again, the mind by nature will not acknowledge Gods *particular providence*, for in the time of want or distresse when meanes faile, his heart is dead within him: and the promise of helpe from man doth more cheere him, then his hope in God; which shewes plainely that he trusteth more in the creature, then in his creatour. Thirdly, the mind of man by nature doth not acknowledge Gods *justice*, for naturally man thinks, that though he sinne, yet he shall escape punishment, as Deut. 26. 16. Fourthly, though man know God must be worshipped, yet naturally the mind discerneth not of Gods *right worship*; herein the *foolish heart is full of darknesse*, and turneth God into an Idol; Royn, 1. 21. 23. And in a word, *the naturall man perceineth not the*

the things of God; neither can he know them; because they are spiritually discerned, 1. Cor. 2.14. which shewes plainly that herein he hath a wicked eye. 361

Secondly for our selues, the mind herein wants the gift of discerning: for, I. no man naturally knowes the *blindnesse of his owne mind*, they *thinke in themselves to be wise*, when in the things of God they be starke fooles: I I. man cannot discern aright of his *own sinnes*, nor see the vileness of the naturally, though his conscience oft accuse him; for if he did he would not sinne as he doth: I I I. man naturally doth iudge anisse of his owne *frailtie and mortalitie*, for there is no man so aged, but he thinkes he may liue longer. This *Moses* saw when he *prayed God to reach them so to number their dayes*, that they might apply their hearts vnto wisdom. I V. Naturally men cannot discern aright of the *scope & end of their liues*: for whereas we ought to aime at the glorie of God & the good of our brethre, to serue God in mens good: by nature we litle thinke on this, but wholly seeke our owne good, and our owne praise. V. We cannot naturally discern of *our own true happinesse*; for doe we not measure it by outward things, esteeming the rich and honourable happie, and the poore man miserable? By all which it is more then euident, that the minde hath lost the gift of right discerning.

The second blemish of corruption in the minde is, in respect of it *flawish subiection* vnto those things which it should rule and direct: for naturally it is subiect to these three vnmeete guides: I. to the corrupt will and affections: I I. to the wicked temptations of the deuill cast in to it, yea and that so farre, that such as the temptation is, such is the minde that is tempted: I I I. to the world, and the ill examples therein: for naturally men sway with the times, & thinke the common course the safest. And in this respect also is it here called a wicked eye.

Now the *fruit* of it is, *to make the whole bodie darke*; that is, the whole life of man full of disorder and vnrighteousnes. And how should it be otherwise, when that which should discern betweene good and euill, and direct accordingly, is disabled thereunto.

*The vse.* 1. Seeing by nature we haue this euill eye (for that Christ taketh for granted) we must labour diligently to discern it in our selues, & to find that naturally we cannot iudge aright of God & of our selues. This is the first step to true knowledge, to discern of our own naturall blindness: and till we perceiue it in our selues in some measure, we know nothing as we ought to know. Also when we see it, we must bewaile our miserie in this behalfe, that we haue a minde so corrupt, that it causeth disorder in our whol life; yea, we must treble & feare at this wicked eye.

Bodily

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The blind-  
nes of mans  
mind in the  
knowledge  
of himselfe.  
a Rom. 1.21.

o Pl. 90.12.

I I. Blemish  
of the mind  
by nature.

The fruit of  
a wicked eye

Bodily darkenes causeth feare, but farre more dangerous is this spirituall darkenesse, for hereby the soule is kept from the sight of God under the power of Satan. We therefore discerning in our selues this wicked eie, must follow the counsell of our Sauour Christ, Reuel. 3. 18. *Buy of me eie salue, that thou maieft see:* that is, we must get of him the inlightning of his spirit, in the holy ministry of his word; for this is that *anointing which teacheth vs all things*, 1. Ioh. 2. 27. which when we doe truly receiue, then doth our wicked eie become single.

Men content  
themselves  
with a wicked  
eie.

Secôdly, hereby we see that the couris of the world, in regard of the state of their mindes, is iustly to be reprooued; for euery where both young and olde content themselves with this wicked eie: if they can say, there is a God, and this God is to be worshipped, to be loued, and feared; and that we must loue our neighbour as our selues, and liue wel, they seeke no further: and yet if a man were brought vp in the wilderness, he might see all this by the light of nature; the wicked eie seeth thus much: but we must not content our selues herewith, for if there be no more, the life is full of darkenesse still; and the soule may goe to vtter darkenesse with all this. We therefore must remember to get the single eie, else we are no schollers in the schoole of Christ. Indeede some plead, that Preachers can say no more in effect but this, *Loue God above all, and thy neighbour as thy selfe*: but these men know not what they say, blessing themselves in their ignorance: they must know, that grace must be put to nature, and sanctifie it; and spirituall knowledge ioyned with naturall, or else we remaine with the wicked eie. If wee haue no more but a generall confused knowledge in moral points, that serues not to saue vs, but to make vs without excuse at the last day. Again, another common fault worthy reproofe is this, that men content themselves with naturall reformation; they will graunt that God is to be worshipped, and loued, that we must liue wel, deale iustly, and loue our neighbours: but the blinde eie seeth thus much. The meere ciuill man will goe thus fare, and yet his life is nothing but darkenesse: all this reformation is but naturall. We therefore must labour for renewed hearts, by the spirit of God, and reformed liues according to the Gospel; for howsoeuer a ciuill conuersation may commend vs vnto men, yet it will not saue vs in the day of the Lord.

Be not selfe-  
wilde in the  
matters of  
saluation.

Thirdly, is this euill eie in euery one by nature? then beware we bee not wise in our selues, and from our selues, in matters of saluation; herein the word of God must be our wisdom: Deut. 12. 8. *It shall not doe every man, that which seemeth good in his owne eyes: but that which I command you.* Farre be it therefore from vs to appoint to our selues,

selues, how we will worship God, or how we will be saued: and yet such is our blinde presumption; that wee will bee our owne masters in these things. The Turke hath his religion, the Iewe his, and the Papist his, all swaruing from the truth of God; and yet euery one of these look to be saued in their religion: each one of these haue a different manner of worshipping God, and all swaruing from the true worship; and yet they all perswade themselves that God is well pleased with their seruice. And thus it goes with naturall men among vs, though otherwise sufficiently wise for worldly things; they resolute vpon their own course for the saluation of their soules, let the preacher say what he will: some thinke, if they repent at their ende, and then commend their soules to God, it is sufficient; others looke to be saued by their wel-doing, and others by their faith (as they call it:) but in truth, by their owne good meaning, and intent to liue well; for what faith haue they that knowe not Gods word and promises? Thus by their owne wisdom wil men be saued, and hereby the deuill destroyes many a soule: but let God bee wise and euery man a foole, and let vs submit our selues in the things of God, wholly to be ruled and guided by his written word, lest Iewishly and Popishly, we going about to stablish our own conceits in the matters of saluation, doe plunge our soules into the pit of destruction.

Fourthly, is the eie of the minde naturally corrupt? then must wee labour for a better eie; that is, *the eie of faith*, by which we relie on Gods mercie for our saluation, and on his providence for all needfull things in life and death. This eie makes supply to that which is wanting to naturall knowledge; hereby we discern rightly of God, and of our selues, this enables vs to see afaire off: yea, hereby we see things inuisible; for it is the euidence of things which are not seene, Heb. 11. 1. hereby Abraham saw the day of Christ, and was glad, Ioh. 8. 58. and all the Patriarkes saw the promise of God afaire off, Heb. 11. 13. This will inable vs to walke in their steps towards the heauenly ciue; and therefore let vs get this faith, that so becomming children of the promise, we may be counted for the seed. And thus much for the wicked eie.

The third kind of eie, is *the blinde eie*, which is set out with the fruits thereof, in these words; *Wherefore, if the light that is in thee bee darknesse, how great is that darknesse?* For the better discerning of the state of man with this blinde eie, we must see what is meant by *light*, and also by *darknesse*. By *light* is meant that knowledge of God, of iustice, & of good and euill, which is in the minde by nature: now though this cannot be quite put out (for the most wicked wretch, and the veriest Atheist that liues, hath some conscience remaining, which is a worke of this

The eie of faith must be sought.

The blind eie.

this light) yet it may be so buried and covered, that no light shall appear, nor any use be made of it, and then is it said to be *darkenes*; which is the state of those that are given vp to a reprobate sence, as when a man denies there is a God, or that the Scriptures be the word of God, or such like; in these men naturall light is become darkenesse. And the cause of this change in them, is their corrupt will and rebellious affections, which ouer-ruling naturall knowledge and conscience, cause men to giue themselves to actuall sinnes, whereby at length they come to commit sinne greedily and without remorse; yea, euen against conscience, and the light of nature, and so burie them both in such sort, that they haue no more vse of them, then if they were quite put out.

The fruit of  
the blinde  
eie.

Now where the light of nature is thus put out, the fruite of it is most palpable darkenesse; *How greates is that darkenesse?* that is, there is nothing in that mans life, but brutish confusion in bellish actions, of pride, couetousnesse, enuie, blasphemie, and vnnaturall vncleannesse; as Rom. 1. 27, 29, &c.

A motive to  
consider our  
naturall  
vilenesse.

*The Use.* Considering the light of nature may be thus put out, wee must hereby be admonished, First, to enter into a serious consideration of our owne vilenesse; for naturally wee haue in vs (euen the best of vs all) such rebellious lust, and damnable desires, as vnlesse they be restrained, or renewed by grace, will darken, and as good as put out the light of nature. This should make vs vile in our owne eies, that nourish such corruptions, and esteeme so of sinne, which wil put out that light which yet *Adams* fall left in vs.

To mortifie  
corrupt de-  
sires.

Secondly, hereby we are admonished to haue speciall care to mortifie our corrupt desires, and our vnruely affections, that else wil extinguish in vs the light of nature. Before the fall, the minde ruled and directed the will and affections; but now these inferiour powers rule, or rather ouer-rule the minde, and vtterly peruert the regiment thereof; they cast a mist, and a vaille ouer the eie of the minde, that it can see nothing in the waies of righteousness: and therefore as wee tender the saluation of our soules, wee must renounce our owne naturall wills and corrupt desires, and striue to bring them into subiection vnto the word of God. Many men thinke much to be crossed of their naturall desires and delights, but it is happie for the soule, when God in his prouidence doth breake men of their wills; for the will vnsubdued carries the whole man headlong into all disorder. This must be considered of them which haue knowledge and learning, for vnlesse the will and affections be ruled by the word, all knowledge is made fruitlesse: *out of the beere*

2. PROVL. 33. (saith a *Salomon*) *come the issues of life*, if it be kept with watch and ward,

ward, and ordered by Gods word; otherwile hence come the issues of death, when the raines of the affections are let loofe after the corrupt desires of nature: and therefore as we respect woe or ioy, so must wee haue regard to our will and desires.

Thirdly, if the light of nature may bee turned into darkenesse, then may the illumination of the Gospel be put out & turned into darkenes; for the knowledge of the Gospel is not naturall, and therefore not so deeply inprinted in the vnderstanding, vpon the bare knowledge of it. Experience sheweth this to be true, in all those temporizers which begin in the spirit, & end in the flesh: & the author to the Hebrews shews 5. degrees of apostacie, by which the illumination of the Gospel is turned into darkenesse, Heb. 3. 12. saying, *Take heede lest there be in any of you an euill heart of vnbeleefe, &c.* where the first degree, is consenting vnto sinne, being deceived with the temptation of it. The second, is hardnesse of heart, vpon many practises of sin. Thirdly, the heart beeing hardened, becomes vnbeleeuing, and calls the truth of the Gospel into question. Fourthly, by vnbeleefe it becomes euill, hauing a base conceit of the Gospel. Fifthly, this euill heart brings a man to apostacie, and falling from God, which is the extinguishing of the light of the Gospel. We therefore to preuent this feareful estate, must embrace the Gospel, and practise the counsel there set down; euen by looking carefully euery one to his owne heart and life, and by mutuall admonition and exhortation one of another, vers. 13. that so the first step of this apostacie, which is *the deceitfulnesse of sinne*, take not place in vs.

Fourthly, seeing the light of nature may bee put out, whether may not true faith, and other sauing graces be quite lost? *Answe.* There is no grace of God, but considered in it selfe, it may be lost; for it is a creature, and so is changeable, for nothing is vchangeable in it selfe, but the Creatour: but in regard of the promise God, touching the preservation of sauing grace vnto the ende; in such as be in Christ: hence it comes that faith, hope, and charitie, cannot be lost; for *the gifts and calling of God, are without repentance in Christ.* God indeede gaue to Adam true and perfect grace, whereby he might haue stood if he would; but because he decreed to permit the fall, to make a way for his mercie in Christ, therefore he left man in the hand of his owne counsell, and so he fell from his created integritie: but now in Christ God workes both the will and the deede, so as he which doth truly beleue, *is as mount Zion, which cannot be remooued, but standeth fast for ever:* for he is built vpon the *rocke Christ Iesw*, and so can neuer fall: *the gates of hell shall not preuaile against him:* God giues a second grace

The illumination of the Gospel may be put out.

Five degrees of apostacie.

- 1
- 2
- 3
- 4
- 5

Sauing grace cannot be lost.

Psalm. 133. 1  
Mat. 16. 18



grace vnto the first, & by vertue hereof it becomes vnchangeable, though in it selfe considered, it might be lost. Againe, I answer thus; that as the light of nature is not quite put out, but onely buried, in such sort as it is without vs, and seemes extinguished; so the grace of faith, by the practise of sinne may be hidde and couered, so as it shall not appeare for a time: but yet it cannot be quite put out, where it is once truly wrought. And thus much of the blinde eye, with the fruit thereof.

Now to end this place, wee must remember that the scope of Christ in these two verses, is to shew that the euill and blind eye of man by nature, whereby he is disabled to discern rightly of things that differ, is the cause why in seeking after treasure, he leaueth the heavenly, and seeketh earthly treasure onely. And hereby we must be admonished to labour for this gift of discerning, by the illumination of the spirit in the word, as we shewed before, that *so the eye seeing single, the whole body may be light*: that is, so ordered, that with peace and comfort wee may walke on in the way of life: whereas otherwise, we walke in darkenesse, and feare no danger till we fall into it irrecoverably.

verse 24. *No man can serue two masters:-- for either hee shall hate the one, and loue the other; or else he shall loue so the one, & despise the other. Ye cannot serue God and Mammon.*

Here Christ meeteth with a second obiection, which the carnal heart of man might frame against the former commandements, verse 19, and 20. for whereas Christ had forbidden the treasuring vp of worldly riches, & commanded the seeking of heavenly treasure; some man might flatter himselfe with this perswasion, that *he might well seek both, and lay up both treasures for himselfe in earth, and in heauen also*. To this Christ answers, *No: that is impossible*; and he prooues it thus: *No man can serue two masters: But to seek heauenly and earthly treasures, is to serue two masters; to wit, God and Mammon: and therefore no man can seek them both*. The first part of this reason is fully set down, and prooued in the text, by the effect of such seruice in contrarie affections and behauiour; *for either he shall hate the one, and loue the other, &c.* The assumption and conclusion are necessarily implied in the last words, *Ye cannot serue God and Mammon*: wherein Christ applies the former argument.

*The Exposition.* *No man can serue two masters.* This may well bee doubted of; for experience shewes, that by their mutuell consent, one Factor may serue diuers Marchants. Hereto some answer thus, that it is implied, the masters must be of diuers and contrarie qualities; as when oue faith, *come and doe this*; the other faith, *doe it not*; and then no man

can serue them both : and thus the words containe an holy truth. But yet because no clause is expressed, implying contrarietie in the masters; therefore I take it, the words must be taken as a *common prover* among the Iewes, which Christ laies downe for the ground of his reason. Now in a prover it is not requisite it should be alwaies true, but for the most part, and ordinarily; as Luk. 4. 24. *No Prophet is accepted in his owne countrie* : that is, ordinarily. *For either he shall hate the one* that is, the one master commanding him; either disliking that he should be his master, or displeased with his commandements : *And loue the other*; that is, the other master in whom he taketh delight, and is well pleased with his commandements. *Or else he shall leane to the one, and despise the other*. These words are an explication of the former, shewing how it may appeare, that a seruant hates one master, and loues another; namely, *his leaning to the one*, declares his loue vnto him : that is, his applying of himselfe to respect his masters pleasure, and to doe his commaundement : And *his despising the other*, declares his hatred, when he hath no regard to his commandements. *Ye cannot serue God and Mammon*. By *mammon* he meaneth riches, lucre, and gaine : now he saith not, Ye cannot serue God and haue riches, for *Abraham, Iacob, and Iob*, were very rich, and yet serued God sincerely : but *ye cannot serue God, and serue riches*; that is, giue your selues to seeke riches, and set your hearts vpon them, and serue God also.

In the words thus explained, wee may obserue sundrie instructions : First, here Christ sheweth *what it is to serue God* : a point much spoken of, but little knowne, and lesse practised. *To serue God* therefore, is to *loue God, and to cleaue vnto him*. Every one will say, he loueth God, & euer hath done; but beware herein of spirituall guile, for true loue consists not in word and tongue, but in deed, and in truth : and God must be loued, not onely as he is a bountifull father, but as he is a Lord and master, and doth command vs seruice. The written word shewes his will and pleasure, concerning vs, what he requireth at our hands; and if we serue him indeed, we must loue him in his power of commanding, though he should bestowe no reward vpon vs. This *Dauid* sheweth notably, *Psal. 119. 25. I am thy seruant, graunt me therefore vnderstanding that I may know thy testimonies*. Again, if we serue God, we must *cleaue vnto him*, and thereby testifie our loue : now what is meant by *cleauing vnto*, is notably expressed in the parable of the prodigal sonne, Luk. 15. 15; where it is said of him, that hauing spent his portion, *hee cleaue to a citizē of that countrie*; that is, he resigned and gaue himselfe to his seruice : So *to cleaue vnto God*, is to resigne a mans selfe vnto Gods

Instru.

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What it is to  
serue God.

368 Gods seruice, in obedience to all his commandements, and embracing all his promises: not suffering himselfe to be drawne from any part of Gods word, by vnbeleefe or disobedience, though all the world should set against vs. This Dauid also professeth of himselfe, saying, *a I haue cleaued to thy testimonies O Lord, and b I shall not be confounded when I haue respect vnto all thy commandements.* On the contrarie, when a man withdrawes himselfe from God, by disobedience to his commandements, and by vnbeleefe, then he doth hate and despise him. Indeed the vilest wretch that liues, is ashamed with open mouth to profess hatred & despise of God, but yet the bad practise in life, bewraies the bad affection of the heart: Prou. 14. 2. — *He that is lewd or peruerse in his waies, despiseth God; & they that liue in the breach of his commandements hate him,* Exod. 20. 5. let them profess in word what they will.

Vse. 1.

The ignorance of the world

Now the consideration hereof serueth, First, to discouer vnto vs the grosse blindnesse and superstitious ignorance of the world; who thinke, that if a man rehearse the Lords praier, the Creede, and the ten Commandements, he serues God well, let his life be what it will: but here Christ teacheth vs a further thing; if we will be Gods seruants, we must cleaue vnto him both in the affections of our heart, and in actions of obedience in our life. Thus did *Abraham*, when God said vnto him, *thou shalt not kill,* he kept himselfe from murder; but when he said, *c Abraham kill thy sonne,* he addressed himselfe to doe it, though he were the sonne of the promise, and the onely sonne of his old age. Secondly, this sheweth how *Atheisme* abounds in all places at this day; *for to hate and despise God is flat Atheisme*: now they that withdraw their hearts from God, and set themselues to seeke the things of this world, neglecting obedience to Gods holy commandements, are here accounted of Christ, *despisers, and haters of God*; and the number of such is great in euery place. I know such men doe scorne to be called *Atheists*, but how they be esteemed in the world, it skilleth not, till they reforme this wicked practise, they are no better in the sight of Christ.

3  
Mammon is that Lord.

Secondly, whereas *God* and *Mammon* are here opposed as two masters; hence we learne that *Mammon*, that is, *riches*, is a *great lord and master in the world*: this Christ here takes for graunted, and therefore doth forewarne his Disciples of it. But how (will some say) can riches be a God? *Answer*. Not in themselves, for so they are the good creatures of God; but to the corrupt heart of man, which makes an idol of them to it selfe, by setting his loue and delight vpon them, as on true happiness, and trusting in them more then in the true God: and for this cause is *conetousnesse* called *idolatrie*, Colos. 3. 5. and the *conetous person*

an *Idolater*, Ephes. 5. 5. for looke whereon man sets his heart, that is his Lord and his God, though it be the devil himselfe. Now that men doe thus set vp riches in their hearts, as an Idol, and so become seruants and slaues to that which God ordained to serue them, I shew plainly thus: For first, they neglect the worship and seruice of God for lucre and gaine, and spend more time with greater delight for earthly riches, thē they doe for the true treasures of Gods heauenly graces. Secondly, let a man haue worldly wealth at will, and he is full of ioy and delight, his riches giue him great contentment; but if hee loose his goods, then vexation and sorrowe doth more oppresse him, then all the promises of God in the Bible can comfort him. Thirdly, by transgressing Gods commaundements a man looseth heauen; but who is so grieued for his transgressions, whereby hee incurreth this losse, as hee is for a small dammage in some part of his riches? Fourthly, I appeale to mens consciences, whether they bee not farre more sharpe and eager set vpon the meanes of gaine, then on prayer and other parts of Gods worshippe, which are the meanes of grace: all which doe argue plainly, that they serue Mammon, and honour riches for their God. So that howsoeuer by Gods blessing, our *Idolatrie* be banished out of our Church, yet wee haue many *Idolators* in our Land; for euery couetous worldling sets vp the Idol of wealth and riches in his heart for his Lord. And that these *Mammonists* abound euery where, appears by the common practises of oppression, extortion, and crueltie, in hard dealing towards the poore, by greedie Land-lords and *Vsurers*; as also by the practises of the rich in the time of dearth, for by their hoarding vp of store, ingrossing of commodities, and enhauncing of the price, to the augmenting of their priuate wealth, they mightily increase Gods wrath vpon the poore. Indeed God hath his seruants which haue him onely for their God, but the number of them is small, in respect of those that set their hearts vpon the world, and make Mammon their God.

Here then first behold, the slauiish baseness of a couetous heart, for *vs* man was made to be the Lord of Mammon and wealth, and yet thorough couetousnesse he subiecteth himselfe to become a slaue and vassal thereunto. Secondly, hereby let *vs* learne to become faithfull disposers of worldly riches, and (as Christ saith) to *make vs friends with this* *Mammon of iniquitie*, by good disposing of it to Gods glorie in works of mercie; and so shall we retain our right of creation, whereby God made the creatures to serue *vs*.

Thirdly, Christ opposing God and Mammon, & saying, *No man can*

Proofof.

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vs.

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Luk. 16. 9.

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370 *serue them both*, imports plainly, that *hee that seekes to be rich, setting his heart thereon, forsakes God*: I say not that euery rich man forsaketh God, for when God giueth aboundance to a mans moderate labour & industrie in his lawfull calling, hee may lawfully possesse it, vsing it to Gods glorie: but *to seek to be rich is a denying of God*, because so the heart is a seruant vnto Mammon, and not to the Lord. This may appeare by their whole behaviour about wealth, whether we consider their getting, their keeping, or imploying of it, in all which they sinne against God. First, in *getting*, for God giueth riches to whom hee will, and hath not tied himselfe by promise to make any man rich; and therefore he that resolues with himselfe that hee will bee rich, cannot make conscience of lying, fraud, iniustice, sabbath-breaking, and such like, when the committing of these things makes for his aduantage. Secondly, they sinne in *keeping*; for he that resolues to bee rich, will rather forsake the truth, then his wealth, in time of triall: and for the sauing or recouerie of his wealth, he will not sticke to seeke to blessers, wizards, coniurers, &c. Thirdly, for *disposing or imploying*; hee that resolues to be rich sinnes therein: for he cannot be drawne to works of mercie, at least with any cheerefulness; and hence it comes that sometimes the poore doe stand before the rich mans doore.

1c. 1. The consideration hercof, serues first to correct our iudgement concerning couetous and worldly minded persons; our censure of them is too milde and gentle, wee iudge them honest men, onely somewhat hard and neere themselves: but marke Christs sentence vpon them; *Worldly persons forsake God, and choose Mammon for their Lord and master*: which is a practise of Atheisme, and therefore not to be so lightly passed ouer, as men thinke. Secondly, hereby wee see it is a dangerous and vlawfull course, for men to make lawes with themselves, how rich they will bee; as to haue so many hundred, or thousand pounds in stocke, or so much lands, and rents, &c. for what follows vpon this resolution? why surely they must needs giue themselves to the compassing of their purpose, and so they fall into manifold snares of Satan, by practises of iniustice, lying, fraud, &c. Thirdly, hereby we must be admonished to content our selues with that portion of goods, more or lesse, which God sendeth; knowing that a little is sufficient with Gods blessing vpon it: *Away with couetousnesse* (as the Apostle saith) *and bee content with that ye haue, for he hath said, I will not faile thee nor forsake thee.*

4 Fourthly, whereas Christ saith, *Ye cannot serue God and Mammon*; we learne, that the heart of man must not be diuided betweene God, & the

the world; the one halfe to God, and the other to the world: no, God will haue all or none, herein hee will not part stakes with the creature: Prou. 23. 26. *My sinne giue me thy heart.* 371

Mans heart  
must not be  
diuided frō  
God.  
Viz. 1.

The consideration whereof serueth, First, to discouer the hypocrisie and spiritual guile of many, who thinke they may liue in some one sinne or other, & yet be Gods seruants stil: this is the conceit of drunkards, adulterers, couetous persons, & such like; for euen while they liue in these finnes, they will come to Gods worship, to the word, and praier often, and to the Sacraments, at least once a yeare: which they would not do, but that they thinke God hath respect vnto them herein, like to the wicked Iewes, Ier. 7. 9, 10. But they deceiue themselues, for *no man can serue two masters*: while a man liues in any sinne the seruant of the diuel, hee can neuer bee accepted of God for his seruant. Secondly this shewes, that the seruant of God is so farre forth deliuered from sinne by regeneration, that no sinne raignes in him; for so he should serue two masters, for euery reigning sin is a Lord and master: Rom. 6. 16. *Knowe ye not, that to whomsoever you giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, &c.* and he that committeth sinne, is the seruant of sinne, Ioh. 8. 34. This therefore is a sure ground, that no regenerate person liues in any sin. Thirdly, hereby euery one is taught to consecrate both his soule and bodie to the Lord, indeauouring to serue him with all the powers & parts thereof; for God is our onely Lord and master, and therefore let all that is within vs bow the knee to him: Rom. 6. 22. *The seruāt of God is one freed from sin, who hath his fruit in holinesse, & the end euerlasting life.* The *Queene of Sheba* pronounced *Salomons seruants* happie, that stood before *Salomon* to heare his wisdome; how much more then are they happy, who in soule and bodie are Gods seruants, who for bountie and wisdome infinitely surpasseth *Salomon*? Here some will say, I would gladly serue God alone, & I desire I might doe it with all my heart; but the corruption of my nature is such, that it makes me to rebell against the commandements of God, and I cannot doe the good I would, but the euil which I would not doe, that doe I; so as I feare I serue two masters. *Ans.* This is the state of Gods children in this life; but herewith they must stay themselues: when they faile in obedience, they must consider whether they doe so freely and willingly, or against their wils; If thy heart can truely say, thou doest vnwillingly commit sinne, thou wouldest not doe it, and art truely grieued and displeased with thy selfe for it; then be of good courage, thou doest not serue two masters, for this seruice is voluntarie. Now though there be in thee the flesh & the

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No sin raig-  
ne h in Gods  
children.

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1. Xii. 10. 8

A comforte  
thē that are  
troubled  
with corrup-  
tion.



Spirit, the one haling thee one way, & the other another; yet while thou striuest against the flesh, desiring and endeavouring to be wholly subiect to the spirit, though thou faile often in action, yet in Christ bee thy finnes pardoned, and God accepts in thee the will for the deed. Endeavour therefore to acquaint thy selfe more and more with the will of thy heavenly master, and seeke to please him in all things, and labour to mortifie the deeds of the flesh by the spirit, & so shalt thou know God to be thy onely master, and in due time perceiue thy freedom from the bondage of the flesh.

Veri. 25. *Therefore I say vnto you, be not carefull for your life, what yee shall eat, or what yee shall drinke: nor yet for your bodie, what ye shall put on. Is not the life more worth then meat, and the body then raiment?*

Our Sauour Christ hauing forbidden the practises of couetousnes, and preuented such obiections as the corrupt heart of man might frame to excuse it selfe therein, doth here strike at the very root of couetousnes, and seekes to remooue the cause thereof; to wit, *distrustfull & mor-dinate care* for the things of this life, though they be things necessarie, as meat, drinke, and cloathing; and in this argument he proceeds to the end of this chapter. Now this verse depends vpon the former, as a conclusion inferred vpon all that he had said before concerning couetousnes from the 19. v. to this effect: Seing they that seek earthly treasures, neglecting the heavenly, doe want the single eie of spirituall wisdom, to discern of the true treasure, & also are themselues seruants vnto Mammon; therefore I say vnto you my Disciples, be not carefull (no not for things needfull) immoderately, and in a distrustful manner. And here againe he meets with another pretence of a couetous minde, wherewith it pleads for the seruice of Mammon; to wit, that the things they seeke for, are things necessary, without which they cannot liue. Hereto Christ answers, *Yea, but I say, you must not seek, no not for things needfull to your life, immoderately and distrustfully.*

*The Exposition.* I say vnto you that is, I, that am your master, vpon whom you depend for all heavenly instruction, & directiō in all things needfull both for your soules & bodies, I say vnto you: by this he would prepare them to attention & reuerent obseruatiō of his cōmandment following, as being a matter of great importance, whereon depends the life of all obedience, in relying on Gods prouidence; in regard whereof, wee also must with all good conscience marke the same. *Be not carefull for your life, &c.* Least wee should mistake Christs meaning, wee must knowe that there bee two kindes of care; a godly moderate;

Coherence.

A twofold  
care.

care;

care; and a distrustfull carking care. The moderate honest care is incy-  
ned vs by Gods commandement: Prov. 6. 6. *Wisdom* sends the *slug gird* 373  
to learne diligence and providence for things needfull, of the title *Ant*  
or *pismire*: and *Paul* saith, *fathers must lay up for their children*, 2. Cor.  
12. 14. *And he that provideth not for his owne, especially for them of his*  
*family, is worse then an infidell*, 1. Tim. 5. 8. So that there is a lawfull care  
even for the things of this life. Now the practise of it stands in two  
things. First, in the diligent walking in a mans lawfull calling, dealing  
vprightly & iustly therein with euery one, minding onely to get things  
honest and necessarie in the sight of all men. Secondly, in leauing the  
successe and issue of all our labour and endeaour to God, for that be-  
longs to him: we must vse the meanes soberly and honestly, & leaue the  
blessing to God. This godly care *Moses* shewed notably in leading the  
children of *Israel* out of *Egypt*: for what God commanded him to doe,  
that he did; he goes which way God sends him, although he met with  
many crosses; and vseth the meanes that God calls him vnto, leauing  
the issue to God: as appears notably at the red sea, when they were at a  
wonderful strait, hauing the sea before them, the Egyptians behind the,  
and woods and mountaines on each side; yet beeing commanded to  
strike the waters with the rod of God, he shewes notable trust in Gods  
providence: *Fear not* (saith g he,) *stand still, and behold the saluation of g* Exod 14.  
*our God*. And when *Abraham* at Gods commandement went to sacri-  
fice his sonne, *Isaac* asks him, *my father, where is the sacrifice?* *Abrahā* h Gen 22. 8.  
answers with words of faith, *My sonne, God will provide*. And thus: *Da-*  
*uid went to fight against the Philistims to Keilah at Gods commande-*  
*ment*, though his owne men discouraged him from it: whereby it is  
plaine, he relied on God for the issue of the battell. Now this godly  
moderate care is not here forbidden, which hath respect to obedience  
in the dutie, and for the successe depends vpon Gods providence.

The distrustfull care is that, whereby men trouble themselves about  
the issue of their labours; and when they haue done the worke, doe not  
rest therewith, but vex themselves about the successe; not relying on Gods  
providence for the blessing, but onely on the meanes. This distrustfull  
care (for our better discerning of it) hath these effects. First, it oppresseth  
the heart; making it exceeding heauie and pensue for feare of want;  
where this feare is, there is this distrustful care, for this argues a mā dares  
not trust God, but would haue the successe of his labour out of Gods  
hand in his owne. Secondly, it allureth & draweth men to vse vnlawfull  
meanes to get worldly things; as lying, fraud, iniustice in false waightes,  
measures, &c. Thirdly, it makes men wearie of Gods worship, it dis-  
tracts

374 *tracts their minds in prayer, and hearing the word; and (as Christ saith)*  
 b Luk. 8. 14. *it choakes the word that it brings forth no fruit:* for when the minde is wholly set vpon the world, there is no respect to the matters of God. And this is that care which is here forbidden, euen *a distrustfull carking care*, which as the greeke word signifies, diuides and distracts the mind, by troubling and perplexing it about the issue and successe of our endeauours.

Distrustfull  
care the sin  
of this age.

Profe.

I

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*The Use.* That which Christ here forbids his Disciples, is the common sin of our age & time, not in a few persons, but in many; for though this distrustfull care be the disease of the heart, yet it shewes it selfe by actions in the life: For first, what is the cause of so little fruit of the word preached, as may euery where bee discerned? is not (among many other) this worldly care one speciall cause? This wee may see in the parable, Luke 8. 14. *for the seed: that light among thornes, which choaked it, is the word preached to a heart possessed with worldly cares:* let these men obserue themselves, and they shall finde, that they can neither pray, nor heare the word, nor meditate therein, without manifold distractions from these worldly thoughts. Secondly, there is no trade or calling without his conuiances of craft and deceit, though it doe not appeare so much in some callings, as in others; and hard it is to finde them that make conscience hereof, when gaine and profit may come thereby; which comes from this distrustfull care in mens hearts, whereby they doubt of Gods blessing answerable to their desire, in the vse of lawfull meanes onely. But sith Christ forewarnes vs of this sinne, we must beware it take not place in our hearts; and for the auoyding of it, we must follow the counsell of the holy Ghost in Scripture, Psal. 37. 5. *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe:* which is oft commended vnto vs, Psal. 55. 22. *Cast thy burden vpon the Lord, & he shall nourish thee:* & Pro. 16. 3. *Reioyce thy worke vpon the Lord:* 1. Pet. 5. 7. *Cast all your care on him, for he careth for you.* In all which places we haue a most worthy instruction, to this effect; *not exempting men from doing the duties of their calling, but teaching the, that when they haue done their endeavour, in the diligent sober, & vpright vse of meanes, then they must leaue the event, and sse for good successe to the blessing of God.* Thus the trades-man, whose liuing stands by buying and selling, must be carefull and diligent about his businesse, without deceit or lying; and in so doing referre the successe of his bargaine to the blessing of God; and so must the husbandman plow and sowe, & leaue caring and haruest to Gods good providence. This is the Apostles counsell, Phil. 4. 6. *Be nothing carefull,* that is, after a distrustfull, or distracting sort,

sort, (as the word signifies) *but in all things let your requests bee made knowne to God, with giuing of thanks:* where it is to be marked, that distrustfull care is opposed to praier and thankesgiuing, as an hinderer thereof; and therefore our care must onely be to vse the lawfull meanes moderately for any blessing, and then to pray to God for good successe and blessing, relying wholly thereon, that when it comes wee may giue him thanks.

But some will say, it is hard for flesh and blood not to be carefull of successe, how then should we be able to leaue it wholly to God? *Answer.* We must lay to our hearts the blessed promises of God, made to them that depend vpon his mercy and goodnesse, and labour to liue by faith thereon: Psal. 127. 2. *It is in vaine for man to rise early, and to lie downe late, and to eate the bread of sorrow,* (meaning, while hee trusts to himselfe, or in the meanes) *but God will surely giue rest to his beloved,* which serue him, and trust in him, in the vse of meanes. Psal. 34. 10. *The Lyons doe lacke and suffer hunger,* though euery poore beast of the field bee a prey to his teeth; *but they which seek the Lord, shall lacke nothing that is good.* If wee had no more promises in the Bible, yet these were sufficient to cause vs to rest vpon his providence in the sober vse of lawfull meanes. Again, this must bee considered, how wee shall relie vpon his mercie for the sauing of our soules in the time of temptation and howre of death, that dare not trust in his providence for the things of this life. *Quest.* But what if all things goe crosse with men (will some say) may I not then sticke more to the meanes? *Ans.* Nay rather cleaue the more to God, for if the blessing were in the means, men would not be so often crossed: God knoweth what is good for thee, better then thou thy selfe, and therefore rest contented with his providence, though he crosse thine expectation for outward blessings: want is many times better for Gods children, then plentie; and affliction, then peace and prosperity; as *Danid* found, Psal. 119. 67, 71. & therefore God laies it vpon them: Did not good *Iosias* fall before *Pharaoh Necho*? which he should not haue done, but that God would chasten him; for *not regarding the words of Pharaoh Necho, which were of the mouth of God,* perswading him not to fight against him: and also *that he might be taken away from seeing the euill to come:* and was not *Hezekiahs* heart puffed up in time of peace, in so much that *wrath came vpon him, and vpon Iudah and Ierusalem.* Therefore learne to depend vpon Gods providence in the moderate vse of lawfull meanes, & whether he giue thee blessings, or take them away, blesse his name; for it is good for thee it should be so. And thus much for the maine commaundement.

How to  
leau the  
successe to  
God.

c 2. Chr. 33.  
23.  
d 2. Chr. 34.  
28.  
e 2. Chr. 32.  
25.

Now further marke in the wordes, how Christ distinguisheth betweene *life*, and *the bodie*; and applieth *meate and drinke* to life, and *raiment* to the bodie: and yet we know, that apparel serues to preserve life also, especially in cold countries. But Christ doth thus distinguish them for iust cause; for though in cold countries, apparel serues to preserve life, as well as meate and drinke doe; yet the first and most generall vse of apparell, is another matter; to wit, to hide the shame of nakednesse, which the sinne of *Adam* brought vpon it: Gen. 3. 7. 21. for before their fall, *the man and the woman were both naked, & were not ashamed*, Gen. 2. 21.

The proper  
end of ap-  
parell.

Here then we are to learne, that the proper and maine end of apparell, is for the bodie, to couer the shame of nakednesse: that sinne hath brought vpon vs; which is so great, that if necessitie would permit, both hands and face should also be couered. The consideration whereof, as it shews their immodestie and want of shame, that laie open the nakednesse of their breasts, or other parts of their bodie, more then need requires; so it teacheth vs, neuer to bee proud of our apparell, but rather humbled and abashed when we put it on, or looke vpon it, for it is the couer of our shame, and so an ensigne of our sinne: & the thiefe hath as good cause to be proud of the bolts on his heeles, or of his brād in the hand, or hole in the eare, as wee of our apparell; for as these are badges of misdeemeanour, so is apparell a badge of our sinne. And on the other side, that we may haue comfort in this ordinance of God for our bodies, wee must labour therein to expresse the graces of God in our hearts; as modestie, sobrietie, temperance, frugalitie, and such like.

A Reason a-  
gainst im-  
moderate care.

*Is not the life more worth then meat, and the bodie then raiment?* Our Sauour Christ hauing giuen commandeiment against the immoderate care for things needfull to naturall life, least the same should passe away without effect, doth here begin to enforce the same with diuers arguments: the first whereof is in these words, taken frō the creation, wherein God giues life and the bodie, which are better then food & raiment; from whence Christ reasons for his prouidence thus: *The life is better the food, & the body then raiment; but God by creation giues life & bodie: & therefore will he much more giue food and raiment for their preservation.* Seeing God giues the greater, we need not to doubt but he wil assure the lesse.

Our creation  
must teach vs  
trust in gods  
providence.

In this reason Christ teacheth vs, to make right vse of our creation; namely, by the consideration of it, to learne confidence in Gods prouidence for all things needfull to our naturall life: Iob. 10. 8. *Thine hands haue made me and fashioned mee, and wilt thou destroy me?* where Iob

Perswades himselfe of preservation, because God created him: & 1. Pet. 4. 19. *Let them that suffer according to the will of God, commend their soules unto him in wel-doing, as unto a faithfull creator:* because God is a faithfull creator, therefore in death we must relie vpon him. Experience teacheth vs, that euery workeman is carefull to preferue the worke of his owne hands, if it lie in his power; why then should we doubt of this in our creator, who is almightie.

Verse 26. *Behold the fowles of the heauen; for they sowe not, neither reape, nor carrie into the barnes: yet your heavenly father feedeth them. Are ye not much better then they?*

These words containe Christs second reason to dissuade his Disciples from distrustfull care for things needefull, drawne from the consideration of his providence ouer baser creatures then they were, for needfull prouision: the reason standeth thus.

*If God provide for the fowles of heauen, then much more will he provide for you:*

*But God provideth for the fowles of heauen, and feedeth them: therefore much more will he provide for you.*

The first part of this reason is here confirmed two waies: First, because the children of God haue meanes of prouision, which the fowles of the heauen want; *they sowe not, neither reape, &c.* Secondly, Gods children *are better* then fowles, and therefore he will not suffer them to lacke, sith he provideth for baser things then they be: both which are so sensible and familiar, that they may induce any man to depend vpon Gods providence, without distrustfull care.

Christ in propounding this reason, bids vs *Behold the creatures*, that is, take a serious view of them, looke vpon them wisely, & with consideration, as the word signifieth: whereby wee may learne, that euery childe of God ought seriously to consider the works of God, (for that which we must doe to the fowles of heauen, we must do to al the works of his hands) & therein labour to behold the wisdom, iustice, goodnes, loue, mercy, and providence of God. This is *Salomons* lesson, Eccl. 7. 15. *Behold the worke of God.* & Iob. 36. 24. *Remember thou magnifie the worke of God which men behold.* Why did God make the creatures distinctly one after another in sixe seuerall daies, and take a particular view of the all after he had made them, with approbation of their goodnesse, and also sanctifie the 7. day for an holy rest, both by his own example & expresse comandement? vndoubtedly, among other causes, this was one, to teach vs to consider distinctly of al the works of his hands: & among other holy duties, to meditate on the sabbath day, on the glorious works

2. Reason against distrustful care

Gods works must be considered.



of our creator. This was Dauids practise: for, Psal. 119. 1. &c. he resembles the *beaues* to a great booke, wherein a man may read the glorie of God: and in the contemplation hereof did he exercise himselfe vpon the Sabbath daies, as we may see in the *Psalme* which he penned for the Sabbath, Psal. 92. 4, 5. — *I will reioyce in the works of thine hands: O Lord, how glorious are thy workes!* And they which are negligent in this dutie, are here called to attendance by our Sauour Christ.

Vnreasonable creatures depend vpon Gods providence.

But what must we behold in the fowles of heauen? How *they neither sow, nor reape, nor carie into barnes, &c.* that is, they vse not the meanes of prouision that man doth, which shews they haue not that care which man hath. Man may lawfully be carefull to vse these meanes, for God ordaineth them for mans prouision: but the fowles of the heauen goe not so farre to haue care of any meanes. And this priuiledge of man to the meanes, doth strongly enforce Christs dissuasion against distrustfull care: for the fowles wanting such meanes are free from that care. *Quest.* How then are they prouided for? *Ans.* They expect for foode at Gods hand: Iob 39. 3. *The birds crie vnto God, wandring for lacke of meate.* Psal. 104. 21. *The Lyons rouring after their pray, seeke their meate at God.* Psal. 145. 15. *The eyes of all waite vpon God, and he giueth them meate in due season.* Psal. 147. 9. *He giueth to beasts their foode, and to the young rauens that crie.* But how can vnreasonable creatures crie to God? *Ans.* They doe not vse praier, as man doe; but yet they are said to crie to God, and to waite on God, because by a naturall instinct giuen them by creation, they seeke for that foode which God ordaineth for them, and are contented therewith; so that by these phrases God would teach vs, that they depend vpon his providence wholly for prouision, and rest contented therewith.

Vnreasonable creatures more obedient then mā.

Here then we are to obserue, that the vnreasonable creatures made subiect to vanitie by the sinne of man, doe come nearer to their first estate, and better obserue the order of nature in their creation then man doth: for they seeke for that which God prouideth for them, and when they receiue it are content: but man is deeply fallen from the state of his creation, in regard of his depending on Gods providence for temporall things: though he haue the vse of meanes which the fowles of heauen want, yet his heart is full fraught with distrustfull care, whether we respect the getting, or keeping, or employing of earthly things. This sheweth that man is more corrupt then other creatures, and more vile and base in this behalfe then brut beasts: which should humble euery one of vs deeply vnder the serious consideration of our sinnes, that haue so deprauid our nature, that we are more rebellious to the law of our

our creator, and more distrustfull in his prouidence then the bruit and senselesse creatures.

*And yet your heauenly father feedeth them.* In these words is couched a forcible reason, whereby Christ would perswade his disciples, and in them all beleeuers, to depend vpon Gods prouidence without distrustfull care. *God (saith he) is your father, yea your heauenly father, and you are his children, therefore depend vpon him:* for if *earthly fathers* will prouide and giue good things to their children, much more will your heauenly. In this reason also is couched a meanes and way, whereby a man may come to rest vpon Gods prouidence. In the word of God there be two kind of promises: some of euerlasting life and saluation by Christ: others, of inferiour gifts and blessings concerning this life. Now if we would relie on God for temporall blessings, we must first labour to lay hold by faith on his spirituall and eternall promises; get assurance of thine adoption in Christ, and labour to know and feele that he is thy heauenly father; and then thou wilt easily depend vpon his prouidence for temporall blessings: if thou be once perswaded truly that he will saue thy soule, how canst thou distrust him for prouision for thy bodie? If a Kings sonne know his father will make him heire, he will not doubt but he will affoord him food and raiment in the meane time.

*Feedeth them* That is, the foules that neither sow, nor reape, nor carrie into barnes. Here we may obserue Gods speciall and particular prouidence: for in reason those creatures that make no prouision in summer should starue in winter, wherein the earth affoordeth not such meanes of nourishment as it doth in summer; and yet experience teacheth, that they are for the most part fatter, and fitter for the vse of man in winter then in summer: what argueth this but Gods speciall prouidence, attending vpon the silly fowles of heauen, and feeding them in the dead winter? oh then how should any child of God distrust his prouidence? will he feede birds, and neglect his owne children? it cannot be. And yet this must not nuzzle an idle person, or bolster him vp in the neglect of lawfull ordinarie meanes for his prouision: for God would haue euery man to eate his owne bread, deseruing his prouision by diligence in the duties of some lawfull calling: *for he that will not labour should not eate.* Howbeit we may here learne, when all meanes faile (without our default) yet still to relie vpon Gods prouidence: for he feedes the foules in the dead of winter, and we are better then they.

Lastly, is God so mercifull to the poore foules of heauen, to prouide  
for

Mat. 7. 11.

Howe to  
come to de-  
pend vpon  
Gods pro-  
uidence.

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mercifulnes.  
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for them? then must we that professe our selues to be Gods children, shew our selues to be like to our heavenly father, in exercising mercie towards all Gods creatures: *God is the Saviour of all men, but especially of them that beleene.* And we must be followers of God as deere children, extending mercie to the poore of mankind, because they be our owne flesh: doe good vnto all, but specially to them that be of the household of faith. This is needefull to be vrged vpon our soules, for in times of dearth men *grinde the faces of the poore*, by hard bargaining; the rich take aduantage of poore mens want, and so make themselues fat by sucking the blood of the poore.

v. 27. *Which of you by taking care, is able to adde one cubit to his stature?*

3. Reason a-  
gainst di-  
strustfull  
care.

Here Christ propoundeth his *third reason*, against distrustfull and carking care for worldly things, from the *unprofitableness* and *vanitie* of it in man. The words of this reason are propounded by way of *question*: which kind of phrase imports the *affirming* or *denying* of the thing spoken of with more vehemence. And here it hath the force of a *more vehement negation*: as if Christ had said, Vndoubtedly not any of you by taking care can adde one cubit to his stature. A *cubit* is a measure taken from a part of mans bodie, beeing the length of the arme from the elbow, to the end of the longest finger. Now God in framing mans bodie, brings it from this length in the mothers wombe, by continuall increase adding cubit vnto cubit, till at last it containe many cubits in stature according as he hath ordained and appointed. And looke how many cubits long God hath ordained euery man to come vnto, of that stature and tainesse he is; and no man by all his wit, skill, and carefull industrie can adde one cubit vnto his stature: for that is the proper worke of the creatour, he that giues the bodie, appoints the stature, and by his prouidence brings it thereto, by daily increase. Now hence Christ reasons thus, from the like: *As no man by taking care in all the meanes he can vse, can augment his stature one cubit, he cannot doe the least thing this way*, as P. S. Luke noteth; *no more can any man by his distrustfull care better his outward estate for things needefull to this life any whit as all*: and therefore sith it is vaine and fruitlesse to vex our hearts herewith, we must beware of this distrustfull care.

p Luk. 12. 26

Mans labour  
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out Gods  
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From this reason we may obserue and gather sundrie instructions. First, that mans labour, care, and industrie, is altogether vaine and fruitlesse, without the blessing of Gods prouidence. Psal. 127. 1, 2. *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you*

to rise early, &c. 1. Cor. 3. 7. Neither is he that planteth any thing, nor he that watereth, (meaning, of themselves) but God giveth the increase. This point the Lord doth notably expresse by Haggai, saying, *To have sown much, and bring in little: — and he that earneth wages putteth it in a bottomlesse bagge. To looked for much, and lo, it came to little, and when it came home I did blow vpon it.* The consideration whereof must teach vs to commend all the sober care and labour of our lawfull callings to God by praier for his blessing: for it is *his blessing that maketh rich*, Prov. 10. 22. If Paul and Apollos, two most worthie men, could doe nothing of themselves, what shall we thinke to doe? and when we find Gods blessing vpon our labour, then we must giue thanks.

Secondly, hence we learne that no man can better his outward estate in the world, for wealth and dignitie by all his care and diligence, aboue that which God hath appointed him to come vnto: for as God hath determined of mans bodily stature, which no man by taking care can adde vnto or alter, so hath he appointed in his decree what shall be mans estate, for wealth or pouertie, dignitie or disgrace, which it lies not in the power of man, or any creature to alter: indeede the diligent vse of lawfull meanes is an argument of Gods blessing in outward things, and therefore must be followed and exercised in sobriety and godlinesse of those that waite for such blessings, because ordinarily God conuaries his blessings by such meanes: but yet the state of man depends not on the means, but on Gods decree and pleasure: Psal. 75. 6, 7. *To come, to preferment is neither from the East nor from the West: but God is iudge: he maketh high, and he maketh low:* and, Prov. 22. 2. *The poore and the rich meete together, and God is the maker of them both.* In regard whereof we must learne, to depend vpon God in the sober vse of lawfull meanes, and to rest contented with his blessing thereupon be it more or lesse: for whatsoever it is, it is that portion which God hath allotted vnto vs.

Thirdly, hereby are sundrie erroneous opinions confuted and overthrowne. As first, the opinion of them who thinke, that the temporall life of man may be prolonged by art, aboue the period set by God in nature: but then there may be addition made by art to the set period of mans stature; for the will and prouidence of God doth equally rule in them both: the prolonging of mans life is no lesse an action of the Creator, then the augmenting of mans stature. Indeeede art may help to preferue life till it come to the period in nature, but further to prolong it, is beyond the art and power of man: for man is not lord ouer the spirit to retaine the spirit, Eccles. 8. 8. *God hath herein appointed his bounds* which

Temporall life cannot be prolonged beyond the period set in nature.

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Hag. 2. 6-9.

Mans outward estate is appointed of God.

Temporall life cannot be prolonged beyond the period set in nature.



382 which he cannot passe, Job. 14. 5.

Enchant-  
ments can  
not turne  
mans bodie  
into another  
creature.

Secondly, the opinion of some Magicians and witches is hereby also confuted, who thinke and auouch, that by enchantments they can turne their bodies into the bodies of other creatures, as cats, hares, &c. and also make their bodies to passe through a key hole, or such like narrow place. But this were to change nature, which is more then to adde to nature (which yet Christ here denies to be in the power of man,) and therefore it is impossible: these things are the illusions of Satan, where- by he bleares the eyes of such as regard his lying wonders: As for that

r Dan. 4. 30.

which is saide of *Nebuchadnezzar*, that he should be turned into a beast, because it is said, *he ate grasse like an oxe*: this we must know and hold, that the substance of his soule was not changed, neither the substance of his bodie, nor the shape thereof into the shape and substance of a beast, but onely the hand of God was heauie vpon his minde, striking him with brutish frensie and madness, whereupon his behauiour became brutish, and he liued among the beasts of the field.

Alchemists  
confuted.

Thirdly, the opinion of the Alchemists is hereby also refuted, who pretend that they can turne baser mettalls into better, as brasse or lead into gold: but this is to change the nature of creatures, which is more then to adde thereto by augmenting their quantitie, which yet Christ denies and make impossible to art in the stature of man.

Merits of  
glorie about  
the power  
of man.  
Concil. Trid.  
sess. 6. can.  
31.

Fourthly, the opinion of the Papists for their merit of works is hereby also confuted: they teach that by good workes a man may merit for himselfe a greater degree of glorie in heauen: but consider, if a man by all that he can doe, cannot augment his bodily stature, nor his outward estate in this world (as we haue shewed) then much lesse can he adde vnto his estate of glorie: if the increase of nature be the worke of God, then much more is the gift of grace, and the increase of glorie: as therefore he determines of the stature of the bodie, so much more may we resolute, that the state of the soule for glorie is decreed of God, and man cannot adde thereunto. Indeepe the more we glorifie God by well-doing on earth, the more is our assurance of greater glorie in heauen, but yet the merit thereof is the worke of Christ alone, and our fruition of it the gift of God according to the good pleasure of his owne will.

v. 28. *And why care ye for raiment? learnes how the tilles of the field doe grow: they labour not, neither spinne:*

29. *Yet I say vnto you, that euen Salomon in all his glorie was not adraised like one of these.*

30. *Wherefore if God so clothe the grasse of the field, which is so day, and to morrow is cast into the oven, shall he not doe much more vnto-*

to you. O ye of little faith?

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In these three verses Christ returneth to his former commandement against distrustfull care, conteyned in the 25. verse: and here vrgeth one part thereof concerning care for rayment, and the other for meate and drinke, in the 31. verse. Now what meaneth Christ by this manner of handling this heauenly doctrine, not onely to propound it, and to vrge it by strong and forcible reasons, but againe to repeat it, and vrge it by peece-meale? Surely, hereby he declares himselfe to be the true doctor of his Church: for hauing a waightie point of doctrine in hand, which the nature of man is vnwilling to receiue, and practise, he doeth beside the propounding and confirming of it, thus vrge it by peece-meale, that hereby it may the better take place in our heart, and be the more effectuell to bring forth obedience in our liues. And this fidelity must every one shew that is to teach the word of God to others: not onely ministers, though it be their dutie specially, but also masters and parents, as Deut. 6. 7. *thou shalt whet them vpon thy children* (as the word signifies) that so it may more deeply enter into the heart.

Distrustfull  
care. forbid-  
den.

Thus much of the manner of prosecuting this argument. Now wee come to the words, *And why care you for rayment?* This interrogation hath the force of a prohibition; and so it is the same with this branch of the 25. verse, *care not for your bodie what you shall put on.* Now all care for apparell is not here forbidden; for there is a lawfull godly care, whereby men seeke and labour vprightly and in a sober manner for such apparell as is meete for their callings, and needefull to the health and comfort of their bodies. But the care here forbidden, is an inordinate and immoderate care for apparell, ioyned either with distrust and feare of want, or els with a discontentednesse with that apparell which is meete and necessarie. And this is the common sinne of this age, as the sundrie bad practises of men and women about apparell proceeding from this inordinate care, doe euidently declare: as first, the affecting of superfluitie and abundance in apparell, and the following of strange and forraigne fashions so soone as they are taken vp. Secondly, the wearing of too costly apparell, about their abilitie and degree: as when seruants are as fine as their masters, trades-men like gentlemen; and gentles, like nobles. Thirdly, the spending of much time in the curious trimming and attiring of the bodie which might be spent in better duties. This proceeds from some dislike in Gods workmanship, as though he had not done his part thoroughly to their bodies, or they by their curiositie could make themselves better.

Inordinate  
care for ap-  
parell.

1

2

3

Now that Christ might remooue out of mens hearts this inordinate care,

care,

care, he doeth here enforce his commandment by a fourth reason, taken from his *providence over the lilies of the field*, and the reason is waightie, though the subiect of it be meane and simple. It may be framed thus :

*If God clothe the lilies of the field, then doubtlesse he will clothe you :*

*But God clotheth the lilies of the field : Therefore much more will he clothe you.*

This reason is fully set downe in these three verses, though the parts of it be inuerted, by reason of their amplifications: for first, Christ propounds to our consideration the *subiect matter* whence his reason is drawn, *learne how the lilies of the field doe grow*. Where this must be marked, that Christ speakes of *field-lilies*, which haue not the help of man, as garden flowers haue; Then he layes downe a prooffe of his assumption, *that God clothes them*, by remoouing from them the ordinarie meanes of clothing; They labour not, neither spinne, v. 28. amplifying this work of God vpon them by a comparison, wherein he prefers the glorie of them before the glorie of *Salomon* in his princely aiaie, verse 29. And then by way of inference propounds the reason, omitting the assumption, verse 30. where the first part, and conclusion are both propounded and amplified as we shall see when we come to the handling of them: for I will follow the order obserued by Christ.

Vnsensible  
creatures are  
our teachers

*Learne how the lilies of the field doe grow.* Here Christ makes the lilies and hearbes of the field a schoolmaster vnto man, yea to his owne disciples (for he spake to them.) And this he doeth for speciall causes. First, to teach them and vs, that the silie creatures in the field doe in their kind yeild more obedience vnto God then man doeth, and that man is more rebellious vnto God then they are: hence *Isay* calls *heauen and earth* to harken to his rebuke of the Iewes for their ingratitude: and the prophet rebuking Ieroboam for his Idolatrie, cries, *O Altar, Altar, thus saith the Lord*. *Jeremie* rebuking *Iechoniah*, calls to the *earth to heare*, *Ier. 22. 29.* and *Ezekiel* must prophesie to the *mountaines*, *Ezek. 6. 3.* By all which they would shew, that if these vnsensible creatures had reason as man hath, they would be more obedient to the will of their creator then man is. Secondly, hereby Christ would teach his disciples and vs, that though we haue the creatures, and behold and vse them daily, yet partly through blindness and ignorance, and partly through negligence, we doe not discern in them, nor learne from them those good things which we ought to doe: for the *inuisible things of God*, that is, his eternall power and godhead, beeing considered in his works, are seene by the creation of the world, *Rom. 1. 20.*

This

This then is a checke to our dulnesse and negligence in the things of God; for what shall we doe in matters of saluation, when in these inferiour matters we may learne of the vn sensible creatures?

But what must we learne in the lilies? *How they grow.* And this is a thing to be marked, for in the winter season they lye dead in the earth as though they were not; they are couered with frost and snow: and yet in the spring time and summer, they spring vp with stalkes, leaues, and flowers of such glorious colours, as passeth the glorie of Salomon in all his royaltie. Now whence comes this, is it of themselves, or from man? surely neither; for they are field lilies, this onely comes from the word of creation giuen out by God, when he made the creatures, saying, *let the earth bring forth the greene herbes, &c.* from this c Gen. 1. 11. working and operative word of God, comes the earth to haue power and vertue to send out the glorious lilies and euery other herbe: Now then (to apply this to the purpose intended by Christ) the same God, that by his operative word giues this glorious beeing euery yeare to field-lilies, hath giuen out a word of prouidence touching his seruants, that if they trust in him, vsing lawfull meanes moderately, they shall haue rayment sufficient, and all things els that be needfull to this life. Here then is nothing wanting but trust in God in the sober vse of ordinarie meanes, for such shall be as sure of rayment by Gods prouidence as lilies are to grow and blossom in spring time and summer: and this were sufficient to perswade vs vnto moderate care though nothing more had bene said.

From field-lilies learne to trust in Gods prouidence.

But he addeth, *they labour not, neither spinne:* This deniall of the vse of meanes vnto them, whereby they should be araid, as it proues directly that God alone araiseth them with glorious colours; so it strongly enforceth the dutie of contentation vpon vs, relying on Gods prouidence, without distracting care: because beside our title to Gods prouidence not inferiour to the lilies of the field, we haue allowed vnto vs for our rayment the vse of meanes which they want: and therefore howsoeuer no man, vnder pretence of depending on Gods prouidence, may hence take occasion to liue idlie, neglecting the ordinarie lawfull meanes to procure things honest and needfull; yet hereby Christ would giue assurance to all that trust in him and serue him, that though all meanes should faile them, (so it be not through their default) yet will he prouide things needfull for them.

29. *And yet I say vnto you, that euen Salomon in all his glorie, &c.* These words containe an amplification of the second part of Christs reason, to wit, that God doeth not onely cloath the lilies; but cloath

them in most glorious aray; euen aboute the glorie of Salomon in all his royaltie: And this application is to be marked, because Salomons glorie was extraordinarie, by speciall gift from God, aboute his desire or expectation, as we may see, 1. king. 3. 14. And yet Christ saith, that each field liueth more gloriously arayed by Gods prouidence: then Salomon was at any time.

A checke to  
pride in ap-  
parell.

This amplification serues; first, to chocke and controll the follie of them that are proud in apparell, and nice and curious in araying themselves: This is the common sinne of this age, wherein for attyre euerly sort almost exceede their abilitie and degreet. But why should we be proud of any apparell, for when we haue done all we can to make our selues neuer to gay, yet we come short of the flowers of the field in glorious aray? for what cloath or filke is so white as the filke? what purple is like the violet? what crimson or skarlet comparable to diuers flowers of such colours? Arte indeede may doe much; but herein it must stoope to nature. Now if we cannot come nere the heards and flowers which we tread vnder our feete, and cast into the fornice, why should we be puffed vp with any gaynesse in our apparell?

Worldly  
pompe is  
all vanitie.

Secondly, this teacheth vs that all worldly pompe is but vanitie: for in glorie and beaultie it comes short of the flower of the field, and yet what is more fraile and transcorie then the flower, that is to day in the field, and to morrow is cast into the duen? This the holy Ghost would teach vs, by comparing the glorie of man to the flower of grasse, 1. Pet. 1. 24. and seeing that the fashion of this world goeth away, 1. Cor. 7. 31. wherefore (as the Apostle there saith) we must use this world, as though we used it not: for Salomons conclusion is true of all earthly things; Vanitie of vanities, all is vanitie, Eccles. 1. 2. And yet we must not here imagine that Christ condemnes the glorie of Salomon; though he thus debate it below the flower of the field: for it was the gift of God in extraordinarie fauour; 1. king. 3. 13. So that howsoeuer the word of God condemne pride and curiositie in attyre, and superfluitie therein; yet it alloweth vnto Princes, and personages of great state, the vse of gorgious and costly raiment: and therefore Ioseph being advanced to dignitie, was arayed in garments of fine linen, had a ring on his finger, and a chaine of gold about his necke, Gen. 41. 42. And that which Luke saith of Agrippa and Bernice, that they came in with great pompe to heare Paul, Act. 25. 26, may as well be taken in good part, as in euill.

30. Wherefore if God so cloath the grasse of the field, which is to day;  
and

101 And to morrow is cast into the oven: *is it like not doe much more* 387  
unto you, O ye of little faith!

Here Christ propounds and applyes this reason to his disciples and hearers; and in this application enloseth it, by putting a manifest difference betweene men and the hearbs of the field, preferring man farre before them. The preheminnce of man above the flowers of the field stands in these things: first, *the hearbs were made for mans vse, and not man for them;* for besides other fertilitye for seed to the oven, as Christ here noteth. Secondly, *the hearb of the field is to day and to morrow is not,* for being burnt or consumed it ceaseth to be at all: But it is not so with man, for though he be burnt or consumed, yet he is not brought to nothing, but his being remaineth still by reason of his immortall soule, which though it had beginning, yet neuer shall haue end. And herein he far excelleth them: for though hearbs and trees liue for a time, yet their life ariseth from the matter whereof they consist; and so vanisheth with it, but the soule of man is a different substance from the bodie, and vanisheth not though the bodie perish. This difference is plain in the creation: for God commanded *the earth* d Gen. 1. 11. *bringing forth hearbs and trees with their life and substance:* but when he created man, though he made his bodie of *the dust of the earth,* yet his soule came from God; for *he breathed into his face the breath of life.* And herein man excells not onely the hearbs of the field, but all beasts and fowles; for though they, besides life haue sense and motion from their soules, yet their soules (whether they be qualities or substances it here killeth not) arising from the matter wherof their bodies subsist, are mortall and vanish to nothing when the bodie perisheth; so as a beast burnt vp is no beast, but a dead man is a man though his bodie be burnt to nothing, because his soule liues for ever; yea and his bodie, though eaten vp of beasts or consumed with fire, by vertue of Gods ordinance shall one day rise againe, and be reunit to the soule: yea the dead bodies of the elect, by vertue of the covenant of grace, haue not onely relation to their soules, but a spirituall vnion with Christ, for *they sleepe in him,* and by his power shall one day be raised f. 1. Thess. 4. vp to glorie. And this preheminnce Christ would teach vs, when he calleth God; *the God of Abraham,* who was dead in regard of his g Mat. 22. 32 bodie long before; and yet saith he, *God is the God, not of the dead, that is, which haue no being at all) but of the liuing.* Now this preferment of man above the creature, doth greatly inforce the dutie vpon him to depend vpon Gods prouidence without distrustfull care, for if God cloath baser creatures with glorious aray, doubtlesse he will

Mans preheminnce above the hearbs of the field.



388 not suffer man his more noble creature to want, as the conclusion following doth declare.

*Shall he not doe much more unto you, O ye of little faith!* That is, shall he not much more cloath you. Now he amplifieth this conclusion by a reproofe, whereby he would enforce his reason more strongly vpon them, saying, *O ye of little faith.* In which reproofe two points are to be considered: the persons reproofed, and the cause thereof. The persons are Christs chosen Disciples, whome he doth not here reprove for want of faith simply, but for the weaknesse and small measure of it, because their doubting and distrust in Gods providence, was greater then their faith.

Two degrees  
of faith.

1

3

Here then we may obserue a distinction of faith in regard of degree and measure; to wit, that beside that *full assurance*, whereby a man so resteth on Gods promises, that he *nothing doubteth through vnbeleefe*, as it is saide of Abraham, Rom. 4. 20. there is a *weake faith* mingled with much doubting, such as was in Christs disciples at this time. And howsoever that doubting which is in weake faith be euill, and here reproofed, yet the faith it selfe is true faith, and such as brings a man to the state of Adoption and of saluation: for Christ before this reproofe, acknowledged of his Disciples that they were Gods children, calling God *their beauenly Father*. If any shall say or thinke that this weake faith cannot saue a man, because his vnbeleefe beeing more then his faith, shall haue more force to condemne him then his faith to saue him: *I answer*, that no man is saued by his faith, because it is perfect without doubting, but because thereby he laith holde on Gods mercie in Christ: now a weake faith may doe this truly, though not so perfectly and with such comfort as a strong faith doth: and the doubting and vnbeleefe that is in weake faith cannot condemne vs, if so be we bewaile our vnbeleefe, and vse meanes diligently to come by a full assurance: for by this weake faith we are in Christ, and in him all our wants and finnes are pardoned. Which point must carefully be obserued and remembered, for the stay and comfort of their soules, that haue in them but this weake faith, and are troubled much with distrust and doubting. And this is many a true child of Gods estate, for euery one cannot attaine to *Abrahams full assurance*: but be not discouraged, *O thou of little faith*; thy doubting and distrust may trouble and grieue thee, but if thou bewaile and lament it, it shall not condemne thee; onely labour diligently in the meanes for further increase,

A comfort  
to them that  
haue weake  
faith.

increase, and by thy weake faith desire to lay hold on Christ, and so shal all thy wants be couered, and thy sinnes pardoned; for endlesse is Gods mercie in this behalfe, *he will not break the bruised reed, nor quench the smoking flaxe*, *Isay 42.3.* 389

*11. Point.* The cause why Christ doth thus reprove them for their small faith, is *their distrust in God for raiment*; as if he should say, whereas you doubt, whether your heavenly father will provide sufficient raiment for you, notwithstanding you see he arais his baser creatures in glorious manner; even for this cause, are you to bee blamed for small faith.

Here then we are to obserue a speciall point touching the propertie of true sauing faith; namely, that it doth not onely laie hold on the mercie of God for the pardon of sinne, and life euerlasting in Christs but on his promises also for temporall blessings that concerne this life; Neither must this seeme strange to any; and to make it plaine, confider that the promises of God in Scripture are of two sorts; principall, and inferiour. The *principall promise*, is of Christ our redeemer, God and man, and of remission of sinne, and life euerlasting by him. The *inferiour promises*, are of temporall blessings; as food, raiment, health, peace, liberty, &c. & these depend vpon the main promise of Christ, so farforth as they are for our good; for *in Christ all the promises of God*, whether they concerne life eternall, or this temporall life, *are yea and amen*, that is, sure and certaine to Gods children. And hence it is, that when by true faith a man laies holde on the maine promise of God in Christ, he doth withall apprehend the promises of God for temporall blessings: the heart that faith by faith, *God will pardon my sinne, and saue my soule*, will say also by the same faith, *God will giue me food and raiment, and all things sufficient for this life*. Thus *Abraham*, by the same faith whereby he was iustified, *beleued Gods promise, that hee should haue a sonne in his olds age*: and *Noah* beleued Gods promise of his preseruation in the Arke, by the same faith whereby he was made *heire of righteousness*. This point must be obserued, and the order remembred, wherein faith laies hold vpon the promises: First, it apprehends mercie in Christ, and then providence for this life. Now hence we learne, that as we looke to be saued by our faith after death, so wee must liue by faith in this world; if wee relie vpon his mercie for our soules, we must depend vpon his providence for our bodies: how this is done, we shall see afterward; for how should we cast our selues vpon Gods mercie for the kingdome of heauen, if wee cannot depend vpon his providence for food and raiment.

A propertie  
of sauing  
faith.

Gods pro-  
mises two-  
fold.

I  
2

3. Cor. 1.20

Rom. 4. 12.

Heb. 11.7.

Liue by faith

Lastly, hereby we may trie our faith what it is, true or fained; weake or strong: for this Christ here tells vs, that the more we are distracted with worldly cares, the lesse is our beleefe in God: for distrustfull care comes from vnbeleefe in Gods prouidence: and the lesse we trust in God for temporall things, the lesse doe we beleene eternall mercies, for the same faith laies hold on both: but if we can truly depend vpon God for temporall blessings in the sober vse of lawfull meanes, then we shall relie vpon his mercie for the saluation of our soules. This triall is not made in prosperitie, for when God sends abundance, euery one will trust in him: but when want comes, then is the triall of thy faith; if then thou relie on God, though meanes faile; thy faith is strong: but if thy heart be oppressed with sorrow and feare, and thou make no conscience of vnlawfull meanes, so it may supplie thy want; then suspect thy selfe, thy faith is weake, or none at all: for *the iust shall liue by faith* in all estates.

verſ. 31. *Therefore take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be cloathed?*

Here Christ againe repeateth his commandement againſt diſtruffull care giuen in the 25. verſe. The reaſons of his repetition be theſe: Firſt, to ſet an edge vpon the commandement, that ſo it may more ſharply and deeply enter into their hearts, as we ſaid before. Secondly, to further his diſciples in this praſtiſe of faith, for by this often repetition he giues them occaſion to meditate and thinke vpon the dutie the oſtner, whereby their faith muſt needes be much confirmed: for this we muſt know for our direction to get and ſtrengthen true faith in our hearts, that a man is not a meere patient in the receiuing and ſtrengthening of this grace; it comes not from God to vs, as viſions did to the Prophets in a dreame in the night, or as the print of the ſeale is ſet into the waxe, but God workes it in the vse of ordinarie meanes. And therefore if we would haue faith wrought or increaſed in vs, we muſt doe that which by nature we may doe; to wit, heare the word preached, and read, we muſt meditate therein, and labour ſo to vrgē the promiſes of God vpon our owne hearts; yea, we muſt doe what we can, to ſtirre vp in our hearts a deſire to beleene, and to ſtrive againſt doubting and diſtruff, and therefore muſt giue our ſelues to praier with ſighs and groanes to God, for the working of his ſpirit in our hearts.

Now touching this comādemēt againſt diſtruffull care, we handled it in the 25. v. ſhewing how ſure our care muſt goe for things needfull, and where it muſt ſtay. It muſt extend it ſelfe to the diligent vse of

lawfull ordinarie meanes to procure things needfull, and there stay; 391  
giuing place to faith to waite vpon Gods prouidence for the blessing  
of our endeaours. The distrustfull care which perplexeth the heart  
about the successe of our lawfull labours, is that which Christ forbid;  
and it is that euil sicknesse which infects most mens soules, as they may  
easily discerne by obseruing these things: *What it is, that oft breaks  
their sleepe in the night: what comes first into their thoughts when they  
awake; and what their mindes runne most vpon all the day long; and  
whereabout they can take greatest paines with most delight, and least  
wearinesse.* If it be for the things of this world, then distrustfull care  
infects their soules, which we must strue against, and learne to liue by  
faith.

How distrustfull care  
may be discerned.

Here only observe how Christ describes this lawfull care by the  
effects of it in distrustfull persons; bringing them in, saying, *What shall  
we eate? what shall we drinke? or wherewith shall we be clothed?* And  
thus indeede they vse to complaine, especially when they haue great  
charges and slender meanes, or els doe sustaine any great losses, then,  
*how shall we liue? what shall we doe?* and such like speeches of distrust:  
which Christ here iustly reprobous; because they blame God for his  
dealing towards them; as though he had no care of them, or would  
not prouide things needfull for them. We therefore must here learne  
to shut our mouthes against distrustfull thoughts, and beware we mur-  
mure not nor complaine of his dealing towards vs. When <sup>1</sup> *Aarons*  
two sonnes *Nadab* and *Abihu* were both slaine for offering straunge  
fire, *Moses* tells him it was the Lords doing, who would be glorified in  
all that come neere him; then the text saith, *Aaron held his peace.* And  
*Dauid* notably testifieth his contentation in Gods prouidence, *Psal.*  
*39. 2. I held my peace, and said nothing: yea, v. 9. I should haue beene  
dumb and not haue opened my mouth, because thou Lord diddest it.* Ex-  
cellent is that saying of the Lord, *Isa. 30. 15. In rest and quietnesse shall  
ye be saved, in quietnesse and confidence shall be your strength:* mean-  
ing, that by patience and contentation a man shewes strong confi-  
dence in God: so that though Gods dealing seeme neuer so hard, we  
must beware of impatient words and murmuring thoughts, endea-  
uouring to say with <sup>m</sup> *Eli, It is the Lord, let him doe what seemeth good*  
*in his eyes:* and with <sup>n</sup> *Iob, Though he kill me, yet will I trust in him.*

1 *Leuit. 10.*  
23.

<sup>m</sup> 1 *Sam.*  
3. 18.  
<sup>n</sup> *Iob 13. 15.*

*v. 32. For after all these things seeke the Gentiles: for your heavenly  
Father knoweth that ye haue neede of all these things.*

This verse containes Christs fifth and sixth reasons, to dissuade his  
hearers from distrustfull care. The fifth is drawne from the practise of

393  
 y. Reason  
 against di-  
 strustfull  
 care.

the Gentiles, and it standeth thus :

*That which the Gentiles doe which know not God, you must not doe, (they doing amisse : )*

*But the Gentiles seeke thus distrustfully for things needfull: Therefore you must not doe so.*

vs. 11.

The words in the originall whereby Christ declareth this behaviour of the Gentiles, be more full and emphaticall then our translation doth expresse: for they import that the Gentiles *set themselves to seeke, or seeke with all their might*. Which must be obserued, because it is not a sinne simply to seeke things necessarie, but wholly to giue our selues thereto, that is, the sinne; because it proceedes from distrust in God. *Quest.* Why did the Gentiles thus wholly giue themselves to seeke things necessarie? *Ans.* Because they knew not the true God, nor his providence; they were not acquainted with his word, as *Dauid* saith, And this was the state of all the world before Christs coming, the Iewes onely excepted, and their forefathers, with some few Proselytes, who by conuersing with Gods people were conuerted to true religion.

vs. 1.  
 Vniuersall  
 grace con-  
 futed.

This point well obserued; first, overthrowes the opinion of *vniversall grace*, as a meere deuise of mans braine: for if the Gentiles knew not the true God, how should they know the way to life? if God gaue them not so much grace, whereby they could depend vpon his providence for the things of this life, much lesse did he giue them grace to belecue and to be saued, if they would.

3  
 Worships  
 like Pagans.

Secondly, this shewes that they who set their hearts vpon the world, and giue themselves to seeke earthly things, are as Gentiles and Pagans; they haue not yet attained to this principle of Christianitie, to depend vpon Gods providence by faith: they see no providence, and so rely onely vpon the meanes, whereby they sacrifice to their owne paynes and industrie, and so make themselves their owne God. This is the state of many among vs, who beare the name of Christians; but indeed and practis are as Turkes, and Pagans: and this reason alone well waighed is sufficient to moue any christian heart in a moderate care to seeke earthly things.

3  
 Christians  
 must in all  
 things be  
 vnlike the  
 heathen.

Thirdly, marke the ground of this reason; Christs disciples had the true God for their God, which the Gentiles had not, and therefore they must differ from the Gentiles in their behaviour. This teacheth vs, that in all things Gods children must be vnlike the heathen, for *in euill things we must forsake them, and in all things that be good we must excell them*. The sonne of a prince will not shew him selfe like a begger

in

in any thing: no more should the child of God, in any thing conforme himselfe vnto the world. O then how vnworthie doe we walke of our- vocation / for the verie sinnes of the heathen are rise among vs, as vncleannesse, drunkennesse, slandering, and oppression; nay many among vs exceede the Pagans in mercilesse dealing towards the poore, for they neuer knew that Christ came for reliefe in the person of his poore, and yet many among them were more mercifull, then many now a dayes that beare the name of Christians: for doe not the poore sometime die for want of releefe? and doe not many among vs make a game of Gods iudgment vpon the poore, selling their commodities decreit when the poore haue greatest want and neede? wel, if we wil approoue our selues to be Gods peculiar ones, let vs be ashamed to be like the heathen in any euill, or not to goe beyond them in that which is good.

*For your heauenly father knoweth that you haue neede of all these things.*

These wordes containe Christs sixth reason to his Disciples against distrustfull care, drawn from Gods speciall providence ouer them: *a Reason against distrustfull care.* and it also includes an answer to a secret obiection against Christs command: for some man might say; If we may not be carefull for things needfull, who shall provide them? Christ here answers; *you must not be distrustfully carefull, for you haue a father in heauen, who knowes whereof you haue need, and careth for you. Now looke whereof God takes care in your behalfe, you need not trouble your selues further then the sober vse of lawfull meanes: But God your heauenly father takes notice of your estate, and will provide that which is best for you: and therefore you need not to vex your minds there-about.*

A most worthie reason, and alone sufficient to driue vs from distrustfull care: for this acquainteth vs with Gods particular and speciall providence ouer vs, taking notice of our estate whatsoever it is, and disposing it to the best. In regard whereof we must learne contentation in all estates of this life; in sicknesse, as in health; in trouble, as in peace; and in want, as well as in abundance; for whatsoever our estate be, it is according to the good pleasure of our heauenly father, who is infinite in power and wisdom, both knowing what is best, and able to turne all to our good, as we shall surely finde by comfortable experience, if by faith we depend vpon him. This Dauid knew well, and therefore saith, *a Psal. 124. he will not feare though he walke through the valley of the shadowe of death; why? for thou art with me, thy rod and staffe; that is, thy spirit,*

*A notable ground of contentation.*



spirit, thy word, and providence comfort me. If our hearts were settled in this point, we should not be impatient in distresse, nor dead hearted in want; nay it would make vs cheerefull in the houre of death, for hereby we should be assured that these estates were better for vs, then peace, wealth, or life it selfe, because they come by the will of our heavenly father, who knoweth whereof we haue neede: and therefore let vs labour by faith to be assured of our adoption, that we may know God to be our father, and then by the same faith we shall be easily assured, that he will turne all things that befall vs, to our good.

Verſ. 33. *But first seeke the kingdom of God and his righteousness, and all these things shall be ministred vnto you.*

The Christi-  
an mans care.

Our Sauour Christ hauing by sixe seuerall arguments dissuaded his Disciples from distrustfull care, doth here shew vnto them, what care that is, which ought alwaies to possesse their hearts; to wit, *Care after the kingdom of God and his righteousness.* And this care he imposeth vpon them by expresse command, saying, *First seeke ye the kingdom of God and his righteousness;* and then vrgeeth the entertaining of it, by an effectuall reason, *and all these things shall bee ministred vnto you.*

What Gods  
kingdome  
here is.

*The Exposition.* There bee two things here inioyned vs to seeke; *Gods kingdom, and righteousness:* and of both these Christ saith, *First seeke,* that is, before all, and aboue all worldly things, let your principall care and indeauour be, to procure these vnto your selues. By *kingdome of God* is here meant, *a state and condition of man in this life, whereby in Christ he enjoyes the fauour of God, and hath right to euerlasting life.* This very estate of man is in Scripture called the *kingdome of God,* and the *kingdome of heauen,* because whosoever is in this estate, hath sure right and interest to Gods glorie in heauen, and God here rules in him, as a king ruleth in his kingdome. The *kingdome of God* is onely one, and yet it hath two degrees; the first in grace, and the second in glorie. The *kingdome of grace,* is that spirituall regiment which God exerciseth in man, or in his Church, by his word and spirit in this life; and it is the first step or entrance into Gods heavenly kingdome. The *kingdome of glorie,* is the full fruition of immediate fellowship with the blessed Trinitie, by meanes of Iesus Christ in the highest heauens, after this life. Now both these degrees are here vnderstood by the *kingdome of God.* The second thing to be thus sought for, is *his righteousness;* that is, the righteousness of God, and not as some translate it, the righteousness thereof, that is, of Gods kingdome; for the wordes will not beare that translation. And the seeking of Gods righteousness is here added for

speci-

Gods king-  
dom in two  
degrees.

speciall cause; to let vs see by way of explication, when we haue obtained for our selues the kingdome of God: for Gods kingdome standes in *righteousnesse*, and then doth God rule in man, when hee makes him partaker of his righteousnesse. Now by *righteousnesse of God*, wee must here vnderstand, the obedience which Christ our mediatur performed for vs, in fulfilling the law; and in his sufferings. This is the very ground-worke and foundation of Gods kingdome among men: hereof *Paul* speaketh oft, *Rom. 1. 17. For by it*, that is, the Gospel, *the righteousness of God is revealed from faith to faith: and Rom. 3. 21, 22. Now is the righteousness of God made manifest, &c. and 2. Cor. 5. 21. God made him to be sinne for vs, which knew no sinne, that wee might be made the righteousness of God in him.* And it is so called for diuers respects; *First*, because it is freely giuen vs of God to be our righteousness in his sight: and man cannot attaine vnto it of himselfe, by any worke of nature, or of grace, without the gift of God. *Secondly*, because God will accept this obedience of Christ at the day of iudgement, for his elect, as satisfying his iustice, and the rigour of the law, which no righteousness of man can doe. *Thirdly*, because it is the righteousness of that person who is God; for Christ is both God and man, and though he obeyed the law, and suffered death, as he was man, yet that obedience was performed by that person who was also God. *Adams* righteousness by creation, was in him selfe, but he lost it by his fall: but our righteousness is in Christ out of vs, and therefore he is said, *b to be made righteousness vnto vs of God.* But how should we get this righteousness, seeing it is in Christ? *Answ.* It is made ours by imputation, for when wee truly repent of our sinnes, and beleue in Christ, God accepts the obedience of Christ for vs, as if wee had perfectly satisfied his iustice, and done his will in our own persons. Now with this imputed righteousness, wee must vnderstand and ioyne the fruite hereof in vs, which is *sanctification*, or *renued holinesse*, whereby we are enabled to walke before God in new obedience, bringing forth the fruits of righteousness: for these two are neuer seuered; whom God iustifies by the righteousness of Christ, them he sanctifies by his spirit. The full meaning then of Christs commandement here is this: *First seeke; &c.* that is, about all things in this world, let your principall care bee to procure vnto your selues the kingdome of God; that is, that state of grace, whereby you may enjoy Gods fauour in Christ, being iustified by his obedience, and sanctified by his spirit, whereby you walke in good workes.

*The use.* First, by this commandement of Christ, to *seeke Gods kingdome*, we may gather, that by nature we are all out of Gods kingdome, desti-

Gods righteousness is Christs obedience.

Why it is so called.

1

2

3

b 1. Cor. 1. 30

The meaning.

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All are naturally out of Gods kingdom.

f Eph. 2. 2.

d Job. 31. 14.

e Luk. 19. 14.

To get Gods kingdom must be our chiefe care.

The meanes

1. Come where it is.

destitute of the grace and fauour of God, and indeed vnder the power of Satan, and in his kingdome of darkenesse. This the holy Ghost shews in calling *Satan, the god of this world*, 2. Cor. 4. 4. and *the prince of this world*, Ion. 1. 2. 3. 1. because all the world naturally are vassals vnto him, yeelding him homage in the workes of sinne: and therefore is he called the *c prince that ruleth in the aire, that workes in the children of disobedience*. And this naturall miserie is iustly come vpon vs, for seeing we refuse to yeeld subiection vnto God in his kingdome, are we not worthily left to the power of Satan, to bee made his slaues and drudges? Now that men liue naturally out of Christs kingdome, may appeare by the course of their liues; for howsoeuer most men can bee contented to beare the badge of Christ in outward profession, hearing the word, and receiuing the sacraments; yet in heart and life they doe homage to the deuill, for they pull their neckes from the yoke of Christ, and runne with greedinesse to the workes of sinne; they account a strict endeaour after morall obedience to be curiositie and precisenesse, and when they be dehorted from vnlawfull gaine and vaine pleasures, they wil not heare, nor consent; whereby in effect they say to God with wicked men in *Iob*, d *Depart from vs, we desire not the knowledge of thy waies*: and with the wicked citizens, e *wee will not haue this man to raigne ouer vs*.

Secondly, here Christ would teach vs, that *our principall care aboue all other things must be, to win for our selues the kingdome of God*: I shall not need to prooue this to be our dutie, seeing it is the onely thing which Christ here intends to commend vnto vs, and that by expresse command. But some will aske, how we shall win and get for our selues the kingdome of God? *Answ.* We must doe three thinges for the obtaining of it: First, we must come to the place where this kingdome is to be found. Secondly, we must then enter into it. Thirdly, we must waite for the full possession of it.

For the first: This *kingdome* is not to be found in all places, but there onely where God doth manifest and reueale the same to the sonnes of men; and that is in the *assemblies of the Saints*, where the publike ministerie of reconciliation is dispensed; for there God holds out his scepter, and offers himselfe to bee a Lord and king vnto men: and therefore *Dauid* calls this ministerie of the word, *the rod or scepter of Gods power*, Psal. 110. 2. and in the parable of the sower, Matth. 13. 19. the Gospel preached is called *the word of the kingdome*, because hereby God *reueales this kingdome vnto men and translates them into it*, Colos. 1. 13. And for the same cause, in the parable of the field, Mat. 13. 24. is the same

same ministerie of the Gospel called expressly the *kingdome of God*. And therefore when the Church demaunds of Christ, where shee shall finde him; he bids her *follow the steps of the flockes to the tents of the Shepherds*: Cant. 1. 7. that is, the assemblies of the Saints, to the preaching of Gods ministers: and therefore, if euer wee looke to get this kingdome, we must diligently frequent the ministerie of the word, & labour to profit by it, because hereby God doth not only reueale, but cōuaie his kingdome vnto men.

Secondly, when we haue found this kingdome, we must seeke to *enter into it*; for it is not enough to be where it is, or to haue it among vs, for so the Pharisies had in the time of Christ, Luk. 11. 20. Now we cannot enter in of our selues, without the speciall worke of Gods holy spirit; so saith our Sauour Christ, Matth. 18. 3. *Except ye be conuerted and become as little children, ye cannot enter into the kingdome of God*: where two things are required in him that would enter into this kingdome: To *become as little children*; and to *be conuerted*. Wee become as little children in humilitie, meekenesse, and freedome from pride & disdain; for we know the child of a Prince will without disdain associate himselfe in play with a poore mans childe: and so we in conscience of our owne sinnes, must be humbled in our selues, and made base in our own eyes, laying aside our naturall pride and selfe-loue, and disdain of others; for a heart swelling with pride and selfe-loue, cannot enter into the strait gate of this kingdome. Again, wee must be *conuerted* and *regenerate* by the spirit of God: for *except a man be borne againe of water, and of the spirit, he cannot see the kingdome of God*. This conuer-  
Ioh. 3. 3. What conuersion is.  
 sion is not a change of the substance of the soule, or of the bodie, or of the faculties or parts thereof, but onely of their euill qualities and actions; whereby the Image of Satan in sinne and corruption is abolished, & the image of God renewed, for knowledge, righteousness, and true holinesse both in heart and life. When this worke of regeneration is truly begun in vs, then doe we enter into Gods kingdome, euen in this life; for herein the ignorant deceiue themselves, that think we enter not before the time of death.

Thirdly, wee must *waite for the fruition and full possession of it*: this we cannot get before the day of death, and therefore wee must *endeauour* all our life long after our conuersion, to keepe faith and a good conscience, walking in righteousness and true holinesse, before God, & in the practise of loue, vprightnesse, and mercie towards our brethren. When the question is, *who shall dwell in Gods tabernacle, and rest in his holy mountaine*; that is, remaine a true member of Gods Church  
 for

for euer? *Psal. 51. 1* the answer is, *verf. 2. He that walketh uprightly, & worketh righteousness.* Hereby we testifie our selues to be already entered, for Gods kingdom stands in *righteousnesse*, *Rom. 14. 17.* And thus haue Gods children done, that haue waited for this kingdome, *Math. 25. 4.* *The wise virgins tooke oile in their vessels to light their lamps when the bridegroom came.* And *Ioseph of Arimathea*, that noble counsellor, who waited for the kingdome of God, was a good man and a iust, *Luk. 23. 50, 51.*

Thus wee see the way to get this kingdome for our selues: now the necessitie of our endeaour in these duties with all care and diligence appears by this, that out of this estate, for true intereſt to this kingdome, is nothing indeed but woefull miſerie, vnder the curſe of God, and the power of Satan in the kingdome of darkeneſſe: but in the fruition of this kingdome is true happineſſe: here is *righteousnesse, peace, and joy in the holy Ghost*; yea, *hoy vnſpeakable and glorious*: for the things that eie hath not ſeene, eare hath not heard, neither euer entred into the heart of man to thinke, hath God prepared for them that loue him: and they are all to be had in this his kingdome. Wherefore as we deſire to eſcape the woe and miſerie of the devils kingdome, and to bee partakers of the ioyes of heauen, to let vs looke vnto the performance of the former duties, ſhewing herein the reſolution of the *wiſe marchants*; that parted with all hee had, to get that *pearle of price*, *Matth. 13. 46.* This kingdome of God, is here ſet out vnto vs, like a citie with ſuburbs, and two gates; the ſuburbs of this citie, are thoſe aſſemblies where the word of God is truly preached and diſpenſed; and hereinto come not onely the elect and godly, but hypocrites and reprobates. The fiſt gate, is the *true ſtate of grace*, whereinto the elect of God alone doe enter by regeneration; in which eſtate they continue in this life, going on from one degree of grace vnto a greater, with endeaour in all things to keepe faith and good conſcience both towards God and men, and ſo waite to enter the gate of glorie, which is ſet open vnto them, and they enter in at the howre of death. And therefore let vs not deceiue our owne ſoules, as the fooliſh virgins did with their burning lamps, and content our ſelues, that we come to Church, and liue ciuilly; though theſe be good things, yet an hypocrite may goe thus farre, all this while wee are but in the ſuburbs of this kingdome: but if euer we looke for the glorie of heauen, we muſt in this life enter the gate of grace by regeneration, and become new creatures,

Thus much of the commaundement: The reaſon to enforce it, is a gracious and bountifull promiſe: *And all theſe things ſhall be mine.*  
ſted

g Ro. 14. 17.  
h 1. Pet. 1. 8.  
i 1. Cor. 2. 9.

Gods king-  
dome like a  
citie with  
ſuburbs and  
two gates.

1. Gate.

2. Gate.

*strid vnto you.* The words are very significant in the originall, for the phrase which Christ vseth, is borrowed from bargainers, to this effect; as those who sell com, or other things by measure, or waight, vse to giue some ouer-plus to better the bargaine on the buyers part; euen so the Lord promisseth to those that seeke his kingdome and righteousnesse, beside the fruition thereof, to giue, or *cast vnto them*, as the word imports, food; and raiment; and all things needfull to this life. *Quest.* How was this true, seeing we read that Gods children haue beene many times destitute of things necessary; as *Paul was oft in hunger and thirst, in fastings, in colde and nakednesse*, 2. Cor. 11. 27. and many whom the world was not worthy of, were *destitute, afflicted, & tormented, wandring vp and downe in sheepe skinnas and goat skinnas*, Heb. 11. 37. *Answer.* Christs promise in this place, and all other made of temporall blessings, must be vnderstood with the exception of the crosse; that is, they shall haue such and such blessings, vlesse it please God by the want thereof, to correct them for some sinnes, or to exercise their faith in the triall of their patience.

*The vse.* First, by this promise of Christ we haue the most excellent direction of him that is wisdom it selfe, how to order our selues in seeking for all temporall blessings needfull to this life; namely, we must first seeke Gods kingdome and his righteousness, in the performance of those duties that may bring vs thereunto; and then *all these needfull things* for this life, as food and raiment, shall be cast vnto vs, in the sober vse of ordinarie meanes. The reason hereof is plaine, for Gods kingdome is mans chiefe good and happinesse, and all temporall blessings depend thereupon as appurtenances to the principall; as it were incalled thereon; and therefore he that would haue these dependants, must get vnto himselfe the kingdome of God, which is the principall. While the arke of the covenant was in Obed Edoms house, God blessed him and all that he had, 2. Sam. 6. 11. How much more then shall God bless them, that receiue his holy spirit to rule in their heart by grace? for as *Dauid saith*, the godly man shall be like a tree planted by the riuers of water; and whatsoeuer he doth shall prosper. By the blessing of God we haue had his kingdome among vs for many yeares in this nation, and God hath giue vs with it, peace, & protection, with great abundance of temporall blessings: Indeepe God hath sundry waies corrected vs, and laid his heauie hand vpon vs in sundrie iudgements, as plague, famine, &c. and often shaken his rodde at vs in the hand of our enemies, and all because we haue not receiued the word of his kingdome, nor yeelded obedience to it as we ought; yea, and we may feare the fulnesse of his wrath

How to seek  
for temporal  
blessings.



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wrath, vnlesse we repent and amend of this sinne especially. But if wee would set our selues to seeke this kingdome, wee needed not to feare the want of any needfull blessings; for so God promised to his people, to giue them aboundance of all things, if they would obey his commaundements, which are the lawes and statutes of his kingdome: Deut. 28. 1, 2. &c.

How poore  
men may  
haue suffici-  
ent.

This point then is to be obserued for our direction in particular. Art thou a poore man, and wouldest haue sufficient foode and raiment for thy temporall life? then first, set thy heart to seeke Gods kingdome, follow the word, and labour therein for regeneration, and new obedience; and doubt not, but if thou be vpriight and diligent in thy lawfull calling, thou shalt finde sufficient for this life. *Quest.* If this bee the way to get sufficient, how comes it that we haue so many beggars that wander vp and downe from doore to doore? *Ans.* They are (for the most part) a cursed generation, which haue no regard to Gods ordinances, either for their soules or bodies; they ioyne not themselves to any setled congregation for the obtaining of Gods kingdome, and so this promise belongs not to them: but God suffers them to wander in an idle course all their life long, destitute of this blessing, to eate their owne bread. Again, art thou a rich man, and wouldest continue in that estate, to thine owne comfort, and for the good of those that depend vpon thee? then set thine heart to seeke Gods kingdome with a speciall care, seeke to plant religion in thy familie, and thou and thine house shall flourish. Art thou a student, and desirest the blessing of God vpon thy labours, with all things sufficient to thy state and calling? then first seeke Gods kingdome and righteousness, labour for righteousness and true holinesse, and God will lade thee with his blessings. In a word, whatsoeuer thou art, magistrate, minister, merchant, trades-man, &c. man or woman, young or olde, and desirest Gods blessing for thy selfe, or any that belong vnto thee, remember the practise of this dutie, and vse the lawfull meanes which God laies before thee in thy calling; and nothing doubt, but (though all meanes faile) yet God will send sufficient.

Temporall  
blessings are  
dependants  
on Gods  
kingdome.

Secondly, this promise of temporall blessings vpon the faithfull seeking of the kingdome of God, lets vs see, that foode, raiment, and all things needefull for this life, are appurtenances and dependants on Gods kingdome; that is, such things as ouer and besides his kingdome God will giue to them that principally seeke his loue and fauour by the righteousness of Christ, and labour for grace and sanctification by his spirit: for if hee haue giuen vs Christ, how shall hee not with him  
giue

gine vs all things also, Roman. 8. 32.

The consideration hereof serues for speciall vse: I. To discover vn-  
to vs the preposterous course that men take in seeking for temporall  
blessings; for most mē generally neglect the maine good, which is Gods  
kingdome, & wholly addict themselves to seeke the things of this life:  
they take little or no thought for the eternall state of their soules, but  
spend their wit and strength in providing for their bodies; which is no-  
thing else, but to gripe at the shadow, and to let the substance goe.  
Wherein we shew our selues foolish and simple, like to little children,  
who are better pleased with the gift of a nut or an apple, then with the  
promise of rich reuenues, or great inheritance. II. This teacheth  
vs with what minde we must seeke the temporall blessings of this life;  
namely, with the same honest minde, wherewith wee seeke the king-  
dome of God, for they are appurtenances therevnto, and depend vpon  
it: and therefore with an vpright heart, we must onely vse lawfull  
meanes moderately for the getting of them. And when we haue them,  
this may direct vs in the right ende whereto we must vse our temporall  
blessings; namely, to the furtherance of our selues and others towards  
the kingdome of God; so wee *honour God with our riches*, as *Salomon*  
*biddes vs, Prou. 3. 9.* III. This teacheth vs, that they which haue  
no right to Gods kingdome, nor part in Christs righteousness, haue  
no good interest into any temporall blessings; as food, raiment, and such  
like, for they are dependants vpon Gods kingdome and righteousness.  
As for the heathen before Christs comming, & Turks, and Pagans, and  
all profane persons that liue in the Church at this day, who both here-  
tofore, & now also, doe enioy temporall blessings in great abundance:  
this we must know, that they haue thereto a ciuil right by Gods permis-  
sion, so as it is sin, without good cause to deprive them thereof; but yet  
of themselves they are but vsurers, in regard of true title & sanctified  
vse before God: for by *Adā's* fall we lost our right & soueraigntie in the  
creatures, & it is only restored & renewed in Christ, so as they which haue  
not part in Christ, cannot haue this true title. This we must obserue, first,  
to instruct our selues the better in the knowledge of our own miserable  
state by nature; for what wretched creatures are wee, that cannot make  
good claime nor title before God, to the apparel vpon our backs, nor to  
the meate we put into our bellies? nay, of our selues we haue not right  
to the breath we drawe in at our nostrils. And out of question this is  
the state of euery naturall man, though he be neuer so great a monarke  
in the world, while hee is out of Gods kingdom, wanting righteousness  
and regeneration by Iesus Christ. Secondly, this also must perswade

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vse 1.  
The prepo-  
sterous  
course of  
worldlings.

The wicked  
are vsurers  
in Gods  
blessings.

A branch of  
mans natu-  
ral miserie.

euery one of vs, to put in practise the former instruction, endeavouring about all things to get Gods kingdome for our selues; for till we haue part herein, wee can haue no sound comfort in the vse of Gods creatures, which necessarily serue to our temporall life. This reason alone, if there were no more, should spurre vs on to all diligence in this dutie: what shame and griefe is it to eate our bread in the sight of God, as theeues and vsurers doe in the sight of men? and therefore let vs giue no rest vnto our soules till wee attaine to some good assurance in this blessed estate. The way wee must remember, is by true conuersion and regeneration; and wee shall discerne our selues to bee regenerate, by these fruits of the spirit in vs; to wit, I. A true touch of conscience for our sinnes, both originall and actuell. II. A godly sorrow and griefe of heart for offending and displeasing God by our transgressions. III. An earnest desire, or true spirituall hunger and thirst after Christ and his righteousness, testified by our constant and diligent vse of those meanes, the word, prayer, and sacraments, wherein God giues grace and assurance of mercie. IV. An vnfaigned turning vnto God from all sinne by newe obedience, hauing a constant purpose of heart not to sin, and a godly endeavour in life to please God in all things. These are the markes of the newe creature, who hath true title to Gods kingdome; which we must labour to find in our selues, for our comfort in the vse of Gods creatures: and if we finde them in vs, our title is good, not onely to his creatures, but to his kingdome, notwithstanding our owne vnworthinesse by our former iniquities.

IV. In this, that temporall blessings are dependants on Gods kingdome, we must learne contentation and patience in all temporal losses whatsoeuer, though we loose friends, goods, lands, libertie, reputatiō, or life it selfe, yet we must not be ouerwhelmed with sorrow or griefe; for if we be Gods children, and retaine his fauour, the kingdome of heauen remains sure vnto vs: while a mans stocke remaines, though some apurtenances bee taken from him, he counts himselfe well enough; and so must we in all worldly losses, while our title is good to Gods kingdome. Herewith our Sauour Christ comforts his Disciples, Luk. 12. 32. *Feare not little stocke, for it is your fathers pleasure to giue you the kingdome.* Now if God giue vs that with his fauour in Christ, wee may be sure he would giue vs all temporall blessings, if hee saw them to bee good for vs; for if he haue giuen vs Christ, how shall he not wish him giue vs all things also?

Thirdly, this promise of Christ, to *giue his kingdome to them that seeke it*, and beside, to *cast all temporall blessings vnto them*, if they seeke his

his kingdome principally; doth notably commend vnto vs the bountifull goodnes of God; for here we see he giues to his children more thē they aske or seeke. And this bountie of God *Paul* expresseth as a ground of our praising God, Eph. 3. 20. *To him therefore that is able to doe exceeding abundantly above all that we can aske or thinke, according to the power that worketh in vs, be praise in the Church, by Iesus Christ:* where we must obserue, that hee speakes of Gods abilitie to be bountifull, as brought into actiō in his children, so as he is not only able, but willing hereunto: and hercof we haue daily experience in the blessings of God which we doe enioy, for when we pray for spirituall graces, God giues them vnto vs, and many temporal blessings also. This *Danid* confesseth, Psal. 21. 3. *Thou diddest preuent me with liberall blessings:* and *Salomon* found it to be true, who asking only *a wise & vnderstanding heart*, receiued therupō riches & honour besides his wisdom, 1. Ki. 3. 13. And so did *Iacob*, who asking only Gods protectiō with meat to eat, & clothes to put on; though he went out but with a staffe, yet returned with two bands.

Now the consideration of this bountie of God must teach vs these duties: First, to beware of all sinne, whereby we doe offend and displease our God, who is so gracious and bountifull vnto vs: if our outward estate did depend vpon others, we would then be careful so to carrie our selues towards them, as that we would not willingly giue them any offence, or cause of dislike; how much more ought we then to seeke the continuance of Gods fauour towards vs by all good behauiour, seeing on him depends our whole estate both temporall and eternall? Secondly, to trust God with our liues, health, bodies, and all wee haue, for foode, raiment, and protection; in the sober vse of lawfull means, for he is a bountifull God. Thirdly, to seeke for helpe and succour from God in all distresse and want, for hee is bountifull; hee giueth to all men liberally, and reproacheth no man, Iam. 1. 5. and therefore wee must be readie and forward to call vpon him, and to make our moane vnto him. Fourthly, to loue so bountifull a God; yea to enforce our hearts to all duties of loue towards him: *Salomon* saith, *Euery man is a friend to him that giueth gifts*, Pro. 19. 6. but none is to bee compared to God for the riches of bountie; & therefore our loue to him should abound. Fifthly, to be thankfull vnto God for all the good things we enioy; for whatsoeuer we haue, comes from his bountie: and therefore we must say with *Danid*, *What shall I giue vnto the Lord for all his blessings are vpon me*, Psal. 116. 12, 13. In a word, we must labour continually in heart & life, to walke worthy of the Lord, & to please him in all things, being fruitfull in all good works (as the Apostle saith) Colof. 1. 10.

Verse 34. *Care not for the morrow, for the morrow shall care for it selfe: the day hath enough with his owne griefe.*

Here Christ the third time repeats his commandement against distrustful care, propounded first in the 25. verse; In which often repetition, hee intends to make vs more carefull and diligent, both to learne and practise the same. And hereto hee also addeth a seauenth reason to enforce and further our obedience, drawne from the daily griefe & trouble which accompanies every daie of our life.

*The Exposition. Care not for the morrow*: that is, for the time to come. This may seeme a strange commandement, tending to patronage sloth & negligence; but wee must know, that there is a double care for the time to come. I. A godly lawfull care. II. A distrustfull and inordinate care. The godly care is that, whereby a man prouides for in the time present, such things as are needfull in the time to come, & cannot then be provided: this lawfull care wee may obserue in our *Sauour Christ*, for he had a bag to keepe provision for himselfe & his disciples, which *Iudas* bare, Ioh. 13. 29. and when *Agabus* foretolde of a general famine, *the Disciples provided aforehand*, to send succour to the brethre which dwelt in Iudea, Act. 11. 28, 29. And thus may a trades-man prouide for maintenance while his strength and sight is good, against the time of his age, wherein hee may be vnable to follow his calling. And thus doe men in fit season prouide for foode and raiment. And we may prouide to day, that is, in the time present, for any needfull thing, when to morrow will not afford it.

A double  
providence  
in man.  
1. Godly.

2. Inordinate  
providence

The inordinate and distrustfull care for the morrow, is that whereby men yexe their mindes, and turboile themselves, to prouide aforehand for such things as may well enough be had in the time to come: this *parts and rents asunder the minde*, as the word signifies: and this our Sauour Christ forbids. It is indeede the common care of the world, and we may obserue the practise of it three waies especially: I. When men prouide so much worldly goods for themselves, as would serue for many families, or for many generations: there be many such gather-goods, which scrape together as though they should neuer die, and they scarce know any ende of their wealth. This practise our Sauour Christ here forbids; If any in a land might seeke for superfluitie, it is the King, whom bountie at all times well becometh; and yet God *forbade the King ouer his owne people, to multiplie onermuch his horses and furniture, his siluer and his golde*, Deuteron. 17. 16, 17. II. When men seeke to prevent all losses & casualties, and so plot for themselves, that howsoeuer it goe with others, yet they shall feele no

want;

want; though others starue and goe naked, they shalbe full, and well clothed, I I I, when men prouide for to day and to morrow together a forchand, when as the morrowes prouision may sufficiently, safely, and soone enough be made on it owne day: This Christ doeth chiefly aime at, as crossing the practise of faith whereby we should daylie depend vpon his providence.

*For the morrow shall care for it selfe; the day hath enough with his owne greefe.*

These words containe Christs seventh reason against distrustfull care: the effect whereof is this, every day of mans life hath care enough and greefe sufficient, through the busines that falls out thereon and belongs vnto it, and therefore we are not to adde thereto another dayes care and greefe, for so we should bring vpon our selues more care and greefe then needes.

*The morrow*, that is, the time to come, *shall care for it selfe*. Here Christ answers a question which might be made from the former commandement; for hauing forbidden care for the morrow, some might say; How shall we doe on the morrowe, and the time to come? Christ answers, This daies care must be to day, and to morrowes care to morrowe, each day must haue his owne care: such care as is fit and needfull for the time present must now be taken, and such things as are now needfull must now be sought for: but such care as is fit to be taken in the time to come, must be put off to his proper time; and things then needfull, must then be sought for, when their fit time falleth out: every time and every day must haue his proper care alone.

In this reason we haue a most notable rule for the wel ordering of our liues: to wit; *that every man must know the duties of his lawfull calling, and how the discharge thereof will yield him things necessarie and conuenient from time to time, and so accordingly must walke therein; that is, doing onely such duties diligently as the present time requireth at his hands, for the procuring of things then meete and needfull; and so proceeding by dependance on Gods providence, in such care and labour, as is fitting for the present occasion, time, and season: but for time to come leane on Gods providence, respiting the care thereof till God require it at thy hands: The practise hereof Samuel inioyneth Saul, 1. Sam. 10. 7. When these signes (of establishing thee in the kingdome) shall come vnto thee, doe as occasion shall serue; that is, doe the present duties of a king that lie before thee, without troubling and vexing thy selfe through feare or care of things to come, till God offer them to thy hand. And this should be every mans practise in his calling; and*

7. Reason against distrustfull care.

A rule for our life.



406 so should their present diligence testifie their obedience, and cleare the fro presumption, & their respiting of future care till time require it, argue their faith in Gods providence: and thus they should neither foolishly seede vpon vncertaine hopes, nor needlesly vex themselves with vntimely cares.

*The day hath enough with his owne griefe*: that is, every day by reason of mans finnes, hath trouble and griefe enough, through that care and labour for prouision which God thereon requireth at our hands: and therefore wee should let every day content it selfe with his owne care, and not adde thereto another daies griefe.

The continued  
misericordie  
of mans life.

In this branch of the reason, Christ lets out the continued miserie of mans naturall life; *Jacob* said to *Pharaoh*, *The daies of my pilgrimage haue beene few and euill*, Gen. 47. 9. And *Iob* saith, *Man that is borne of a woman is of short continuance, and full of trouble*, Iob. 14. 1. But our Sauour Christ here goes beyond them both, saying, *Every day of mans life hath griefe enough of his owne*. This beeing well considered, may teach vs these things: I. To walke in our callings soberly,

Duties. 1.

without intangling our selues in worldly cares; for the dailey discharge of the duties of our callings, will bring sorrowe and griefe enough vpon vs, wee neede not to adde thereto by our carking care; for the more wee care, the more miserable is our life. II. To labour to withdrawe our hearts and to estrange our affections from delight in the things of this naturall life, or in this life it selfe, for it is full of griefes and therefore wee must so walke in our callings, that wee may waite for a better life in heauen, where wee shall haue freedome from all sorrow and griefe. The good prophet *Elijah* was wearie of his life by reason of the miseries of it, through the calamities of the time; and therefore intreates the Lord to take away his soule, 1. King. 19. 4. And *Paul* cries out, one while vpon the miseries that he felt through the bodie of death, that was in him, Rom. 7. 24. and at another time, desires to be dissolued, and to be with Christ, Philip. 1. 23. not simply, but because there was freedome from all sinne, and the miseries thereof.

3

III. Every day to commend our selues in soules and bodies, and all that we haue, morning and euening, to the blessing and protection of God; for each day and night hath griefe enough, by reason of our sinne, which of our selues we cannot vndergoe without the helpe of God. When our Sauour Christ was to die vpon the crosse, hee commended his soule into his fathers hands, Luk. 23. 46. And none of vs haue assurance of our continuance in life, but though we be well in the morning, wee may be dead in the euening; or aliue at night, and dead in the mor-

ning;

ning; and therefore we must not forget the practise of this dutie: *Danid* did it in the time of trouble, though hee were in health, *Psal.* 31. 5. and though we were free from perill of death, yet our daiely vexations should moouue vs hereunto; for who can learne any good thing without labour and paine? who can doe a good worke without let or opposition? If wee would *repent*, we are either clogged with corruptions, or ouerwhelmed with temptations: and if wee seeke to *walk in new obedience*, we haue the world, the flesh, and the deuill, all endeavouring to turne vs backe to our olde course in sinne. So that if we would either auoide euill, or doe good, or support with some comfort our daiely vexations, we must commend our selues, and all ours, into the hands of God euery day. And thus much of this reason, and of Christs dehortation from distrustfull care.



## Chap. 7. Verse 1.

*Judge not, that you be not iudged.*

2. *For with what iudgement ye iudge, yee shall be iudged; and with what measure you mete, it shall be measured to you againe.*



IN these words, and so forward to the end of the fift verse, is contained the sixt part of this sermon of our Sauour Christ, concerning *Iudgement*; and it consisteth of three parts: first, a *commandement*, *Judge not*: then certaine *reasons* of the commaundement, in the words following, to the 5. verse: and thirdly, a *remedie* of euill and rash iudgement, in the 5. verse.

Touching the commandement, *Judge not* The meaning. This commandement forbids not all kinde of Iudgement, but must bee restrained to vnlawfull Iudgement; for there be foure kinds of lawfull Iudgement, two whereof be publike, and two priuate. Of publike, the first is *ciuill Iudgement*, belonging to the ciuill Magistrate, who is to enquire into the manners of men, and according to the good positiue lawes of the country to giue iudgement, either in punishing offenders, or rewar-

6. part of  
Christs sermon.  
4. kinds of  
lawfull iudgement.

408 ding them that doe well. The second kinde is *Ecclesiasticall*, belonging  
 1 principally to the minister, who in the publike dispensation of the word  
*iudgeth* mens manners, by reproofing and condemning their finnes,  
 whether they be thoughts, words, or actions. In this sence the *unbele-*  
*uer* is said *to be iudged*, when his thoughts & actions are controlled by  
 3 the word, 1. Cor. 14. 24. and thus *Noah iudged and condemned the old*  
*world*, Heb. 11. 7. Of priuate laudful iudgement, the first is *private ad-*  
*monition*, whereby one man doth in Christian and louing maner, reprehēd  
 4 another for his finnes, and thereby iudgeth him: this is also comman-  
 ded in the word of God, and therefore it is not here forbidden. The se-  
 cond is iust dispraise, when the grosse faults of notorious persons are  
 reproofed and condemned for this ende alone, that others may take  
 warning thereby: thus Christ iudged the Pharisees both for life and do-  
 Mat. 23. 13, 23. ctine before his Disciples, calling them *Hypocrites, that said, and did*  
 Math. 23. 6. *not*: and their doctrine *leauen*: and that most iustly and wisely, that his  
 Disciples and others might beware of them: and thus he called *Herod*  
*a Foxe*, so discouering his subtiltie, for the admonition of others.

The thing then here forbiddē, is *rash iudgement*, which one man doth  
 vniustly giue of another; and the reason why wee so vnderstand this  
 place, may be drawne from the 3. verse, where instance is giuen of the  
 iudgement here forbidden, in a quicke espiall and sharpe censure of  
 small faults in others, not seeing farre grosser and greater in our selues:  
 Luk. 6. 37. also Saint *Luke* setting downe this same prohibition, *Judge not*, ex-  
 pounds it in the next words, by *condemne not*: which must be vnder-  
 stood of rash censure, as is plaine by S. *Paul*, Rom. 2. 1. *In that thou*  
*iudget another, thou condemnest thy selfe*, because thou doest rashly cō-  
 demne him of that whereof thou thy selfe art guiltie. Now that wee  
 may better know the thing forbidden, first I will shew what *rash iudge-*  
*ment* is, and in the second place make knowne the common *practises*  
 thereof. For the first:

Rash iudge-  
ment de-  
scribed.

*Rash iudgement*, is when of an euill minde wee iudge amisse of others,  
 for some euill ende. In this description, first obserue the roote and  
 ground of all rash iudgement; to wit, *an euill minde*, whereby wee lone  
 our selues too well, and want the loue of our neighbour: This wee re-  
 testifie, by beeing sharpe sighted, to prie into the liues and behauiour of  
 others, and are blinde as beetles to see into our selues: as also by gi-  
 uing our selues exactly to censure other mens sayings and doings, and  
 with delight to heare their faults ripped vp; but for ourown courses, we  
 would not haue them called into question nor controlled. Secondly,  
 here note the manner of rash iudgement, which is *to iudge amisse of o-*  
*thers*:

others: and this they doe which iudge of other mens persons and doings without a calling, or vrgent necessitie: secondly, which giue out sentence of mens doings, but not according to the law of charity, which bindes a man to iudge and say the best of others alwaies, so farre forth as may stand with good conscience, and the word of God. Thirdly, here note the *euide* of rash iudgement; for as it is ill grounded and guided, so it aimes not at the reformation of the partie, nor the detestation of sin in our selues and others, but is directed to some wrong ende: as first, to testifie our hatred of the partie, and desire of reuenge: secondly, to delight our selues with the faults of others: thirdly, to defame our neighbours, and to bring them to an ill name, that our names may beare away the praise without comparison: and lastly, that wee may seeme more holy then others, by beeing much in censuring sinne in others.

The practise of rash iudgement consists in two things: first, the euill minde of man prepares matter of wrong iudgement: and secondly, giues sentence accordingly of the sayings and doings of men, and likewise of their persons. For the first, the euill minde prepares matter of rash iudgement thus; it sets it selfe to prie and inquire narrowly into the liues and behauiour of men, and to see if it can find any matter in word or action worthy reproofe: Indeede there is a vertue wherby one man doth obserue another in his waies, but that is directed to a good ende; namely, to rectifie and reforme him in his wants, and to further him when he doth well: but for one man to obserue another for this ende, to finde out matter of defamation and reproach, is a fault directly forbidden by our Sauour Christ in this place. Secondly, when matter is found, the euill minde accordingly giues censure: this censure is giuen, first, of the persons of men; then of their speeches and actions. Rash censure of *mens persons*, is when a man thinkes otherwise of the person of another, then in conscience, and by Gods word he ought to doe. Example of this wee haue in Satan, for when the Lord commended *Iob* for his fidelitie, Satan tels the Lord, that *Iob* indeede serued the Lord, but it was onely for his owne profit, for (saith hee) *wilt thou drawe shouthing hand from him, and thou shalt see, whether hee will not curse thee to thy face*: This then wee see is a deuillish practise, and ought to bee farre from euery one of vs. Wee must remember what an auntient Diuine hath taught heretofore; that there are three things exempted from the iudgement and censure of men; the *Scriptures*, the *Counsell of God*, and the *condemnation of any mans person*.

The practise  
of rash iudgement.

Rash censure  
of mens  
persons.

*Iob* 1. 8, 9,  
10, 11.

Rash

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Rash censure  
of mens be-  
haviour.

Rash censure of mens speeches and actions is giuen many waies : I. When things are well done , to carpe and cauill at them without any iust cause. Thus the profession of Religion at this day , is accounted of many to be but counterseit holines , and the due obedience to the morall Law is nicknamed and termed precisenesse , and the professours thereof called Puritans and Precisians , for this cause onely , that they make conscience of walking in obedience to Gods law. II. When actions or speeches indifferent , are taken in the worser part. Thus was *Dauids kindnesse* ill accepted of *Hannu* king of Ammon , when *Dauid* sent his seruants to comfort him after the death of his father : for his Nobles told him and perswaded him , that *Dauid* sent not vnto him , because he honoured his father (though *Dauid* vndoubtedly sent with an honest and vpriight heart) but as it were craftily to search out the citie , and to spie it out , and to ouerthrow it. Now hereupon *Dauids* seruants were badly intreated , and shamefully sent away ; whence grew the warre that ensued betweene them. III. When vpon light occasion and vncerten reports , we suspect and surmise euill of our neighbour : suspicions indeede are sometime good , beeing conceiued on a good ground , and retained for a good ende ; as to beware of the partie and of his euill : but when they are conceiued vpon light causes , and for some sinister respect (as the common practise is , vpon no good ground to conceiue most badly) this is rash iudgement. IV. When we see any want in our neighbours speech or behaviour , to make it worse then it was meant , or then indeede it is. V. When we spread abroad and publish the wants of men , to defame them , which might better be concealed , and in conscience and charitie ought so to be. VI. When we speake nothing but the truth of another , but yet withall doe insinuate thereby some euill of the partie into the hearts of the hearers. This practise is as pestilent and daungerous , as any of the former. Thus *Doeg* told *Saul* of the fact of *Ahimelec* vnto *Dauid* , how he gave him victuals , and the sword of *Goliath* , which was true : but withall he did therein insinuate , that *Dauid* and *Ahimelec* intended conspiracie against *Saul*. And this telling of the truth in that sort , cost the liues of *four score and five persons* , that wore the *linen Ephod* , as we may read , 1. Sam. 21. 7. compared with the 22. chap. v. 9. and 18. VII. When in hearing the word preached , and finnes reprooued in the congregation , some hearers misapply the same : as for example , the minister reprooues the sinne of swearing , of drunkennesse , or any such sinne : then some one gultie hereof , doth not onely surmise , but also breake forth into this speech , *Now the preacher meanes me : he speaks this of me : he censures my*

my faith and speeches; hereupon followes spite and malice against the person of the minister, and also rash censuring and condemning of his ministerie. They also sinne in this kinde, that apply the reproofes of sinne to the person of others: as when they say, *now such a one is touched: there is a good lesson for such a one if he would learne it*: yea others got further and say, *now the preacher meanes such a man; now he speaks against such a man*: but this also is rash iudgement in hearing of the word: they misconceiue of the purpose of the minister, for his maner is not when he standeth in the roome of God, to rippe vp the secrets and liues of some particular hearers; but to deliuer the will of God concerning such and such sinnes vnto all: it is the power of the word, not the mind of the preacher, that causeth it to touch thy conscience: and therefore euery one ought to apply the word vnto his own heart, and not to lay it vpon others, or els take it to be spoken of himselfe for his disgrace: for it is to misapply the word, and to iudge amisse of the preacher: and this is a common sinne, which is the cause why many men reape so little profit by the word preached as they doe. The V III. practise of rash iudgement is, when in townes and cities some persons are wrongfully reputed and taken for witches: this is as common a sinne throughout the world as any of the former: one man will say, *such a one is a witch, because he in conscience is so perswaded*; and yet the ground of this perswasion is nothing but his bare conceit. Another man saith, *such a one is a witch, because a wise man or a wise woman hath so reported of him or her*: and yet this testimonie is but the testimonie of the deuill, *who is a liar, and the father thereof*: if he tell truth, it is with purpose to deceiue. Againe, another is iudged to be a witch, *because comming to a mans house to borrow something, and being denied thereof, he took it unkindly, and thereupon gaue these or such like threatening words: it had bene as good you had lent it me, or, I will meete with you*: and hereupon some one in the family fell sicke, or some cattell died, and other things did miscarie. It is no question, but witches be too rife among vs, and ought to be sought out and severely punished; and there be lawfull waies of conuincing a witch: but vpon these bare presumptions to iudge any one to be a witch, is an vnchristian practise of rash iudgement: for why may not the hand of God befall thee in visiting some one in thy family, or in the death of thy cattell, as well as the annoyance of the witch, after some hard speeches of another. A witch therefore must first be lawfully conuincd, and then iudged to be a witch, and not before. This thing especially Iurers ought to looke vnto; els if they haue but the ordina-



412 rie discretion of common people, to iudge one for a witch vpon these presumptions, they may easily defile their hands with innocent blood. Thus much for the sinne of rash Iudgement, and the practises thereof, which are condemned and forbidden in this place.

Now because it is so common a sinne in all places, and with most men counted no sinne: for the common talke in all meetings is of other men, and selfeloue makes the heart glad to heare other mens faults ripped vp, yea this sinne will take hold when other sinnes leaue a man, which caused Christ to forewarne his Disciples hereof in this place: therefore it is our dutie to labour and strue the more earnestly to be purged from this euill minde, and preserued from these euill practises of rash iudgement: for which ende let vs lay to our consciences the reasons following.

Reasons against rash iudgement.

- I. The practise of rash Iudgement cannot stand with Christian charitie: for charitie binds a man to walke in loue, and *loue suspecteth not euill*, but thinks the best alwaies, and if it be possible, thinks well of all.
- II. When thou seest a man speake or practise any euill, for which thou beginnest to thinke hardly of him, then consider well of thine owne selfe, how thou hast both that and all other sinnes in thee, if we regard the roote of sinne, and therefore doe not rashly condemne him for his fact; because thou thy selfe hast done the like heretofore; or els in time to come maist doe the like or worse, then he hath done whome thou now condemnest.
- III. Consider that God the father hath committed all iudgement vnto his Sonne: who now executeth publike iudgement by the Magistrate in the common-wealth, and by the Minister in the Church; and priuate iudgement of admonition, and iust dispraise, by them whome he calleth thereunto: if therefore thou iudget another, not beeing called thereto, thou thrustest Christ out of his office, and robbest him of his honour, which is a grievous sinne, and cannot be unpunished.
- IV. Consider also that thou art vnable, whatsoeuer thou art, to iudge aright of other mens actions, beeing ignorant of many circumstances thereof: for thou knowest not with what minde, or to what ende the action was done: thou knowest not the cause why he did it, nor the state of his person, nor manner of his temptation thereto: and therefore why iudget thou rashly of him.
- V. He that giues rash iudgement of another, is worse then a theefe that steales away a mans goods: for he robbes him of his *good name*; which (as Salomon saith) *is to be chosen aboue great riches*, Prov. 22. 1. Againe, riches may be restored, so can not a mans good name beeing once blemished in the hearts of many. Againe, a man may defend himselfe from a theefe, but no man can shunne an other mans euill minde,

or

or his badde tongue: nay the backbiter is worse then a murderer, for he killeth three at once; first, his *owne soule* in thus sinning: secondly, his *neighbour* whose name he hurteth: and thirdly, the hearer who receiueh this rash and iniust report: and for this cause the *slaunderer* is numbered among those that shall not inherit the kingdome of God, Psal. 15. 3. 1. Cor. 6. 10. and the Apostle chargeth Christians to account of such raylers as of persons excommunicate. 1. Cor. 5. 11.

Here some will say; if we may not giue our opinion of others freely as we haue done; what must we doe when we haue occasion to speake of them? *Ans.* Thy cariage towards others must be according to these rules: I. If thou know any good thing by the partie of whome thou speakest, when thou hast occasion, thinke and speake of that: if thou know euill by him also, conceale it from others; and if thou maist, admonish the partie thereof: or els tell it to those who haue authoritie to correct his faults; and thus shalt thou win thy brother. Some will say, I doe indeed sometime censure my brother for his faults, yet onely in detestation of his sinne; I loue the partie neuer the worie; and I onely doe it to some priuate friend that will not tell it againe. *Ans.* But this excuse, and all such like are friuolous: no colour of good intent can excuse rash iudgement: if thou louest him, why doest thou make knowne his fault to another, *for loue couereth a multitude of sinnes?* And if thy conscience answer, it will tell thee that either ill will to the partie causeth thee so to doe, or selfe-loue, whereby through his defamation thou thy selfe seekest to be aduanced aboue him in the thoughts of others. In thy censuring therefore looke to thine heart, whether malice mouue thee not thereto: and take heed to the end also; for if it rise from a bad ground, or tend to a wrong ende, the whole action is nought. II. *Dutie.* We ought to thinke as wel of euery man, as possibly we can, yea of our enimie & of his actions: *for loue thinketh not euill;* and in the practise of loue towards our enemies we become followers of God, Math. 5. 44, 45. III. *Dutie.* If thou marke thy neighbours life and behauiour, doe it for this ende to withdraw him from sinne, and to further him in well-doing. Lastly, in all thy societies and dealings with others, labour either to doe them good, or to receiue good from them: and by this meanes thou shalt eschew the sinne of rash iudgement.

Here two questions may be moued concerning rash iudgement, and that necessarily, because surmises will arise vpon very small occasions.

I. *Quest.*

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Of suspect-  
ing euill of  
others.

*I. Quest.* When may a man doubt or suspect euill of another?

*Ans.* In all suspicion recourse must be had to the ground thereof, whether it rise of iust and sufficient cause or not. A sufficient cause of suspicion is that, which in the iudgement of wise men, beeing well considered with all the circumstances thereof, is iudged sufficient: and on the other side, that is insufficient which wise men well waying with the circumstances thereof, doe iudge insufficient: if then the cause of suspicion be thought insufficient in the iudgement of the wise and godly, we must suspend our suspicion: as thus; suppose some euill is reported abroad of such a man; as that he is a theefe, an adulterer, or such like: yet this same riseth onely of some one mans report, which because it may proceede from an ill minde on a priuate grudge, we are not to yeild thereupon to suspect ill of the partie: this report may well cause vs to search further into the case, and mooue vs to looke vnto our selues that we be not hurt by him. But if the cause be thought sufficient in the iudgement of those that are wise and discrete, then we may without offence or breach of conscience, yeild to suspect and iudge euill of another.

How to  
iudge of o-  
thers rightly

*II. Question.* How may we giue vpriight iudgement of all men with whome we liue and haue to deale? *Ans.* This is as necessarie to be known as the former, for as we are prone to thinke ill, so we are also forward in iudging rashly: therefore there are three things required in the iudging of others. First, we must haue recourse to the cause of our iudgement: for if the cause be insufficient, then our iudgement is rash and vnlawfull. Before the Lord brought vpon the world the confusion of languages, he is saide to *goe downe among them, to see their fault*, Gen. 11. 6. & before he destroyed Sodom and Gomorra with fire & brimstone, he is saide to *come downe from heauen to see whether they had done according to the cry that was come vp to the Lord*, Gen. 18. 21. whereby the Lord would teach vs, that before he enter into iudgement with any man, or any people; he first takes good consideration of the fact, which causeth his punishment.

1. Rule.

Secondly, we must haue authoritie and warrant by calling to giue iudgement, or els some thing which is answerable thereto, though the iudgement be priuate: as to giue admonition or iust dispraise; yet without a calling we must not doe it: he that giueth iudgement must be able truly to say, *the Lord hath called me thus to doe*. The Magistrate, the Minister, the master, and euery superiour hath authoritie to iudge those that are vnder him: and for priuate men in priuate iudgement, though they want this authority by calling, yet if they haue that which

is answerable hereto, that is, the affection of Christian loue; so as they can say with *Paul*, the loue of God constraineth me, then they may iudge. 415

Thirdly, we must alwaies haue a good ende of our iudgement, as well 3. Rule. as a good beginning: that is, the reformation and amendment, not the defaming of our brother. And these three concurring in all hard speeches, they cease to be rash and vniust censures. *Iohn Baptist* calls the *Pharisees and Sadducees*, a generation of vipers, Matth. 3. 7. our Saviour *Christ* calls them *hypocrites and painted tombes*: and *Herod*, a foxe: a Mat. 23. 27 b Luk. 13. 32 c Isa. 1. 10. the Prophet *Isai* calls the Princes and people of Iuda and Israel, *Princes and people of Sodom*: and the Apostle *Paul* calls the *Galatians*, *fooles*, Gal. 3. 1. and the *Cretians*, *liars, euill beasts, slow bellies*, Tit. 1. 12, 13. All which are hard speeches, but yet no slanders; because they had all of them a calling so to doe: and likewise did this on good ground, and for a good ende.

Thus much for the commandement. Now follow two reasons to induce vs to make conscience of rash iudgement. The former is laide downe in these words: *That ye be not iudged*. And it may be framed thus: 2. Reasons against rash iudgement.

*If ye iudge, ye shall be iudged of men againe with rash iudgement:*

*But ye cannot abide to be iudged of rashly: and therefore iudge not.*

The second part is vnderstood, but yet necessarily collected. The conclusion is the commandement it selfe, *Iudge not*.

This reason doth affoord vnto vs two instructions. I. It giueth vs a tast and view of our owne naturall pride and selfeloue: for when we heare God dishonoured by swearing, or our neighbours name defamed by slandering, we are not onely not grieued, but oftentimes are the cause thereof, and take great delight therein, especially in hearing other mens faults ripped vp to their disgrace: but yet we can in no sort brooke or suffer our owne good name to be called into question: if our selues be ill spoken of, we are presently filled with malice and enuie, and cannot be at rest till we be requited or reuenged: nay, though we be in a good manner admonished of our fault, euen in loue, and after a friendly sort, yet we can very hardly brooke it; though the partie admonishing make knowne vnto vs, that he doth it only for our good, without all purpose of disgrace vnto our persons. 4

II. *Instruct*. Here also our Saviour *Christ* affoordeth vnto vs a notable way whereby we may come to the knowledge of our own finnes, and of the hainousnes thereof. When we behold sinne in our selues we hardly iudge it to be sinne: we must therefore looke vpon our owne finnes

How to know and iudge rightly of our owne finnes.

416 finnes in the person of others, and learne to iudge of it in our selues as we iudge of it in others. When we consider of rash iudgement in others against our selues, we count it a vile and grievous sinne, yea odious and intolerable: and in like sort ought we to thinke of rash iudgement in our selues towards others: and so for euery other sinne in our selues, we ought to iudge of it, as we doe when we see it in the person of others against vs: otherwise if we looke onely to our selues, we shall sooth vp our selues in sinne, making great finnes, little finnes; and small finnes, none at all.

vers. 2. *For with what iudgement ye iudge, ye shall be iudged: and with what measure you mete, it shall be measured to you againe.*

This verse contains a double confirmation of the former reason, drawne from the euent. The first, in these words, *For with what iudgement ye iudge, ye shall be iudged*: as if Christ had said; If ye iudge men rashly, then men againe, by the appointment of God in his wisdom and providence, shall accordingly giue rash iudgement vpon you: but if ye iudge men righteously, then men againe, by Gods appointment and providence, shall iudge well of you: for so I take the words to be meant of mens iudgement by Gods appointment in his providence, and not of Gods iudgement immediatly.

A maine  
cause of per-  
sonall defa-  
mation.

Now in this prooffe, first, we may obserue one true and maine cause of that personal defamation which is common in the world, and it is to be found in the person himselfe that is defamed; he hath rashly and vniustly censured others, for which God in his providence, doth most iustly cause others to defame him againe: so as men themselves doe most of all wound their owne good names, and by their bad cariage toward others, iustly cause their owne disgrace. In regard whereof we must learne; first, to set a carefull watch before our mouthes, to keepe the doore of our lips, gouerning our tongues by the word of God: for when we censure others rashly, we doe procure iudgement vnto our selues. Secondly, to be patient vnder the rash censures and slaunders of others. For we must thinke, that we our selues haue heretofore done the like to others: and therefore it is iustice with God to reward vs in the same kinde, wherewith we haue wronged others. This is *Salomons* counsell, *Give not thine heart to all the words that men speake, least thou doe heare thy seruant cursing thee: for oftentimes also thine heart knoweth that thou likewise hast cursed others.*

Eccles. 7. 23.  
24.

How to get  
a good  
name.

Secondly, in this prooffe wee may also obserue the right way how to get and keepe a good name: to wit, by iudging others with Christian iudgement, carying a charitable opinion of euery one, speaking the best

the best of them in all companies, so farforth as we can with good conscience, and neuer iudging hardly of any, till we be indeed lawfully called thereunto, hauing a good ground for our action, and doing it for a good end: *If thou wouldst line long, (saith the Prophet) and see good dayes, reframe thy tongue from euill, and thy lips that they speake no guile;* that is, speake not euill of any man though thou know ill by him, till thou be lawfully called thereto. Eccles. 34. 13.

Thirdly, from the consideration of this prouidence of God, whereby he ordereth and disposeth, that defamers of others shal be rewarded in their kind, and that by others; we may gather, that God knowes euery vnadvised thought of the heart, and euery rash censure which we speake or thinke of others; els how could this be true, that rash Iudgers shalbe so rewarded in their kind, seeing men may cōceale their thoughts, and many times their words from the eyes of men. To this purpose Salomon admonisheth, *not to curse the king, no nor in thy thought, nor the rich in thy bedchamber, for the foule of heauen shal carie the voice, and that which hath wings shal declare the matter.* And this must teach vs to make conscience of all our speeches and thoughts that concerne others, yea then when we our selues are iudged. When Dauid was rayled vpon by wicked Shemei, he staied himself with the consideration of this, that God knew it, and had appointed Shemei to curse Dauid. *1. Sam. 16. 10.* Eccles. 10. 20

Lastly, here it may be doubted howe God can be cleared from the guilt of rash iudgement, seeing in his prouidence he causeth it by his decree. *Answe.* Though he decree it, yet is he free from the fault thereof: for first, he decrees it not to be the cause thereof himselfe, but to permit it among men, leauing them to be the authors thereof: secondly, he decrees to dispose of it well, and to order it as a iust punishment of the rash iudgement of others, and so in no sort is the cause of the euill in rash iudgement; howfoeuer he dispose hereof for the iust punishment of offenders in this kinde.

The second confirmation of the first reason is contained in this parable, which tendeth to the same ende with the former sentence: *And with what measure you mete, it shall be measured to you againe:* That is, the Lord hath ordained that men shall be rewarded in their kind, like for like. Hence we may obserue this rule of Gods iustice in the punishment of sinne: namely, to reward men in their kind, punishing them in the same things wherein they offend. *David sinned by committing adulterie with Bathsheba, the wife of Uriah; and God by way of punishment raised vp euil against him out of his owne house in the same kind:* God iustice in punishing sinners in their kind.



418 for his own son Absolon deflowred his fathers concubines in the sight of all Israel, 2. Sam. 13. 9. 11. & 16. 22. And experience shewes, that *blood will haue blood*; for though the murderer escape the hands of the ciuill Iudge, yet the terror & vengeance of God doth ordinarily pursue him to destruction. A notable ex ample hereof we haue in the holy league (as it is called) but indeed the bloodie league; wherein the enemies of Gods grace and truth did confederate themselves to roote out true religion, and the professors thereof from off the earth: but the Lord hath rewarded them in their kind, and turned their owne swords against themselves, causing them to spoile one an other; according to the prophesie of *Isai, Woe to thee that spoilest, and was not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoiled.* Isa. 33. 1.

A terror to  
all oppress-  
ors.

Amos 2. 5.

This rewarding iustice of God well obserued, doth discover vnto vs, yea and denounce a fearefull woe, not onely against all those that giue out rash iudgement of others; but against all vsurers and oppressors, who mete out hard measure vnto others, euen cruelty without mercie: but so shall they be serued againe. Gods heauie hand hath heretofore laine sore vpon this land for many yeares in dearth and scarcitie, which also in some sort hath bin made more grievous vpon the poore by hard hearted rich men, who are like to great fishes that deuoure the lesler: *for they grind the faces of the poore, and plucke off their skinner from the, and their flesh from the bones* by their wicked couetousnes, yea doubtlesse their cruelty costs many a mans life. Some in higher place by inclosing and racking of rents: others of meauer sort, by ingrossing and withholding the comodities of the land from the common good, till a time of dearth come, wherein (as the Prophet saith) *they may make the Ephraim small, and the Shekel greiv*; that is, sell little for much, lessening the measure, and enhauncing the price. And indeed such a time of dearth is the worldlings day; wherein they doe enrich themselves by the spoile of the poore: but they must know that a feareful woe belongs vnto the: for the like mercilesse measure shall be measured to them againe; and when they cease to spoile, then shall they be spoiled: for when the hand of God is heauie vpon the poore, then no doubt is vengeance preparing for hard hearted rich men, who increase the same. The Lord forbidde to trouble the widow or fatherles child: *Exod. 22. 22, 23. &c. for if thou vex and trouble such, and so he call and cry vnto me, I will surely heare his cry: then shall my wrath be kindled; and I will kill you with the sword: and your wives shall be widows, and your children fatherles.* This is Gods word, and it must stand. The Lord himselfe foretold that towards the  
latter

latter day, iniquitie should abound, and charitie should waxe cold: & are not these the times whereof Christ spake? for what power hath the Gospel to withdraw mens hearts from iniquitie? and when was there euer lesse charitie then is now? well, these are forerunners of greater iudgements; and therefore in the feare of God, let vs make conscience of this and all other finnes euen in consideration of this, that the Lord will pay vs home in that kinde wherein we offend.

v. 3. *And why seeest thou the mote that is in thy brothers eye, and perceivest not the beame that is in thine owne eye?*

4. *Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beame is in thine owne eye?*

These two verses containe a second reason to enforce the former commandement against rash iudgement. The meaning of the words is this: *Why seeest thou* that is, vpon what ground, for what cause, and with what conscience *seeest thou*. And so in the 4. v. *How saiest thou* that is, with what face, with what honestie and conscience *saiest thou*. So much these interrogations *how*, and *why*, import. *Seeest* light, here is not a light or sudden beholding of the mote, but a seeing with attention, a serious and considerate obseruation thereof. *A mote* the word vsed in the originall, may as well be translated a *straw*, or a *peece of a straw*, as a *mote*, as it hath beene in former times; for it will beare ei. her translation: yet the word *beame*, seemes rather to haue reference to a *straw*, then to a *mote*: but which way soeuer it be taken, it signifies *small and little finnes*, as finnes of ignorance and infirmitie, such as the best Christians doe commit, & cannot be free from in this life. Again, it signifies *supposed finnes*; such as are not indeed finnes before God, but onely in his opinion that giues rash iudgement. *And perceivest not* this *perceiuing* is properly an action of the mind, standing in *consideration* and *thinking*, which follows after *seeing*. Thus the word is vsed, Luk. 12. 27. *Consider the lilies of the field*; that is, looke vpon them, and then consider well thereof in your minde. And, Iam. 1. 23. *He that heares the word, and doth it not, is like vnto a man that beholds his naturall face in a glasse*: that is, to one that sees and considers of his shape. So that Christs meaning is, as if he had said, It may be thou seeest, but why doest thou not well waigh and consider with thy selfe of the beame that is in thine owne eye? By *beame*, is here meant *great and notorious reigning finnes* in mans heart; such as wound the conscience, which are like vnto a beame in the eye: which doth not onely blemish, but quite dash out the sight. Some may here aske, in what sense this is spoken, seeing the eye is not capable of a beame? *Ans.* It is spoken by way of supposition, as if it had bin said; if it

were possible that a beame could be in the eye, the rash censurers fault is as a *beame in the eye*: this kind of speech is visuall in Scripture; *If I could speake with tongues of Angels*, saith *S. Paul*, 1. Cor. 13. 1. that is, suppose Angels had tongues, and that I could speake as eloquently as they. The words of the 4. v. are for substance all one with the former in the 3. The difference between them is onely this; in the 3. v. Christ speaks onely of *rash iudgment conceiued in the mind*; but in the 4. he speaks of *rash iudgements vttered in speech*, *How saiest thou to thy brother, &c.* So that in both verses the words are a parable bearing this sense: with what face, honestie, or conscience, canst thou finde fault with thy brother either in thought or speech, thou thy selfe beeing tainted with greater faults and offences? And hence the second reason may be thus conceiued:

*He that hath greater faults, must not censure him that hath lesser:*

*But he that giues rash iudgement, hath greater faults then he whom he censurcth: And therefore no mā ought to vse rash iudgement.* The proposition or first part is omitted: the Assumption expressely set downe in the 3. & 4. v. whereupon the conclusion follows against rash iudgement.

Our words & thoughts must haue good ground.

Prov. 10. 18.

Luk 8. 18.

Eccles. 5. 1.

Vpon this forme of speech, *How seest thou? why saiest thou?* that is, with what face and honestie, and vpon what ground? we may learne this instruction; that our speeches, yea our very thoughts must be conceiued and vttered vpon good ground, and in a good manner. *Establisht thy thoughts by counsell*, (saith Salomon) *and by counsel make warre*: teaching vs to haue direction from the word of God, for the ground and maner of our very thoughts, and for all our affaires. Our Sauour Christ bids vs *take heede how we heare Gods word*: and Salomon would draw vs to this heede & attention in prayer also; *Be not rash with thy mouth, nor let thy heart be hastie to utter a thing before God*: now that which they speak of diuine exercises, is in this place by our Sauour enlarged to euery thought of the heart, & word of the mouth that concerns our brother.

As he cor-  
rupt pryng  
into the  
faults of o-  
thers.

Further, in these words, *Seest thou?* that is, with attention and consideration beholdest] our Sauour Christ acquaints vs with a common fault wherewith our nature is generally stained and corrupted: to wit, that we are *ouer sharpe sighted into other mens lines and offences*: this appeares in that men can easily discern small faults in others, and cannot see great offences in themselves, nay whe they can find no iust fault, yet they will make those faults which indeed be none at all. Example hereof we haue in the Scribes and Pharisees, in their censures against our Sauour and his disciples: they themselves were hypocrites tainted with grievous finnes, & yet they pried to finde mores in Christs eies; for when he wrought miracles, cured the diseased, and did good vnto all, they bla-

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med him as a breaker of the Sabbath day, and as a companion of Publicans and sinners, though he conuersed with them for their good: so they blamed his Disciples for eating with vnwashten hands, and for plucking vp the eares of corne on the Sabbath day to satisfie their hunger; and for their seldome fasting. This fault was in the Corinthians, who censured *Paul* and his ministerie, for want of eloquence and excellencie of words, which was in other Teachers among them, as may appeare by his rebuking of them, 1. Cor. 4. And the Christian brethren among the Romans condemned one another in the obseruation of daies and times, and in the vse of the creatures of God, Rom. 14. which was nothing els but rash iudgement. And this no doubt is a fault which raignes in our congregations, euen among the better sort at this day; for deeply is our nature stained with this corruption, and so prone it is to this sinne, that euen they which haue receiued true grace, can hardly abstaine from the practises of rash iudgement.

The consideration hereof must teach vs these duties. First, to take knowledge of this corruption of our nature, and of the want of brotherly loue in vs; for why should we so soone spie a fault in another, but because we want loue and charitie to his person? Wee may consider the vilenesse of this practise by resemblance in some brute creatures, for we account most basely of those rauening fowles which delight in nothing but in filthie carrions; and such for all the world are these rash censurers, all their delight is in other mens faults, which makes them so sharp sighted to spie them out.

Secondly, when we are about to censure any man, we must (in regard of this corruption) suspect our selues, and our speeches, & call our selues backe to a view and consideration of that which wee are to speake; for oft-times we see that which we ought not to see, and thereupon speake that which we ought in conscience to conceale. Physitions giue this note of a frensie, *to begin to take up straws*: Now when the mind looks not into it selfe, but pries into other mens actions, then no doubt it is not right, but is corrupt and infected with a spirituall frensie, and therefore the danger of this disease must cause vs to looke vnto our selues.

Thirdly, here we may obserue a reason of the strange behaviour of men in regard of sinne; for this we may easily perceiue, that men with open mouth will condemne those things in others, which they like and approoue in themselves: now the cause hereof is, for that the affections doe followe the minde, such as the minde is, such are the affections: and mans minde naturally lookes outwarde, not inwarde, it sees very little faults in others, but will neither see nor condemne

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the same faults, nor greater in it selfe: may, rather it causeth man to loue those finnes in himselfe which he detests in others. And therefore in the amendment of our liues, we must beginne in our owne hearts, and turne the eye of our minde inward, to see our owne finnes, and labour first to haue our hearts touched with sorow for them, and to hate them first in our selues; and then to proceede to hate them in others. It is a preposterous course, arising from the corruption of nature; to beginne with the hatred and dislike of sinne out of our selues.

Sinnes differing in degree.

*I. Doctr.* Further, here in this reason our Sauour Christ makes a difference of sinnes: some are as moles, some as beames: euery sinne indeede is death and condemnation, and yet all are not equall, but farre different in degrees; as some men are drowned in the channell and middle of the sea, some by the shoare side, which places differ in depth and danger, though all is one in regard of death: some men endure damnation in deeper measure, some in lesser, yet both are condemned. But the Papiſts abuse these words, and would gather hereon a distinction of sinnes which God doth not allow; to wit, that some sinnes are *veniall*, which deserue not death, and these are here called *motes*: some againe are *mortall*, deseruing death, and those are called *beames*. But the *mote* and *beam* are both mortall sinnes. A *mote* or a *straw* may sometime put out the eye, though indeed the *beam* be more forcible to dash it quite out: and so doe small sinnes wound the conscience, and damne the soule, though greater sinnes doe more deeply wound the conscience and plunge the same into hell: small and great sinnes, both destroy the soule, though in a different degree: the very *mote* is deadly sinne, though in nature the *beam* be more mortall. This distinction they borrowed from former ages, but abusing the primitive Church from whence they had it: for the ancient Fathers called some sinnes *veniall*, not because they deserued not death, but because they were pardonable in regard of the censure of the Church, and did not incur the censure of excommunication: and those they called mortall or criminall sinnes which had the censure of excommunication passed against them; so that the Papiſts abuse both Fathers and Scripture in this distinction.

How the fathers called some sinnes veniall.

Rash iudgement peruerses a mans good meaning.

Thirdly, Christ naming the very eye, and not the face, or other parts of the bodie, would hereby giue vs to vnderstand what is the propertie and scope of rash iudgement: namely, to deface the very intention of his heart of whome censure is giuen. When *Dauid* sent his seruants to *Hann* king of *Ammon* to comfort him after his fathers death; the Princes of *Ammon* told their lord, that *Dauids* seruants *were but spies that came to search out his citie*: thus they iudged rashly of *Dauids* fact,

1. Sam. 10. 3.

and

and their intent was to corrupt the honest mind of Dauid: perswading the king that Dauid and his seruants had another intent and end of their comming then they made known to the King. So that the rash censurer seekes to blemish the good mind and conscience of his brother. And hence we may well be warned to take notice of our naturall corruption, how that without Gods speciall grace we doe plainly hate our brother; els we would neuer so suspiciouly prie into his waies as to depraue his good meaning. We must therefore content our selues with the speeches and actions of our brother, and take heede how we deale about the eye; that is, with his intent and meaning; that we must leaue to God, who onely knowes the heart: and for his actions & speeches (if it may be) we must alwaies expound them in the better part: if we cannot defend a mans doing, yet we must excuse his meaning: if we cannot excuse his intent, yet we must thinke the best of his conscience: if we cannot excuse his conscience, yet we must iudge it to be but a sinne of ignorance: if we cannot so doe, yet we must thinke that it was done in some grievous temptation, and that if we our selues had beene in like case, we should haue done farre worse: we know not when God may giue grace to men, or when he leaues them to themselves, and therefore in regard of the minde and conscience, we must comprimit our iudgements at all times.

*And perceiuest not*] that is, though it may be thou seest it, yet thou dost not well consider of it. Hence our Sauiour noteth out a second maine fault in mans nature to be thought vpon; namely, *carnall securitie*, whereby though in some small measure men see their offences, yet naturally they neuer thinke on them heartily & seriously as they ought to doe: *S. Paul* saith, *Awake thou that sleepest*, signifying, that by nature we lie slumbering in sinne: so as though we may sometime haue a little glimmering thereof, yet we neuer thoroughly behold and consider them as we should: the Lord himselfe complaines of this securitie in sinne in his owne people: *No man saith, what haue I done?* Ier. 8. 6. This was the sinne of the old world; *they knew nothing till the flood came*, Mat. 24. 39. it may be they had now & then some conceit thereof, but they thought not seriously thereon: now as the daies of Noe were, so shalbe the daies of the comming of the sonne of man, *in regard of securitie*: and these are those daies wherein we now liue: for howloeuver we sometime thinke on our sinnes, yet we looke not on them with both eyes; as we doe on our neighbours faults. We must here be warned to take heede of this sinne: for it is a fearefull case either not to see our sinnes; or seeing them to passe them ouer without serious consideration. The Apo-

Mans carnall  
securitie.

Eph. 5. 14.



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1. Thess. 5. 3.

He saith, when men say, peace, peace, then comes sudden destruction: Now men doe then most fearefully crie, peace, peace, vnto themselves, when they either will not see their sinnes; or seeing them, doe not well consider thereof in their hearts. We therefore must labour for this grace to haue a cleare sight into our sinnes, for without that we can neuer sorow according vnto God, nor repent vnto life as we ought to do.

Iudges of o-  
thers should  
be blame-  
lesse.

*Why seeest thou, &c. and how saiest thou to thy brother.*] In both these phrases consider how Christ would haue all those which are to giue iudgement of the offences of others, to be themselves without reproofe and blame: els they are no fit persons to giue censure of those that be vnder them. And therefore the Magistrate in the towne and common-wealth, the Minister in the Church, the master in the family, and every superiour in his place must labour to be vnblameable: for if they be tainted with grosse sinnes, they can neuer thoroughly purge them that be vnder them. *A Minister (saith Paul) must be unreprouceable,* 1. Tim. 3. 2. and so likewise the Magistrate, who is Gods vicegerent, and every gouernour in his place.

Rash consu-  
ers, the vi-  
lent persons.

Lastly, in both verses obserue the condition of those that are giuen to rash iudgement: namely, that of all men they are the worst: Christ makes them to carrie beames in their eyes, when others haue but motes or straws. The man that is giuen to censure others would seeme to be of all men most holy: but the truth is, there is none so bad as he though he be a minister, yea be he what he wil, nay the better is his place, the worse is his fault: & the more he is giuen to this sinne of censuring, the worse he is, for the lesse he sees his owne sinnes: nay, let him liue vnblameably before men, yet he hath a heart full of pride and selfeloue, and full of disdain toward his brother. And therefore let vs take heede of this sinne, euen when it beginnes to creepe vpon vs.

vers. 5. *Hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye.*

The remedie  
of rash iudg-  
ment.

This verse containes a remedie against rash iudgement: it depends vpon the former verses as an Answer to a secret obiection that might thence arise, for whereas Christ had said, *Iudge not: and why seeest thou a mote in thy brothers eye, &c.* some man might say, belike then it is not lawfull to correct my brother by speech, and by reproofe to seeke amendment of his fault. To this Christ here answers; that he forbids not brotherly correction and admonition, but the euil, corrupt, and vnchristian maner of giuing admonition and correction; when as men take a preposterous course in censuring, and doe not beginne with them-

themselues in the first place, but with their brethren : as if our Sauour Christ had said, Hypocrite, thou hast greater faults then he whom thou iudget; and therefore if thou wilt take a right course in thy correction, beginne with thy selfe, reforme the great finnes that be in thy selfe, and then shalt thou be fitter and better able, to correct and reforme thy brother. So that these words containe two parts: 1. the remedie of rash iudgement, *Hypocrite, first plucke out the beame out of thine owne eye*: 2. the fruit hereof, which is *true wisdom*, to be able to discerne aright of our neighbours fault, and also how it is to be cured, in these words, *and then shalt thou see clearly to cast out the mote out of thy brothers eye*. Of these in order.

The remedie against rash iudgement, is for a man first to beginne with himselfe, reforming first his own offences: which because it is here propounded by our Sauour Christ of set purpose, as a speciall remedie against this sinne, I will stand a little to shew how a man may cast out the beame out of his owne eye. Hereunto foure things are required : I. A man must turne the eye of his mind inward, and cast his cogitations towards his owne life and conscience, that so he may see and know the principall finnes of his owne heart and life. To this purpose serueth the morall law, which is as a glasse to let vs see our maine and principall finnes, which be the *beames* in our eyes here meant. And for direction herein I will note out some speciall maine finnes, which be in all men naturally; and which euery one must well consider of, that will cast this beame out of his owne eye. The first common sinne of all men, is a *guiltlesse* in Adams first offence; that is, his sinne made ours by relation or imputation: for his eating the forbidden fruit was no particular or priuate sinne, but the sinne of mans nature: and euery one sinned in Adam that was to descend of him by ordinarie generation: for though we were not borne when Adam sinned, yet by his sinne we stand guiltie of eternall death before God.

How to cast out a beame out of a mans owne eye.

I  
Maine finnes common to all.

The second common sinne, is a natural disposition and pronenesse to euery thing that is euill, and against Gods law when occasion is offered, the sinne against the holy Ghost not excepted: for the same corruption and pronenesse to euill which was in them that haue committed this sinne, is in all men naturally; the difference stands onely in this, that all doe not fall into it. And this pronenesse to euil is the second head of originall sinne.

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The third common sinne, is inward Idolatrie: this is a most hainous sinne, and may be thus perceiued: Euery man by nature takes his heart from the true God, and bestowes it on some other thing: now looke

3  
Idolatrie of the heart.

whereon

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whercon a man bestowes his heart, that thing he makes his God: and by nature we loue our selues, our sinnes, and the world, more then God, and yeeld obedience to the deuill rather then to the true God. The like may be said of our feare, ioy, & delight, and of our trust and confidence; all which affections we set vpon the deuill, the world, and iniquitie; yea vpon the creature, forsaking the creator who is blessed for euer: and he that sees not this in himselfe, hath idolatrie as yet raigning in his heart.

4  
Hypocrisie.

The fourth sinne is *Hypocrisie*, which naturally reigneth in all men, till grace expell it: This hypocrisie stands in this; when men are about any good thing, they are more carefull to please God in the outward action, then with the seruice of the heart. Againe, they seeke more to please men then God. And lastly, they rather endeauiour to performe the outward duties of the first Table, then of the second. This is a huge beame in euery mans eie naturally, which each one ought to see in himselfe, as well as the former.

5  
Pride.

The fift sinne is *pride*, not outward in apparell, but *spirituall inward pride of the heart*, which stands in this; that a man thinkes himselfe out of Christ to haue in him some naturall goodnesse, whereby he stands in Gods fauour, and hath in himselfe perfect loue, and perfect faith: this sinne all men will condemne, and yet it cleaues fast to euery man by nature. The Church of *Laodicea*, *Reuel. 3. 17. said shee was rich, and lacked nothing*; whereas indeede *shee was poore, and blinde, and naked*. This inward pride poisons Gods grace in the heart, it is a maine sinne, and the common cause of rash iudgement.

6

The sixt sinne is that *particular sinne or finnes*, wherewith euery one is most assaulted; for howsoeuer the corruption of nature doth infect all men alike, yet euery one that is of yeares shall find himselfe more troubled with some sinnes then with others, by reason that corruption is in part either remooued or restrained in him. Wherefore euery one must enter into his owne heart, and there search and see what be those particular finnes, which most of all preuaile against him, troubling his heart, and causing him to dishonour God. These be his beames which keepe Gods grace out of his heart, which wee must labour to finde out in our selues.

How to perceiue the  
griuousnes  
of our finnes

*I. I. Duty.* After we haue some sight of these our maine sins, we must in the next place labour to *see them in our selues as beames*, & to feele the waight thereof: for commonly wee either see them not at all in our selues, or if we doe a little perceiue them, yet wee see them not in their quantitie as beames, but rather like motes or straws. Now wee shall  
come

come to see these finnes in our selues as beames in their iust quantitie: 437  
 first, if we compare them with other mens finnes, as with *Adams* first sin, 1. Rule.  
 for doubtlesse we haue many particular finnes in our hearts that bee as  
 great or greater then *Adams* sinne was, considered in the fact; and yet  
 by that sinne *Adam* brought not onely on himselfe, but on all his po-  
 steritie mortalitie and destruction, the first, and the second death. 2. Rule.  
 Againe, we shall come to see the grieuoufnesse of our finnes, if we consid-  
 der them in the punishment thereof; that is, subiection to all woe and mis-  
 serie, yea and to death it selfe in this life, and also to death eternall after  
 this life, with the deuill and his angels: this is the reward of euery sinne  
 in it selfe. Thirdly, consider these thy finnes, as they were laid vpon the  
 holy person of our Saviour Christ, for which he endured not onely out-  
 ward bodily torments on the crosse, but inwardly in soule apprehended  
 the whole wrath of God due vnto vs for the same, which caused him to  
 sweate water and blood, and to crie, *My God, my God, why hast thou for-  
 saken me.* This beeing wel waighed, will let vs see that our finnes are no  
 motes, but huge and great beames, such as are able to crush vs in peeces  
 vnder the heauy wrath of God. Lastly, haue recourse to the last com-  
 mandement, which forbids the very first thoughts and motions in the  
 heart, that be against our neighbour, and against God, though wee ne-  
 uer giue consent of will thereto; nay, though wee abhorre the fact it  
 selfe: as when we see our neighbours ox or his asse, to wish in our  
 hearts, O that this were mine, though wee detest the stealing thereof:  
 now if this first motion be a sinne deseruing damnation, how hainous  
 be the finnes of our nature, and the transgressions of our life, wherein we  
 haue giuen full consent to rebell against God?

*III. Duty.* The third thing required to this casting out the beame How to  
iudge our  
selues.  
 out of our owne eie, is that which is here intended by our Saviour  
 Christ; namely, *to surcease to iudge others, and to beginne to iudge our  
 selues for our own sins; for if we would iudge our selues we should not bee  
 iudged.* 1. Cor. 11. 31. Now we doe then iudge our selues, when in our  
 owne hearts wee giue sentence against our selues, and condemne our  
 selues in regard of our owne finnes: Thus *Dauid* iudged himselfe, *Psa.*  
*51. 1. Haue mercie vpon me, O Lord, according to the multitude of thy  
 mercies:* as if he should say, Lord, one mercy will not serue the turne, so  
 farre haue I plunged my selfe into hell by my grieuous finnes; but in the  
 multitude of thy mercies doe them all away. And in the words follow-  
 ing, *verf. 2. Wash me thoroughly from mine iniquitie*, hee confesseth him-  
 selfe to be so deeply stained with the filth of sinne, that a little washing  
 will not serue. So when the Lord had spoken vnto *Iob*, and made him  
 see

see and know himselfe, he cries out, *Behold, I am vile*, Iob. 39. 37. and againe, *Now I abhorre my selfe, and repent in dust and ashes*, for those things that I haue said and done, Chap. 42. 6. In such sort also did the *Prodigall sonne* iudge himselfe, crying out, that hee *had sinned against heauen, and against his father, and was not worthy to bee called his sonne*, Luk. 15. 21. The Apostle *Paul* likewise confesseth against himselfe, that he was *the head of all sinners*, 1. Tim. 1. 15. And thus must we condemne our selues, and say with *Daniel* in his praier for the people, chap. 9. 7. *Open shame and confusion of face belongs vnto vs.*

Reform our  
waies.

*I V. Dutie.* After we haue thus iudged our selues, wee must labour to breake off, and to amend our former euill waies, endeaououring by all meanes, that sinne may be abolished and weakened in vs more & more: and this is indeede the *remouing of the beame out of our owne eyes*, that so we may be fitter to censure and reforme others. Of this last duty the Apostle speaketh, Rom. 14. 13. *Let vs not iudge one another any more; but use your iudgement rather in this, that no man put a stumbling block before his brother*: that is, that he liue without offence. These foure duties ought euery one to practise: and to moue vs hereunto, first let vs consider, that it is Gods commandement in this place, that wee should first reforme our owne selues. Secondly, that our state and case is fearefull and miserable, without this reformation; if a man haue but a thorne in his finger, he cannot be well till it be plucked out; what case then is he in, that hath a huge beame in his eye, the most tender part of the whole bodie: that is, hath his heart and conscience pricked with the sting of sinne? and therefore it neerely concerns euery one to remouue it. Thirdly, we shall neuer be able to iudge aright of our selues, of others, or of the life to come, till we practise this dutie: and therefore in the feare of God let vs seriously set our selues vnto it.

Motines to  
all the du-  
ties.

1

2

3

Thus much of the remedie it selfe; now follow two circumstances therein further to be considered: I. The *partie* to whom the remedie is giuen; that is, *an Hypocrite*: II. *When* this remedie is to be practised; *First, plucke out, &c.* For the partie: by *Hypocrite* wee must vnderstand him, that in heart and speech is prone to conceiue, and giue rash iudgement of other mens sayings and actions: and good cause there is why he is so called, for this man hath the sinne of hypocrisie raining in him, he desires to seeme more holy then others, and therefore giues himselfe to censure others, that by debasing of others, he may aduance himselfe: see this in the hypocriticall Pharisee, *I thank God that I am not as other men, extortioners, vnjust, adulterers: or euen as this Publican, I fast twice in the weeke, &c.* Luk. 18. 10, 11, But they must know, that

An hypo-  
crite.

that this censuring of others, is a fruit of hypocrisie, arising out of an hollow heart. 429

The second circumstance, is the time when this dutie is to be practised; namely, in the first place, *First cast out, &c.* Here then wee haue a notable direction for the manner and order of giuing brotherly correction; *It must beginne with a mans owne selfe, and ends in a mans neighbour*: and by proportion, looke by how much euery one is neerer vnto vs, so much the sooner must he be corrected and iudged. If thou bee a priuate man that art to giue censure, first begin with thy selfe; then iudge thy kindred; thirdly, thine acquaintance; and last of all, strangers. So a master of a familie must first iudge himselfe, then his owne familie, and after he may iudge his friends and neighbours, and last of all strangers: and the like must euery superiour practise in his place. Now by this order to be obserued in brotherly censure, wee may easily see that the world is farre wide in the practise of this dutie, for euery one thinks well of himselfe, and also of his friends and acquaintance, and therefore spares them and will not censure them; but for strangers, them will he not sticke to reproach and to condemne: but this is a preposterous course, swaruing farre from this direction of our Sauieur Christ.

A rule for  
brotherly  
correction.

And then shalt thou see cleerly to cast out the mote out of thy brothers eye. This is the fruite of the former remedie; by curing himselfe first, a man comes to see cleerly what his neighbours fault is, and how it is to bee cured and amended. Where wee may note, that out of the amendment of our selues followes a spirituall gift of iudgement and wisdom, whereby wee see aright how to reforme our brothers fault. Hence I gather this generall doctrine, that *Right wisdom and vnderstanding followes the reformation of our owne hearts and liues. The beginning of wisdom is the feare of the Lord*, Psal. 111. 10. that is, true wisdom and good vnderstanding comes from a reuerent awe of God, in regard of his word and commandement: so Psal. 119. 100. *I was made wiser then the ancient, by keeping thy commandement*: first David reformed himselfe, and then hee became exceeding wise. As it is said of *Manasses*, <sup>a</sup> 2. Chr. 33. 13. that when hee repented and humbled himselfe, *he knew that the Lord was God*: and after Nabuchadnezzar was humbled, *his vnderstanding was restored to him*, Daniel 4. 31. for, *God teacheth the humble his waies*, Psalm. 25. 9. The proud man is hee that builds vp his finnes with posts and beames, and such a one the Lord will not teach; but him that pluckes downe these posts by amendment of his life, will the Lord instruct in the way that he should walke. Christ saith

Reforming  
our selues  
brings spiri-  
tual wisdom.



to his Disciples, *Ye are my friends if ye keepe my commandments*: and to his friends will he make knowne all things needfull that he hath heard of his father, Ioh. 15. 14, 15. by all which it is plaine, that right iudgement followes true reformation of life.

How to vnderstand Gods word

*Vses. I.* Hereby we see how to come to vnderstand the holy Scriptures read or heard; namely, by the amendment of our owne liues: First, reforme thine owne heart and life, and then shalt thou haue true iudgement giuen vnto thee, to be able in reading or hearing, to vnderstand Gods word, at least so much thereof, as shall be needfull for thee: and doubtlesse, the cause why most men profit so little in the Scriptures, though they heare and read them much, is for that they looke not to the reformation of their owne liues and consciences, according to the word: Prou. 1. 23. *Turne you at my correction* (saith Wisdome) *and I will poure out my minde vnto you, and make you vnderstand my words.* The student therefore that must fit himselfe to get true vnderstanding in Gods word, for the edification of Gods Church, must remember this direction, and labour first to plucke out the beame out of his owne eie, and then shall hee see cleerely to read with iudgement the word of God, and to discern the true way of euerlasting life, for the good of Gods people: but if thou come in thy sinnes, thou readest without profit.

How to know our adoption.

*II. Use.* Again, wouldst thou know thy selfe to be the childe of God? remember then to purge thy heart and life from all sinne, for thence floweth true vnderstanding, and thereupon God will certifie thy conscience of thine election and reconciliation: but if thou suffer thy selfe to lie in sinne, thou maiest long waite for this certificate, and yet neuer haue it.

How to know true religion.

*III. Use.* Many men there be that will bee of no religion, because there are so many and diuers opinions about matters of religion in the world; and therefore till some generall Councell haue determined of the truth of religion, they will liue as they doe: but these men must know, that they take a wrong course: If they would come to know the truth of religion, they must first reforme their liues; but while they liue in sinne, they can neuer see what is good, what is badde; what is truth, what is falshood in religion. Ioh. 7. 17. *If any man will doe my fathers will* (saith Christ) *hee shall know of the doctrine, whether it be of God, or whether I speake of my selfe*: where he plainly giues vs to vnderstand, that true iudgement of religion comes from obedience vnto God. This is the right way to reforme an Atheist; first, to bring him to obedience. And in a word, whosoever thou art, that wouldst in thy calling, what-  
soever

soeuer it be, please God, and doe good to others; first purge thine owne heart and life from sinne, and then shalt thou see clearly wherein thou failest, and how thou art to amend thy fault, and afterward to doe good to others.

*A II. generall Point.* Further, in this remedie our Saviour Christ opposeth *Brotherly correction*, vnto *rash iudgement*; and withall, prescribes *brotherly correction* as a dutie to be practised among Gods people. Touching this point, foure things are to bee considered: I. Who is to correct. II. Who is to be corrected. III. What is to bee corrected. and IV. In what manner. For the first: the partie that must correct is a brother, that is, any member of Gods Church; so it is said, *Then shalt thou see cleerely to put out the mote out of thy brothers eye: & Leuit. 19. 17. Thou shalt not hate thy brother in thine heart, but shalt plainly rebuke thy neighbour, and not suffer him to sinne: and Math. 18. 15. If thy brother sinne against thee: that is, doe thee any wrong; or else sinne against God, and thou be priuie to it: (for that sinne may bee said to be against a man, whereto he is priuie, though the wrong bee not against him, because there is an offence giuen vnto him: ) Then tell him his fault betwene him and thee alone: that is, correct and admonish him priuately. Againe, every man is bound in conscience to saue his brothers soule, which oft-times may bee done by *brotherly correction*; and for want thereof, many times the soule may perish: and therefore it is every mans dutie to correct his brother; yet with this clause and caution, that iust occasion be offered, and time and place obserued; for there be certaine particular exceptions, in which a man is freed from this dutie, and all because there is no iust occasion of correction offered: as first, if he bee not certaine of the fault committed, for all lawfull correction, is of faults certainly and truly knowne. Secondly, if the partie offending doe repent, for the ende of correction is to bring the offender to amendment; Thirdly, if there bee no hope of his amendment, *Prou. 9. 8. Reprooe is not a skorne*: that is, such a one as mockes thee for thy labour; Fourthly, if it may in better manner, and to better purpose be performed by others, which for place and abilitie may and wil more fitly performe it. But yet out of these cases, if iust occasion bee offered, every one is to performe brotherly correction vnto his brother.*

Here I note one particular instruction; that not onely the Minister of Gods word is our Pastor, but euen every brother after a sort is a pastor, in regard that hee must watch over the liues of his brethren for their good and amendment. It is the sinne of our time, that every one thinks he hath no charge laid on him in regard of his brothers life and estate:

This

Brotherly  
correction  
commanded

1. Who must  
correct.

Exceptions  
in the case  
of correction

1

2

3

4

How every  
Christian is a  
Pastor.  
Heb. 10. 24.

432. This was Cains sinne towards his brother Abel, he denied himselfe to be *his brothers keeper*: if any man sinne, the common speech is, what is it to me? let them looke to it whom it concerns. But this ought not to be, one man ought to obserue another, & vse also brotherly correction for the reformation of faults certainly known. This is a duty of loue and mercie, tending to the good of our brother, and to the saluation of his soule: in conscience we are bound to releuee the bodies of our poore brethren that be in perill and want, much more then are we bound to looke vnto their soules, that they perish not for wante of admonition. We must turne back our enemies eye or asse that wandreth, much more our brother from going to perdition.

Who must  
be corrected?

*I. I. Point.* Who is to be corrected? out of whose eye is the mote to be taken? to wit, *a Brother; out of thy brothers eye*: By a brother here Christ meaneth not euery neighbour, for that is euery man; but euery one that is a *member of that Church, whereof we are members*, and professeth the same religion which we doe, beeing admitted into the Church by the same sacrament of baptisme, whereby we were admitted. This is plaine in the exhortation of Christ, Math. 18. 17. *If thy brother sinne against thee tell him his fault, between him and thee: and so proceed* (if he heare thee not) til he come to the censure of the Church: which were in vaine if the partie were no member of the Church. *If any one that is called a brother* (saith S. Paul) *bee a fornicator, couetous, &c. with such a one eate not*, 1. Cor. 5. 11. and he addeth, *what haue I to doe to iudge them that are without? doe yee not iudge them that are within?* Now here the former order must be obserued; that first a man must correct himselfe, secondly his family and kindred, next a brother of the same congregation with him. And if good order be obserued, he may admonish a brother that is a member of another particular Church; but beyond this we may not goe, though we must carrie our selues so to them that are without, that by our good conuersation we may winne them to God. And further this is to be knowne, that in the Church of God, authoritie and dignitie frees no person fro brotherly correction; whereupon Paul biddes the people of Colossa, to say vnto *Archippus* their Pastor, *Take heede to thy ministerie, which thou hast receiued of the Lord, that thou fulfil it*, Coloss. 4. 17. And hence we may learne this dutie; when we offend in word or deede, wee must submit our selues willingly to brotherly correction; wee must not say, as one of the Israelites that stroue with his brother, said vnto Moises for reproouing him, *who made thee a iudge and a ruler over vs?* but being faultie, we must submit our selues to the correction of our brother,

Outward  
dignity frees  
none from  
correction.

Exod. 2. 14.

though

though we be about them in place. *It is better to heare the reproofs of a wise man* (saith Salomon) *then the song of a foole* Eccles. 7. 7. It may be the song of a foole will more delight vs, but sure it is, the wise mans reproofe is farre more profitable. This *Dauid* testified, by desiring that *the righteous might smite him*, Pl. 141. 5. accounting it as a *pretious balm* upon his head, which he would neuer want: yea, nature it selfe doth teach vs this, that it is better to be reproofed euen of an enemie, then to bee praised of a friend: according to that of Salomon, *Open rebuke is better then secret loue*, Prou. 27. 6.

*III. Point.* For what is a brother to bee admonished or corrected? The matter of reproofs. not onely for *great* offences, but for *lesser* sins: we must pull out not onely beams, but strawes and motes out of his eie; for here lesser sins are as strawes and motes to greater finnes, which be as beames and posts. The reason why we must correct our brother for sinial offences, is because euery great sin hath his beginning of some little & small sin; & therefore it is a dutie of brotherly correction, to cut off sin in the head, before it growe out to the full. Thus the Lord dealt with *Caine*, Gen. 4. 6. he reproofed him for his wrath & malice against his brother, testified by his sad countenance, before he slew his brother; but *Caine* not yeelding to the Lords reproofe, came at last to the grieuous sinne of murder.

In this third point we may take a view of that heavenly order which Christ hath left in his Church, for the reformation, not only of greater crimes, but of lesser sins; for there be many sins committed which cannot be corrected by the sword of the Magistrate, neither yet by the publike censure of the Church; as lying, foolish iesting, & other offences in behauiour & attire; yet these will not Christ permit to be in his Church, & therefore hath prouided brotherly correction to cut them off.

*IV. Point.* How is brotherly correction to be performed? Although The manner how to reprove. the maner of brotherly correctio be not here expressely set down, yet it is implied, where it is said, *Then shalt thou see cleerely, &c.* I will stand a little to shew how this dutie is to be performed. In brotherly correctio these things are required; 1. Christian wisdom to see cleerely into the fault, & also how it is to be amended. The author to the Hebrews makes Heb. 10. 34. it the duty of euery Christian to *observe his brother*: not for this end, to vpbraide him with his faults; but that he may rightly discerne thereof, & also know how to correct him. And here comes a common fault to bee reproofed, many are forward and hastie to correct their bretheren, but yet it shall be vpon bare rumors & vncertain grounds, they wil not stay till they know the fault throughly and certainly, wherupon it comes to passe many times, that the reprover bears the blame; for the party repro-

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1 Sam. 25. 36.  
37.

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2 Sam. 11. 1.  
2. &c.

2 Tim. 5. 1.

4

5

ued faith, there is no such matter, the thing is otherwise, & so the other becomes a rash censurer. 2. In christian correction, there must be obseruation of fit circumstances; as time & place; els the good admonition may be lesse effectuell. We shall see the practise of this in the word of God, *Abigail* obserued a fit time to reprove her husband for his churlish answer to *Dauids* seruants, and therefore told him not of it till his feast of sheep-shearing was ended, & the wine gone out of his head. 3. The manner of our brothers offence must be considered, whether it proceede of humane frailtie, or otherwise; if his fault proceed from humane frailtie, then *Pauls* lesson may be practised, Gal. 6. 1. *Ye that are spiritual restore such a one with the spirit of meekenes.* The phrase there is borrowed from Surgeons, who being to deale with a broken ioynt, wil handle the same very tenderly; and so must they be dealt with in reproofe, that sinne of humane frailtie. Example of this mildenes in reproofe we haue in *Nathan*, who reprooued *David* in a parable, and so brought him to condemne himselfe; & the Apostle *Paul* reproouing the *Cointhians* in the beginning of the first Epistle, doth include himselfe & *Apollos* in the same reproofe, as though they had bin guiltie of the same crime, 1. Cor. 4. 6. And giuing direction to *Timothy* how to carrie himselfe in the Church of God, though he allow him to vse rebuke & reproofe, 2. Tim. 4. 2. yet he bids him, *Exhort an Elder*, therein giuing good directiō for admonition: if the partie be an Elder, though reproofe be not vnlawfull, yet it is not so fit as exhortation: and the like mildenesse must be vsed toward all those that sinne of humane frailty. But if the offence proceede from wilfulnes and obstinacie, then the iudgements of God must be denounced against them to driue them to repentance. 4. Euery one that is to correct another, must consider himselfe, and his owne estate, knowing that of himselfe he may fall into the like offence. So *Paul* bids them that are to seeke the restoring of such as are fallen, *to consider themselves*, Galat. 6. 1. 5. Brotherly correction must bee deliuered with *Doctrine* and instruction: 2. Tim. 4. 1, 2. *I charge thee before God, to reprove, exhort, and rebuke, with all long suffering and doctrine.* He that will admonish, must first himselfe be resoluēd, that the thing done is a sinne, then he must propound it to the partie, as a sinne out of Gods word; and deliuer the reproofe, not in his owne name, but in the name of God; so as hereby the partie may know himselfe to haue offended, and also say, that he is reprooued of God himselfe rather then of man. This ought all superiours to practise, in correcting and admonishing their inferiours; they must not goe thereto in rage, but in long suffering; nor rudely, but with *doctrine*, that the partie offending may see his fault.

fault. And thus much for this dutie of brotherly correction.

Verf. 6. *Give not that which is holy vnto dogs: neither cast yee your pearls before swine: least they tread them under their feet, and turning againe all to rent you.*

Hitherto the Euangelist hath set down the seuerall heads of Christs <sup>7. part of</sup> Sermon more at large; but from this verse to the ende of the Chapter, <sup>Christs sermon.</sup> he handleth briefly the points which follow. This verse dependeth not vpon the former, but herein our Sauour Christ laies down a new point of instruction, directing his Disciples, and in them all ministers, vnto that Christian discretion which ought to be obserued in the dispensation of the word of God. And his direction is here propounded in a prohibition of *giving holy things to dogs, or casting pearles before swine*: which is enforced by a double reason, least they tread vpon you, &c.

Now for the better vnderstanding hereof, first I will speake of the words, because they are hard and difficult; and then come to the doctrines.

In the words foure things are to be sought out. 1. What is meant by *holy things*. 2. What is meant by *pearles*. 3. What is meant by *dogs*: and 4. what is meant by *swine*. For the first, by that *which is holy*, we must vnderstand, first and properly, *the word of God*, written in the bookes of the old and new testament, in his right and holy vse; that is, read, dispensed, and preached: and consequently, by *holy things*, are meant the *Sacraments*, and Christian admonition. *Gods word* is called an *holy thing* for sundry causes, but principally for these two; first, because it is holy in it selfe: and secondly, in effect & operation. It is holy in it selfe, because it is set apart by God, to be in the Church in stead of his owne liuely voyce vnto his people, for the reuealing and determining of all things to be beleued and done in his Church. In the old testament, God himselfe spake by a liuely voice vnto the Patriarkes, and after the giuing of the Law, hee gaue answer to the high Priest at the Mercie-seat: & yet we are not inferiour to them, though we want that liuely voice; for we haue the written word in stead thereof, which is answerable euery way thereunto: for looke what the written word saith, is as much as if the Lord from heauen should speake by a liuely voice: and so consequently, it is to vs in stead of the Arke of God, a pledge of his presence. And thus it is holy in it selfe. Secondly, *Gods word* is *holy*, in regard of operation; for it is the instrument of the spirit, set apart by God himselfe, to be the meanes whereby he sanctifies and reformes the hearts and liues of his children. And consequently, the *Sacraments* are *holy things*, for they are the word made visible; so likewise is Chri-



Itian admonition grounded vpon Gods word.

From this doctrine sundrie duties are to be learned; First, we are oft commanded in Gods word, *to draw neere vnto God, to seeke him, to feare him, and to walke before him in his presence*: how shall wee doe these things, seeing God is inuisible, and in glory and maiestie is in heauen? Surely we must consider the word of God, which is that *holy thing* let apart by God, to be in stead of his owne liuely voyce; & therefore we neede not seeke for him that is inuisible, but wee must haue recourse vnto the word, & labour to haue it present with vs in our hearts, in our liues, and consciences. *Enoch* walked before God, not onely in regard of his infinite maiestie, which though it bee inuisible, is euery where present; but principally in respect of his word, setting that before him wheresoeuer he was. When we are commanded to *feare God*, wee must know that that is done, not onely when wee stand in awe of his glorious maiestie, but principally when wee feare to offend God, commanding vs in his word. The Apostle saith, that *the holy Ghost dwels in our hearts*: which must not be thought to be meant of that infinite substance of the holy spirit; but of the dwelling of the word, which is made effectually by the holy spirit: for saith euer hath relation to the word, & beeing beleueed, it dwels in the heart, & makes the spirit, which workes by the same word present also. In which regard *Paul* saith, *Now I liue not, but Christ liues in me*; which he expoundeth after, saying, *I liue now by faith in the son of God*: because the word of Christ was present with him, and the grace of faith that liues by that word.

Rom. 8. 11.

Gal. 2. 20.

Vse the word  
holily.

Secondly, seeing the word of God is of this holinesse, we must learne to vse the same publicly or priuately, with all reuerence, carefully sanctifying our selues thereunto. When the people came to receive the Law in Mount Sina, they were sanctified three daies before; & the same preparation for substance, ought we to make before we heare the word of God: First, *we must wash our hands in innocencie, and then compassse the Altar of the Lord*: the word and sacraments are holy in theselues, but not so to vs, out of their holy vse; and therefore if we would reape profit to our selues by them, we must prepare our hearts therevnto.

Psal. 24. 6.

The pure  
word alone  
ought to be  
taught.

Thirdly, whereas the word is vnto vs the voice of God, & the means of sanctification; we may learne that in the congregatio of Gods people ordinarily, the pure word of God alone ought to be heard, without the mixture of the words of men, be they neuer so holy: for it is not said of the words of any man, that they are *that holy thing*. The Lord himselfe alone had the appointment of the making of the *holy oyle*, which was to anoint the Kings and Priests vnder the law: neither might any man

Exod. 30. 32.  
33.

adde

adde any thing thereto, though it were neuer so pure and good, nor make any oyle like vnto it: so likewise the trumpets that serued for the Tabernacle to assemble the people, the Lord himselfe alone had the appointment of them; and none might vse any other, though it were made of most pure gold. Had the Lord this care ouer his Sanctuarie vnder the law, to take the appointment of these things to himselfe alone? and shall we thinke that the trumpet of his holy word, which now by his appointment foundeth in the congregation of the Saints, may admit a mixture with the words of men, humane, or diuine, be they neuer so holy? The ancient Church was farre from this mixture: and therefore *forbade the publike reading of the Apocrypha*, which yet are more excellent bookes then the writings of men published since the Apostles. But it is saide, that they onely finde fault with this kinde of preaching which cannot attaine vnto it. I answer, it is no point of the greatest learning to vse the sayings of Fathers and Poets in preaching: and they which vse it not, refraine therefrom, not because they cannot doe it, but because they dare not mingle the sayings of men with the word of God, which is that holy thing, seruing in stead of Gods owne glorious voice in all matters that concerne our faith and obedience; and beeing the onely sufficient instrument of our sanctification: and therefore it were to be wished, that in the congregations of the Saints, the pure word of God might sound alone vnto Gods people; that as they are begotten alone of this *immortall seed*, so they might be fedde alone with this *sincere milke*.

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Exod. 30.  
32.33.a Synod.  
Laodic. ca. 39

*II. Point.* What is meant by *pearles*? *Ans.* The wholesome *doctrines and instructions* of Gods word, contained partly in commandments, and partly in sweete and heauenly promises: so, *Mat. 13. 46.* the *Gospel preached* is compared to a *precious pearle*. And further we are to note that these wholesome instructions are called *your pearles*, (Christ speaking to his Disciples and other hearers:) now they are so called in two respects. First, in regard of the Apostles and other Ministers their successors; because they are the Lords stewards, to dispense the word and the doctrine thereof to Gods people: Secondly, in regard of all true beleeuers and seruants of God, that haue care to know and to obey the word of God: for euery beleuer hath a speciall right vnto Gods word aboue other men: to which purpose the Lord saith, *Bind vp the testimonie: seale vp the law among my disciples.* *Ila. 8. 16.* that is, commend & comit my word vnto my disciples; there giuing a special right and interest vnto them in the word of saluation: for they haue the true iudgment and meaning thereof: they keepe it in their hearts, & expresse

Doctrines of  
Gods word  
are pearles.

How to esteeme of Gods word  
Prou. 3. 14.

the power of it in their liues: they haue the vse and benefit thereof in euery estate in this world, and vnto their eternall saluation in heauen.

From this, that the doctrines of Gods word are our *pearles*, first, wee are taught to place all our riches in the word of God, for that is our leuell, and our principall treasure: of this *Salomon* saith, *Her merchandise are better then merchandise of silver, and the gains thereof better then gold.* In the valuing of this pearle, *Dauids* practise is notable, who made the *testimonies of God his heritage*, and the *very ioy of his heart*, *Psalm. 119. 111.* and *esteemed them above gold, yet above most fine gold*, *vers. 127.*

How to comfort our selues in trouble.

Secondly, we must hereby learne to content our selues in all casualties and calamities of this life, with this *pearle of the word of God*; for though we loose friends, health, goods, or good name, yet this pearle of good doctrines and sweete promises is not lost; if that were taken away with the losse of outward commodities; then there were some cause of discomfort: but seeing this iewell remains with vs in all estates, therefore herewith we must stay and comfort our selues, as *Dauid* did, counting Gods promises his *comfort in trouble*; *Psalm. 119. 50.* & *his songs in his pilgrimage. v. 54.*

Thirdly, this must teach vs to vse the doctrines and promises of Gods word, as *pearles*; wee must looke them vp in our hearts; and haue them in faithfull keeping in our memories. A man that hath an earthly iewell that is of any worth, will bee very carefull to locke it vp in the surest chest he hath; how much more care ought wee to haue of these true *pearles of heauenly instructions*? As the Holy Ghost speaks of *Deacons*, they must bee such as *keepe the mystorie of faith in good conscience*; so must euery one of vs bee *carefull keepers* of this heauenly pearle. This was *Maries* practise; *Luke. 2. 51.* *Shee pondered the sayings of Christ in her heart.* and *Dauid* hidde the word of God in his heart, that he might not sinne against the Lord. *Psalm. 119. 111.*

1. Tim. 3. 9.

Ministers must preserve puritie of doctrine.

*1. U. Instru.* The doctrines and promises in Gods word, are the *pearles of the Apostles and ministers*; therefore they *about whom in all ages and times, ought to haue speciall care by all good men*; so preserve the puritie of doctrine in the Church of God. This is *Pauls* charge to *Timothee*, *keepe that which is committed vnto thee*: that is, that whole some doctrine which thou hast learned of me: & this needely concerneth ministers at this day, that as by the good meanes of others, they haue receiued true doctrine, purified from the dregges of Popery, so they should preserve & keepe the same free all taint of corruption to their posteritie.

1. Tim. 6. 20.

The third and fourth things to be considered; are touching dogs and swine

swine; where these three points are to be handled: I. What are here 439

properly meant by *dogs* and *swine*: II. Who must *give iudgement* of men to be *dogs* and *swine*: and III. *Where they are to be found*. For

the first: By *dogs* and *swine*, wee must vnderstand the *enemies* of Gods word; yet not all enemies, for so every sinner should be a *dog* & a *swine*: but onely such as are *malitious obstinate enemies*, manifestly conuicted of their enmitie to Gods word & doctrine, of whose amendment there is no hope. And that these are here to be vnderstood, appears by these reasons: *I.* From the text it selfe, which describeth them by this, that

*treading the words of instruction vnder foote, they doe turne againe*, and *all-to-rend the Teachers thereof*: that is, they do persecute them both by word and deed, in all reproachfull speeches, & cruell actions. *II. Reason.*

In the word of God we shall find that Christ and his Apostles preached to dogs (for such are all men by nature:) The Scribes and Pharisees, a generation of Vypers came to *Iohns* baptisme vnrepelled, though not vnreprooued: Math. 3. 6, 7. and Christ himselfe telleth *the woman of Canaan*, that it was not lawfull to *give the childrens bread to dogs*: that is, to

the Gentiles; and yet he sent his disciples to preach to all nations: & the woman her selfe, by reason of her faith, was receiued to mercie, & made partaker of the crums that fel from the childrens table. Again, our Sauiour Christ preached to the Scribes and Pharisees, euen then when hee wept ouer Ierusalem for their impenitencie; yea, this is a truth, that be-

cause men are naturally dogs and swine, therefore they must haue the word of God preached vnto them, to purifie and sanctifie them, vlesse they be obstinate and irrepentant enemies to the word, of whom is no hope of recouerie. *III. Reason.* These obstinate enemies here are called dogs and swine, by allusion to vncleane beasts vnder the law; of which sort were *dogs* & *swine*, which were prohibited the Iews to be eaten, or offered in sacrifice to God: Christ therefore here by allusion to that ceremony, means such persons as are excluded from the holy things of the Lord, and haue no right or interest into the Lords word or sacraments; such as both in heart and life be vncleane as hogs and dogs, & will not be purified.

*IV. Reason.* Paul chargeth *Titus*, that *after once or twice admonitiō he should reiect an heretike, knowing that such a one is peruersed and sinneth, being damned of his own selfe*: that is, sinneth wilfully & obstinately, and in so sinning condemneth himselfe in his own heart & conscience: and such are meant by *dogs* and *swine* in this place.

Now the difference of these two may be this; By *dogs* are meant obstinate enemies that *malitiously* reuile the ministrie of the word, the doctrine of God, and the messengers thereof: such a dog was *Alexan-*

*under the Copper-smith, 2 Tim. 4. 14.* & such were many of the Jews become soone after Christs ascension, who rebulled the Apostle *Paul*; and *Barnabas*; and blasphemed the doctrine which they taught, *Act. 13. 45.* and of this sort are all conuicted obstinate hereticks. By *swine*, are meant obstinate enemies that doe contemne the word of God; either because they will not admit reformation of life by it, such as *Ahab* and *Herod* were; or because they scorne & mock at the word of God, as they do, of whom *Peter* speaks, *that mocke at the promises of Christs second coming.*

2 Pet. 3. 3. 4.

Who must  
iudge men  
to be dogs  
& swine.

The second point touching these persons, is *who must giue iudgements of any man or any people to be dogs and swine*: we must know that it is not in the power and libertie of any priuate man to giue iudgement of another that he is a *dogge* or a *swine*; but it is a publike dutie belonging to the ministers and gouernours of the Church to giue iudgement in this case. *Matth. 18. 17.* Before a man must be reputed as a *Publicane*, and as an *heathen*, the *censure of the Church* must passe vpon his behaviour; and from the iudgement of the Church must priuate men hold other as *Publicanes* and *Heathen*. Indeede our Sauour Christ and his Apostles gaue this iudgement of men particularly and peremptorily; as *Paul* of *Alexander* the *Copper-smith*: but wee must vnderstand, what authority, and what spirit Christ and his Apostles had; which because we haue not, we cannot giue such iudgement vpon men. Further, here we are to know, that iudgement vpon others is two-fold; *Iudgement of certaintie*, or *iudgement of humane wisdom*: The *iudgement of certaintie*, touching any mans state, belongs onely to God, & to them to whom God reuealeth the same. The *iudgement of humane wisdom*, is when the Church of God, in the feare of God, giue iudgement as truely and as neerely as they can, who is a *dogge*, and who is a *swine*: and this onely is the iudgement of the Church, which also is conditionall; as namely, *till they repent*: because they know not the times that God hath appointed for the conuersion of sinners. And by this wee are taught, to comprimit our iudgement of any man, in regard of his finall estate, though he be an vnrepentant sinner, refusing instruction; for most hainous sinners haue bin conuerted.

Where dogs  
and swine  
are to bee  
found.

The third point, *where these dogges and swine are to be found*: It is not in the power of any ordinarie minister, or other man, to determine of any one, that he is a *dogge* or a *swine*; for in such do finall impenitencie, and wilfull obstinacie concur; which wee are not able to say certainly, are come vpon any man or woman while they liue among vs: & yet this may be said with good conscience, that there is in many a fearfull declination to the properties of dogs and swine, euen in this age of ours;

ours; for many will heare the word, receiue the sacraments, & professe that they hope to be saued by Christ; & yet they will raile on his ministers, & speake against their ministry: yea, the times are now, wherein many in open speech wil not sticke to reuile and condemne those that haue bin the most excellent instruments of Gods mercie in his Church: among many I will name one, *M. Iob. Caluin*, that worthy instrument of the Gospel, is in the mouthes of many students condemned as an erroneous person, teaching false & dangerous doctrine. Yea, many there be, that come to the Lords table, & yet will not brooke reformation of life; they wil not be drawn from their drunkennes, ignorance, adulterie, & couetousnesse. A third sort there are, that take occasion from Gods word, to liue in their sinnes, and to maintaine their wicked liues; as fro the doctrine of Gods eternall predestination, because the Scripture teacheth, that Gods decree therein is vnchangeable; therefore some say, they will liue as they list: others, because the word saith, we are to be saued by faith alone, therefore they refuse to walke in good workes: & others looke to be saued by Gods mercy alone, and therefore they will not labour either for knowledge, or faith, as they ought to doe: & some, hearing the doctrine of the *deniall of our selues*, doe say, the word of God is too strait a doctrine, barring men from laughter, & mirth, & other recreations; and therefore they will none of Gods word: now though we cannot call these mens *dogs*, because wee know not what they may be hereafter; yet we may truly say, these be practises of dogs and swine.

And thus wee see what is meant by *holy things*, by *pearles*, by *dogs*, and *swine*; from whence the meaning of Christ may be plainly thus set downe: *Giue not that which is holy, &c.* that is, *haue regard how, & to whom ye dispense the word and sacraments, and if any person be openly conuicted of obstinate enmitie to your doctrine, to such publish not my worde, be they dogs in railing, or swine in senselesse contemning and scorning of the same.*

*The 1<sup>st</sup> of 1. 1.* Hence wee may see what course is to be vsed of Gods ministers in the preaching & dispensing of his holy word; they must first preach & publish the word of God to all men without exception, grace must be offered to all, good and badde; then they must obserue what fruite and effect the word hath with them, whether it worke reformation of life in them, or not: and though as yet they see not that fruit thereof in them, yet they must not condemne them as dogs; but rather *waite and pray for their conuersion, so see if at any time God will giue them repentance*, according as Saint Paul chargeth *Timothie*, 2. 1. *un.* 2. 25. Thirdly, hauing waited for their conuersion, he must labour

How the  
word must  
be dispensed



to conuince their very conscience of the truth which they in heart and life denie: so as he may say with *Paul*, *If our Gospel be hid, it is hidde to them that perishe*, 1. Cor. 4. 3. but if after all this, they giue euident signes of malicious and obstinate enmitie against the word, scorning and railing on the doctrine of God, and on the ministers thereof, then are they to be cast out by the Church, and to be accounted as dogges, and to be barred from the word of life till they repent. This was Christs owne practise toward the Iewes: at the first he preached vnto them the Gospel of the kingdome by Iohn Baptist, in his owne person, and by his Disciples, but when as he saw some of them maliciously obstinate, then

Math. 13. 15. he propounded *his doctrine vnto them in parables vnto them*, that they might be hardened in sinne: and after expounded the same priuately to his Disciples. The Disciples likewise after the ascension of Christ, preached still vnto the Iewes, euen when they were persecuted by them: but at length when as they saw that of obstinate malice they oppugned the truth, *putting it from them, and iudging themselves unworthie eternall life, then they turned to the Gentiles*, Act. 13. 46.

Now in this that hath beene said, we may note two things: first, the long suffering and great patience of God, that will not haue a sinner liuing in the Church condemned, till he haue brought him through all the meanes of his conuersion, and till he be past hope. Thus he dealt with the *old world*, expecting their repentance *an hundred and twentie years*, whereunto he then called them by the preaching of Noah, Gen. 6. Secondly, hereby we must learne to moderate our iudgements concerning wicked men: a man must not be condemned for a dogge or for a swine, till he giue euident signes of obstinate malice, and wilfull contempt of the word, and vntill he doe euen conuict himselfe to be such a one, by a wilfull contempt of the meanes of his saluation. This serues to shew their rashnesse and indiscretion, that condemne our Church for no Church, and our people for no people of God: iudging them for dogges and swine, when as they haue not yet conuicted them of obstinate malice in sinne or error. It will be said, they haue admonished them by writing. *I answer*, that their owne bookes haue more errors in them, then they doe hold whome they admonish, and so their writings can be no sufficient conuiction.

Secondly, here obserue that men become *dogges and swine*, by their wilfull repelling that holy doctrine of God, which should purge them and make them cleane. It is the naturall properie of a dog to returne to his vomit, and of a swine, to his wallowing in the mire, as the prouerbe is; and hereof they can by no meanes be bereaued. And all

men by nature returne to the vomit and filth of their finnes like dogs & swine: and they which will by no meanes suffer themselves to be drawn from their old finnes, they haue these properties of dogges & swine and looke as those beasts were excluded the Lords tabernacle & congregation vnder the law; so are these men debarred from the word & sacraments, and all holy things vnder the Gospel; they are an abomination vnto the Lord: see Psal. 56. 6. and Psal. 50. 16. In this regard we are to be admonished, to suffer our selues to be cleansed and reformed by the word of God. *Ye are cleane* (saith Christ) *by the word which I haue spoken vnto you,* Ioh. 15. 3. where he maketh the word of God the instrument of our purification: to which effect he saith in his prayer to his father, *Sanctifie them with thy truth, thy word is truth,* Ioh. 17. 17. And *Saint Peter* saith, *our soules are purified in obeying the truth by the spirit,* 1. Pet. 1. 22. Now we are by nature *dogges* and *swine*, inclined to the filth of our own finnes returning thereto with greedines, neither can we of our selues be broken of this property, but when occasion is offered we doe naturally runne to our old finnes, as the *swine* and *dogges* doe to their filth and vomit. In consideration whereof we ought to subiect our selues to the word of God, labouring to see and feele our owne vncleannesse, and to crie with Dauid, *Wash me thoroughly from my finnes*: and with Peter, *Not my feete onely, but my whole body*: that so it may be said of vs, *We are cleane throughout by Christs word*. If we see any vncleannes in our hearts or liues, we must purge it out by this word, and returne no more to the filth of our former finnes. It is the propertie of Christs sheepe to heare his voice, and to obey the same: let vs hereby testifie our selues to be his sheepe, that so we may be distinguished from dogges and swine.

Here it may be demanded; whether we should make confession of our faith before dogges and swine. *Ans.* Yes, if we be called thereunto we are bound to doe it: *Be alwaies ready* (saith the Apostle) *to geue an answer to every man that asketh you a reason of the hope that is in you,* 1. Pet. 3. 15. And in this place our Saviour Christ speaketh of the preaching and dispensing of the word; not of confession. Now in preaching we acknowledge the word to belong vnto their hearers, but in confession they declare the word to belong vnto themselves alone.

Further, here we are to consider diuers points concerning Excommunication, first, the foundation thereof. *It is an ordinance of God*, for all dogges and swine by Christs commandement, must be kept from holy things; in other words, in the Church are open blasphemers of the name of Christ; some others are heretics, and these likewise are to be

Excommunication is Gods ordinance.

barred

barred from the word and sacraments; yea, a man living in the Church may be worse in practise then an open enemy: of such like the Apostle speaketh, Tit. 1. 16. *They professe that they know God, but by their works they denie him.* And such a one was *Ismael*, who for *mocking Isaac* the soine of the promise, was cast out of *Abrahams familie*, that is, out of the Church of God, Gen. 21. 10, 11. for *Abrahams familie* at that time was Gods visible Church.

The ende of  
excommuni-  
cation.

Pius 5. pont.  
in Bulla co-  
tra Ritzab.

Who must  
execute this  
censure.

How farre  
excommuni-  
cation rea-  
cheth.

Secondly, here also obserue the *ende of Excommunication*, namely, to preferue the holy things of God from pollution, contempt, and profanation; euen the word, prayer, and Sacraments, which wilfull enemies would trample vpon as swine will vpon pearles. And herein we may see the abuse of this ordinance, when it is vsed for politicke and ciuill respects; especially in the Church of Rome, where it is made an instrument of the vniust deposing of Christian Princes, and of exempting their subiects from due obedience and allegiance.

Thirdly, here our Sauour Christ noteth out the principall persons that are to execute this censure of the Church vpon wilfull and obstinate enemies, that be as dogs and swine; namely, they to whome the disposing and keeping of the holy things of God is committed, that is, the lawfull ministers of the word and Sacraments: for they must keepe those holy things pure which God hath committed vnto them; but that they cannot doe without the exercise of this censure which God hath giuen vnto his Church.

Fourthly, here also we may see, how farre this censure of the Church extendeth against obstinate and wilfull enemies: namely, to the debarring of them from the vse of the Churches Ministerie in the word, praier, and sacraments. Indeed if the partie be excommunicate for some particular crime; and there be hope of his repentance, because he doth not shew himselfe a dogge or a swine, by wilfull obstinacie in his sinne and contempt of the Church; then, although he be excluded from communion with them in the Sacraments and prayer, yet he may be admitted to the hearing of the word, because that is a means to humble him for his sinne, and to bring him to repentance, which is the end of all Ecclesiasticall censures. And thus much of the *prohibition*. Now follow the *reasons* to enforce the same.

*Least they tread them vnder their feete, and turning againe all to rent you.* Here Christ renders a double reason to enforce his prohibition, both drawn from the dangerous euents which would ensue by communicating holy things vnto dogges and swine: for first, *they would tread them vnder their feete*: secondly, *turning againe all to rent you*. For

For the first: by *Treading under feet*, he meanes *prophaning* and *abusing*. Now because the holy things of God must not be *prophaned* and *abused*, therefore they must not be communicated vnto wilfull enemies of the grace of God. 445  
1. Reason.

In this reason see the singular care of our Sauour Christ, to keepe the scriptures and other holy things of God from *prophanation*: This care he likewise shewed with great zeale when he whipt the buyers and sellers out of the temple, because they made his fathers house, that holy place, a house of *merchandise* and a den of *theeves*. Math. 21. 12. 13. And herein he must be a patterne and example vnto vs all, to teach vs care and zeale in keeping the holy things of God from *prophanation*: far must it be from vs to doe or speake any thing which may cause the world to speake euill of our holy profession and religion. This is Pauls charge to seruants, that they so carie themselues towards their masters, that the name of God, and his doctrine be not euill spoken of, 1. Tim. 6. 1. for want of care herein was Gods hand heauie vpon Dauid, for because by his foule facts of a *Adulterie* and *murder* he had caused the enemies of the Lord to blaspheme, therefore the child borne vnto him must surely dye, 2. Sam. 12. 14. We must therefore pray (as the Apostle bids vs) that the word of God may be glorified. This is Christs direction in his prayer, before all things to desire and seeke that Gods name may be halowed and glorified: Now Gods word is his name, for thereby is he knowen vnto vs; yea his name is magnified aboue all things by his word; Psal. 138. 2. Excellent was Dauids praier to this effect, Psal. 116. 36. Take away my rebuke which I feare; for thy iudgements are good: that is, keepe me from doing that which may bring rebuke or reproach vpon thy word, or vpon thy workes, for they are good. Good king Hezekias is also commended for his care of Gods glorie, in that he forbade his seruants to answer to the railing blasphemies of Rabshakeh, least thereby he should be prouoked to blaspheme the more: as also in that he greatly humbled himselfe before the Lord vpon the hearing of it: for he rent his cloaths, and put on sackcloth, and spread the railing letter before the Lord, thereby referring the reuenge to God himselfe, chap. 19. 1. 14. The holy things of God must be kept from contempt.  
2. Theff. 3. 2.  
Math. 6. 9.  
1. king. 18. 16.

And turning againe all to rent you. These words containe Christs second reason against communicating holy things to malicious & obstinate enemies, drawne from the perill that may ensue thereupon to his disciples & ministers: for these dogs and swine are not onely prone to abuse the holy things themselues, but also to annoy & hurt by reuiling and persecution those that be the messengers of the word vnto them.

In

Ministers  
may seeke  
to auoide  
persecutions

Math. 10. 16.

Ioh. 10. 11.  
Of flight in  
persecution.

In this reason Christ sheweth, that it is not onely lawfull, but necessarie, that Gods ministers should seeke to auoid and shunne the malice and rage of obstinate enemies, by all lawfull meanes which may stand with Gods glorie and the keeping of a good conscience. Hence he bad his disciples, *with the innocencie of doves, ioyne the wisdom of serpents*; now the serpent is most wily and warie to saue her selfe from harme.

*Obiect.* But it is the propertie of an hireling to flee from his flocke when he seeth the wolfe comming: therefore it seemes Gods ministers may not flee in time of persecution. *Ans.* To flee in persecution is not alwaies a forsaking of the flocke, but sometimes tends to their greater good: as when persecution is intended directly against the minister, then he may with good conscience flee for his safetie, in hope of returne for their future good, els Christ would not haue said to his disciples, *if they persecute you in one citie flee into another*, Matth. 10. 23. Yea, not onely the minister must thus looke to his owne safetie, but his people also must doe what lies in them for his preservation. So did the beleeuers in the primitiue Church for S. Paul: *When his life was sought in Damascus, the disciples let him downe at a window in a basket through the wall, and he escaped*, Act. 9. 25. And at Ephesus when the great tumult was about Diana, Paul would haue thrust himselfe in among the people, but the Disciples seeing it would be dangerous vnto him, kept him backe, and would not suffer him. Act. 19. 30.

verf. 7. *Aske, and it shall be giuen you: seeke, and ye shall finde: knock, and it shall be opened vnto you.*

8. Part of  
Christs ser-  
mon.

In this verse and those which follow vnto the twelfth, is laid downe the third part of this chapter, concerning praier: and it consisteth of two branches: a *commandement* to pray, and effectuall *reasons* to perswade vs thereto. The commandement is propounded in three seuerall termes, *Aske, seeke, and knocke*: each whereof hath his promise annexed thereto, *Ye shall haue, ye shall finde, and it shall be opened vnto you*. Now for our better vnderstanding of Christs meaning herein, two rules must be obserued. I. That Christ here speakes not of euery kind of asking in praier, but of that onely which himselfe commandeth and alloweth: for we may aske and not receiue, *because we aske amisse*, as a S. James saith: but he that asketh, according to Christs direction in this place, shall receiue.

a Iam. 4. 3.

4. Condi-  
tions in ac-  
ceptable  
praier.

Now in all acceptable praier to God, foure conditions must be obserued. I. We must aske *while the time of grace and mercie remaineth*: for if the day of grace be once past, we may aske, seeke, and knocke, but all in vaine: this is plaine by the *fine foolish virgins*, who asked & sought  
for

for oyle, but found none, yea they called and knocked, but it was not opened vnto them, Matth. 25. 8. 9. 12. Now the time of this life, while God offers mercie vnto vs in his word, is the acceptable time and the day of grace, 2. Cor. 6. 2. and therefore herein must we aske, seeke, and knocke.

II. We must not aske as seemeth good vnto our selues, but according to Gods will, and as his word alloweth. The sonnes of Zebedie were denied their request, because they asked they knew not what, Matth. 20. 22.

But this is our assurance that we haue in him, that if we aske any thing according to his will he heareth vs, 1. Ioh. 5. 14. III. We must aske in faith, that is, beleene that God will graunt vs those things which we aske according to his will: 1. Iam. 1. 5. 6. If any man lacke wisdom let him aske of God—but let him aske in faith, and wauer not: for the wauering minded man shall receiue nothing of God: therefore saith Christ, What soeuer ye desire in prayer, beleene that ye shall haue it, and it shall be done vnto you. Mark. 11. 24.

IV. We must referre the time and manner of Gods accomplishing our requests to his good pleasure. It was the sinne of the Israelites that they limited the holy one of Israel, by prescribing him what they would haue for their prouision, and when they would haue it: Psal. 78. 41. we therefore must waite on God, as Dauid did, Psal. 40. 1. I waited patiently for the Lord, and he enclined his eare vnto me, and heard me. God defers the graunting of our requests, because he would trie the affections of his children. Cantic. 3. 1. The Church seeketh Christ, but cannot finde him, that is, where and when shee will. And indeede herein doe we shew forth faith when we referre the time and manner of receiuing our request, to the good pleasure of God: for he that beleeneth will not make haste. Iſa. 28. 16.

The second rule to be here remembred concerning prayer, is: That these promises are not made directly to the worke of prayer, but to the person that prayeth; and yet not to him simply, as he doth this good action of prayer, but as he is in Christ, for whose merite sake the promise is accomplished: and therefore Christ here speakes to them, whome he takes for graunted to be the true members of his mysticall bodie which is his Church. This rule must be remembred for the right vnderstanding of the promises of God concerning prayer; for hereby it is plaine that our prayer is not the cause of the blessings we receiue from God, but onely a way and instrument in and by which God conuayeth his blessings vnto his children: for a true praier is a fruit of our faith in Christ, in whome alone all the promises of God are yea, and amen, that is, sure and certen vnto vs.

Now hauing found Christs meaning, let vs come to such instructions

1. Rule.  
Gods promise to heare  
and respect  
the person  
in Christ.



ons as are to be gathered hence. First, obserue that Christ doeth not barely propound this commandement to pray, but repeates the same by a kind of gradation in three distinct words, *Aske, seeke, and knocke*; whereof the latter imports more vehemence then the former. And this he doth to checke the slacknesse and coldenesse of our prayers, and to stir vs vp to feruent zeale and diligence in this duetie both in publike and priuate. And to moue vs to godly zeale and diligence in this dutie, consider the reasons following. *I. Christs owne example*, which in morall duties is a perfect rule: Now though he had little need to pray in respect of himselfe, for he did neuer sinne, yet how often, and how long, and with what seruencie did he giue himselfe to this dutie? he *spent whole nights in prayer*, Luk. 6. 12. and *in prayer in the garden he sweate water and blood*. We haue also *Moses example*, who *spent fourtie dayes and fourtie nights in prayer and fasting for the people*, when they had sinned, Deuter. 9. 18. 19. If he were thus feruent in prayer for their sinnes, how earnest would he be for his owne? And *Daniel humbled himselfe many dayes*, and prayed feruently for his people, Dan. 9. 3. 4. &c. *David prayed seuen times a day, and rose vp at midnight to giue thanks to God*, Psal. 119. 164. 62. And *Paul willeth the Romans that they would strine or wrestle with him by prayer to God*, Rom. 15. 30. All these are worthe examples vnto vs; and if we compare our selues with them we shall see we haue much more cause so to doe: for our sinnes abound about theirs, and therefore we had need to pray for the preuenting of Gods iudgements which our sinnes call for against vs. Also we come far short of them in grace, and therefore had need to pray for supply thereof against the time of neede; for our dayes of peace will not alwayes last, wee haue enioyed it long, and therefore must looke for dayes of triall, for the state of Gods Church is interchangeable. *II. Reason*. All of vs must come to deale with God, both in the day of death and at the day of iudgement; at both which times all worldly helpes and comforts will forsake vs, and by no meanes can wee shunne that accompt; therefore it will be good for vs while we liue often to set our selues before the Lord, that so we may make our selues familiar and acquainted with him against that day: But if now we estrange our selues from God in regard of this exercise of prayer, then at our ende wee shall finde the Lord to be strange vnto vs, and to professe that *he knowes vs not*, which will be woe vnto vs. *III. Reason*. Euery good thing we haue or stand in need of, comes from the mercie and bountie of God in Christ: and prayer is an ordinarie meanes for the procuring of Gods blessings; we therefore

therefore must giue our selues to the faithfull practise of this dutie. 449.  
 Indeepe if grace and other blessings were our owne, or from our selues,  
 we might well spare this labour, *But what hast thou* (saith Paul to eue- 1. Cor. 4. 7.  
 ry Christian) *that thou hast not receiued?* be not therefore secure and idle, for Gods blessings come not when we inort vpon our elboes, *De mientibus*  
 but in the vse of meanes; and happie are we that may vse those meanes: *non occurrunt*  
 for in asking we receiue, in seeking we finde, and in knocking it is opened *Legos.*  
 vnto vs.

Secondly, our Sauour Christ by trebling this commandement to *Causet why*  
 pray, would giue vs to consider that there is some waightie cause we *we should*  
 should be instant in this dutie; and that is, in regard of the great mis- *be feruent*  
 ries and manifold dangers whereunto we are subiect in this life: for as *in prayer.*  
*Peter saith, the righteous shall hardly be saued:* and no maruell, for we 1. Pet. 4. 13.  
 haue without vs, the Deuill and all his Angels plotting our destructi-  
 on, and the world a daungerous enimie whereby the Deuill workes:  
*within vs* we haue our owne corrupt hearts, daily drawing vs to the  
 practise of sinne, the bane and poison of our soules. Now what is to be  
 done in this case? surely our onely refuge, is constant and feruent  
 praier to God, as Christ here implies by this threefold command: for  
*in all things we must let our requests be made knowne to God,* Philip. 4.  
 6. This hath alwaies beene the practise of all the faithfull, as we may  
 see in Gods booke. But if we had no example, this commandement  
 were sufficient to perswade vs vnto this dutie. Also doeſt thou want  
 any grace of God, as faith, repentance, knowledge, zeale, patience,  
 strength against temptation, or assurance of Gods fauour? why, *ask*  
*and thou shalt haue, seeke and thou shalt finde.* And this must be our  
 course in outward wants, and for temporall blessings, as health, peace,  
 libertie, plentie, &c. Indeepe the wicked worldlings seeke to wise men  
 and wise women in their miseries, but this is to forsake God, and to  
 goe to the Deuill: *Gods people must goe to their God,* Isa. 8. 19.

Thirdly, the trebling of this commandement in diuers tearmes must  
 teach vs, to be instant and vrgent with God in prayer: this is an holy *We must be*  
 and acceptable importunitie, when the Christian heart giues God no *vrgent in*  
 rest: Ierem. 29. 12, 13. the Lord promisseth to his people, *pray.*  
*That they shall erie vnto him, and goe and pray vnto him, and he will heare them:*  
*they shall seeke him, and finde him, because they shall seeke him with*  
*their whole heart.* Isa. 62. 7. The Lords remembrancers are com-  
 manded not to keepe silence, nor to giue the Lord any rest. Matth.  
 15. 22. The woman of Canaan is commended, because shee will take  
 no answer nor repulse from our Sauour Christ, till her daughter was

450 cured: and Luke 18. *The poore widow by her importunitie prevailed with the unrighteous Iudge*: which parable Christ propounds to teach vs to be constant and earnest in prayer. We therefore must shake off our naturall coldnesse and negligence in praier, which is the common sinne of the world in regard of this dutie. And we must labour for knowledge both of our owne sinnes and miseries, and of Gods mercies, that so we may pray with vnderstanding, and in zeale and seruencie as Christ here requireth. Alas, many pray not at all, and others know not what they aske, though they say the Lords praier, or some other set forme of praier. And most men that haue knowledge, suffer their mindes to wander from God by vaine imaginations: now all comes for lacke of that feeling in praier which Christ here requireth.

The best are  
not here  
perfect.

2. Cor. 13. 4.

Rev. 3. 17.

God with-  
drawes him-  
selfe some-  
time fro his  
children.

Thus much of the commandement in generall. Now out of the wordes more particularly we may obserue two points. First, where Christ bids vs *Aske, seeke, knocke*, he speaks not particularly to some, but generally to all his seruants, so that all must pray; which plainly implies that his best and dearest seruants are during this life in want of some grace or blessing. And indeede when God giues most excellent gifts and blessings to his children, yet then he leaues them in some notable want or triall for their humiliation and prouocation to prayer. *Paul was taken up into paradise, and there heard words that cannot possibly be uttered by man in this life*: this was a great grace and prerogative: but yet to humble him, *least he should be exalted out of measure, there was giuen him a pricke in the flesh the messenger of Satan to buffet him*: hereby he was brought to pray most earnestly for deliuerance, but yet he must rest contented with Gods grace; for God will make perfect his power through the weakenesse of his seruants, v. 8. 9. This point must be obserued, to discouer to many secure persons their miserable state, who feele no want of grace in themselves, and therefore thinke all is well. But what meanest thou to professe Christ, if thou haue no neede of him nor of his graces? oh know it, when thou saiest in thine owne heart, *thou art rich and lackest nothing*; then thou art poore, and blind, and miserable, and wretched. And indeede if thou knewest the corruption of thine owne heart, thou wouldest crie out with the Apostle, in respect of thy wants; *Oh miserable man that I am, who shall deliuer me from this bodie of death*? Rom. 7. 24.

Secondly, Christ saying not onely *Aske*, but *seeke* and *knocke*; doth hereby imply what is Gods dealing many times with his own seruants: namely, that he forsakes them for a time, and in part, and in some sort hides

hides himselfe, and as it were locks himselfe from them. Now thus he dealeth for two causes: First, hereby to chastise and correct them for their sinnes: for *iniquitie separates betweene God and his people, and their sinnes hide his face from them*, Isa. 59. 2. Secondly, to make triall of his graces in his children, to see whether they delight in his loue, to shew them their owne weaknes, and to moue them to cleave vnto him more inseparable. By all which we see it stands vpon hand to pray earnestly, and continually, for God may forsake vs for our sinnes: and he may iustly take occasion to trie what we haue profited by his Gospel, which we haue long enjoyed with abundance of peace.

Thus much of the commandement to earnest prayer: Now Christ enforceth it by two reasons. First, by a *promise*, infolded in this verse with the commandement, and confirmed in the next. Secondly, by a comparison, verse 9. For the first, The reason from the *promise* in this verse may thus be framed:

*If they which aske, shall receiue; if they that seeke, shall finde; and they that knocke shall be let in, then doe you aske, seeke, and knocke:*

*But they that aske, shall receiue, they that seeke, shall finde, &c. Therefore doe you aske, seeke, and knocke.*

In this reason our Sauour Christ teacheth vs, that when we pray to God, we must bring a speciall faith whereby we are assured that the particular things we aske according to Gods will shall be giuen vs. So saith Christ, Mark. 11. 24. *Whatsoeuer ye aske in prayer, beleuee that ye shall haue it, and it shal be done vnto you:* and, Iam. 1. 6. *Let him aske in faith:* for he that doubteth of Gods promise defraudeth himselfe of the thing he asketh. Now if we must bring this speciall faith, then of necessitie must we haue a speciall knowledge of the will and promise of God for the things we aske: for as without faith we cannot pray aright, so without knowledge, no faith: And therefore we must be carefull to acquaint our selues with the will and promise of God, that by Gods commaundement we may know what to aske, and by faith may also aske in assurance; for if we pray without this knowledge and faith, our prayers are but lip-labour and vnprofitable.

Secondly, hence we learne that the Papists erre grossely, which teach that this speciall faith is not necessarie in prayer: this is a doctrine of Deuills: for we ought to bring in prayer a particular faith to applie to our selues the promise of God concerning that thing which we aske in prayer. But this we can neuer bring, vnlesse we first haue a speciall

Reasons of the commandement to pray.

A speciall faith required in prayer

Rhem. on Iam. 1. c. 6. Bellarm. de iustif. l. 3. c. 11

452 **452** saving faith whereby we belecue our reconciliation with God in Christ: for therefore doe we belecue that God will graunt our particular requests, because by faith wee knowe our selues to be in Christ, in whome he loues vs and therefore will make good his promise vnto vs, as the Apostle saith, *This is the assurance that we haue in him, that if we aske any thing according to his will he heareth vs*, 1. Ioh. 3. 24.

**85** Thirdly, hence we learne how to carie our selues in all dangers; troubles and afflictions; namely, we must settle our hearts by faith vpon the promise of God, who hath saide *he will not forsake vs, but be with vs in trouble and deliuer vs*, Psal. 92. 15. This is necessarie, for without faith in great afflictions our owne naturall passions will confound vs: Hence Habakkuc speaking of grievous times of affliction saith, *The Just shall live by faith*. And this Dauid testified, Psal. 62. 1. *Tet my soule keepeth silence vnto God: of him commeth my saluation*. Psal. 23. 3. *Though I should walke through the valley of the shadow of death, I will feare none euill: for thou (Lord) art with me; thy rodde and thy staffe they comfort me*.

A moue to  
diligence in  
prayer.

1. Ioh. 3. 24.  
2. Ioh. 3. 24.  
3. Ioh. 3. 24.

4. Ioh. 3. 24.  
5. Ioh. 3. 24.  
6. Ioh. 3. 24.

7. Ioh. 3. 24.  
8. Ioh. 3. 24.  
9. Ioh. 3. 24.

10. Ioh. 3. 24.  
11. Ioh. 3. 24.  
12. Ioh. 3. 24.

13. Ioh. 3. 24.  
14. Ioh. 3. 24.  
15. Ioh. 3. 24.

16. Ioh. 3. 24.  
17. Ioh. 3. 24.  
18. Ioh. 3. 24.

19. Ioh. 3. 24.  
20. Ioh. 3. 24.  
21. Ioh. 3. 24.

22. Ioh. 3. 24.  
23. Ioh. 3. 24.  
24. Ioh. 3. 24.

25. Ioh. 3. 24.  
26. Ioh. 3. 24.  
27. Ioh. 3. 24.

28. Ioh. 3. 24.  
29. Ioh. 3. 24.  
30. Ioh. 3. 24.

Fourthly, this must stirre vs vp to great diligence in prayer. We beeing Gods creatures, and our God requiring this seruice at our hands, ought to pray vpon his commandement, though he had made no promise vnto vs. But now sith he hath made a gracious promise to heare and grant our requests, this must stirre vs vp to all diligence and alacritie in prayer: see the practise hereof in Dauid, vpon Gods promise he encourageth himselfe to pray, 2. Sam. 7. 27. 28. 29. *Thou, O Lord of hosts, hast reuealed vnto thy seruant that thou wilt build him an house: Therefore now O Lord God (for thou art God, and thy words are true, & thou hast told this goodnesse vnto thy seruant:) Therefore now let it please thee to blesse the house of thy seruant that it may continue for ever: for thou O Lord God hast spoken it*. So Daniel perceiuing by the prophesie of Ieremie, the promise of God for the returne of the people from the captiuitie, doth set himselfe to most earnest prayer to God, for the accomplishment of that promise, Dan. 9. 2. 3. And so must we doe in all our wants, first search out Gods promise for the supplie thereof, and then goe boldly and diligently to God by prayer in the name of Christ.

1. Ioh. 3. 24. **10. verſ. 8.** *For whoſoever asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.*

**24.** Here Christ confirmeth the former reason that was included in the ſubſequent verſe with the commandement to pray. In effect and ſubſtance they

they are all one; onely here the reason is provided more generally, 453 without limitation to Christs hearers, thus; *Whoſoever asketh, receiveth; whoſoever ſeeketh, findeth, &c.* that is, obſerving the due conditions of prayer, which Gods word requireth.

*I. Ob.* Here ſome may ſee, that God oft hears thoſe that pray without faith; as *the crye of the poore, when they curſe their oppreſſors*, Exod. 22. 23. And ſo the Lord heard the *Iſraelites when they asked Quails in their luſt*, Pſal. 78. 18. 27. *Anſw.* True it is, God ſometimes graunts the requests of thoſe that pray without faith, but his hearing is not in mercie, but in anger and wrath, and is a meanes to execute his judgement upon them. Thus hee *gaue the Iſraelites a King in his wrath*, Hoſ. 13. 11. and ſo hee gaue them *Quails*, for *while the meate was in their mouthes, the wrath of God came upon them*, Pſalm. 78. 30, 31. Thus the devils had their request graunted, *to enter into the heard of ſwine*, Matth. 8. 31, 32. and ſo God permitted him to afflict *Iob*, Iob. 1. 12. but all was to his owne ſhame, to manifeſt his abſolute ſubiection vnto God, that beyond his wil he cannot goe, no not to hurt the beſeſt of Gods creatures.

*I. I. Obiect.* *Ahab* praied & humbled himſelfe & was heard, though he did it onely hypocritically, for feare of puniſhment, 1. Kings 21. 29. *Anſw.* That was a graunt of a temporall benefit onely, which God oft giues to the hypocrites; but for ſpirituall bleſſings, which pertaineto ſaluation in Chriſt, whereof this text is principally to bee vnderſtood, they are not granted to the wicked.

*I. I. I. Obiect.* *Abraham* praied directly againſt the will of God, for *the ſauing of Sodom*, which God was purpoſed to deſtroy. *Anſw.* *Abraham* no doubt had in him a ſpeciall motion to make that prayer, & withall he asked leaue of God to pray for them; neither did he pray abſolutely, but with ſubmiſſion to Gods wil, and ſo he ſinned not, though he obtained not his deſire: otherwiſe, without theſe cautions hee had done amiſſe: and we muſt not make the extraordinarie practiſes of the faithfull, ordinarie rules for our imitation. So that Gods promiſe here is firme, whoſoever asketh thoſe bleſſings of God which he hath promiſed to giue, in that manner which God approoueth, ſhall be ſure to receiue.

*The Uſe.* In this reaſon we learne, that God is moſt ready and willing to heare his children when they pray: *Iſay, 65. 1. I was found of ſeekers that ſought me not, I ſaid behold me, behold me, to a nation that called not upon my name: and v. 24. Before they call I will anſwer, and while they ſpeake I will heare.*

How God  
hears the  
wicked.

Gen. 18.

Gods readi-  
neſſe to  
heare.



Vic.  
Our God the  
only true  
God.

This then is first a true proofe that the Lord whome we worship, is the true God; because he is so able to helpe, and so readie and willing to heare, beeing neere to all that call vpon him in truth. Thus Moses reasoneth with his people to prooue that they only had the true God for their God: Deut. 4. 7. *What nation is so great vnto whome the gods come so neare vnto them, as the Lord our God is neare vnto vs in all that we call vnto him for.*

A motive to  
loue God.

Secondly, this must perswade vs to loue God vnfaignedly and heartely who is so readie and willing to graunt our requests in praier, specially considering we are by nature his enemies. A rare thing it is to see any resemblance of it in the world; and indeede among men this dealing is able to draw loue from an enemy when we shew our selues willing to doe him any good we can: this heapes coles of fire vpon his head, to consume his malice and kindle in him loue to vs: oh then how should Gods gracious bountie and readinesse to heare vs, draw our hearts to God in all loue and thankfulness!

Comfort to  
the afflicted.

Thirdly, this serues to be a notable stay and comfort to all those that are cast downe in soule with the sight and burden of their sinnes: for behold if they aske mercie at Gods hands, they shall haue it; if they can call, he will heare; and if they will but knocke at the doore of his mercie, he is readie to open vnto them. Here they vse to plead that they haue long called, and cried, and knocked, but they finde no comfort. *Ans.* O consider the vsuall dealing of God with his owne children, for a time he will hide his face, and seeme to locke vp his mercie and compassion from them, as we may see by Dauids complaint, Psal. 77. 7. *Will the Lord absent himselfe for euer, and will he shew no more fauour? v. 8. Is his mercie cleane gone for euer? doth his promise faile for euermore? v. 9. Hath God forgotten to be mercifull? &c.* But his intent herein is to humble them deeper, to make them knocke more earnestly, that they may be more thankfull for Gods mercie when they finde it; and more carefull to keepe themselues from sinne whereby they may loose againe that assurance. Indeeede it is a most heauie crosse, and the deepest griefe that can befall a man, to haue the conscience apprehend the wrath of God without any feeling of his fauour: yet in this case here is comfort, let this poore soule out of the depth of his horror cry vnto God with Dauid, and out of the belly of this whale of desperation with Jonas, endeauouring against all feeling to lay hold vpon the promise of mercie in Christ, and he shall finde the Lord in due time readie to heare and to sende comfort, yea the sweetnesse of his loue shall distill most ioyfully into his poore soule.

7. 9. For what man is there among you, which if his sonne aske him bread would giue him a stone?  
 10 Or if he aske him fish, will he giue him a serpent?  
 11 If ye then; which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

These words containe a second reason of the former commandement to pray, as also a confirmation of the promise annexed thereunto for assurance to be heard; and it may be framed thus:

*If earthly parents, though they be euill, can giue good gifts to their children, when they want them, and aske them at their hands; then much more will your heauenly father giue good gifts to those that aske him:*

*But earthly parents though they be euill, will giue good gifts to their children:*

*Therefore much more will your heauenly father giue good things to them that aske him.*

This reason standeth in a comparison of vnequalls, drawn from the lesse to the greater; from the care which is ordinarily scene in naturall parents ouer their children, to prooue vndoubtedly the most tender care of our heauenly father ouer vs. And this kind of reasoning is vsuall with God: in Scripture: Isay 49. 15. *Can a woman forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee.* Psal. 103. 13. *As a father hath compassion on his children, so hath the Lord compassion on them that feare him.* Mal. 3. 17. — *and I will spare them as a man spareth his owne sonne that serueth him.*

In the framing of this reason behold a speciall fauour of God vouchsafed to godly parents: They may take a tast of Gods loue and care ouer themselves by the consideration of that naturall care and tender affection they beare towards their owne childre. And indeed they may more easily then other, apprehend and apply to themselves the louing fauour and tender care of God ouer them, by the like affections in themselves towards their owne children. Now this fauour and priuiledge God vouchsafeth for speciall cause: first, to incite and stirre vp those parents, which yet haue not tasted of Gods loue, to embrace his word and promises whereby God reueales his loue to men, that so they may tast of Gods loue towards them, whereof they haue so notable a patterne in their affection towards their owne children. Secondly, to prouoke them to labour to haue their hearts rooted and

A prerogative of parents.

grounded in the loue of God. And thirdly, that they hauing experience of Gods loue in themselves, may bring their children and posteritie to the fruition of the same loue and mercie.

Now to come to the comparison: The first part whereof is this, that it is a naturall propertie in all parents to giue good things vnto their children. This is a principle binding conscience, that parents should be carefull of their children: *He that providech not for his owne* (saith the Apostle) *especially for them of his familie, is worse then an infidell*: for infidells doe not put out this light of nature, but prouide for their children.

Risour: parents reprooued.

Here then those parents are to be blamed, who spend their substance in gaming and ryote, and so leaue their children and familie destitute and in want. These spende vpon their owne lusts those good things which they should bestow vpon their children; and so shew themselves vnnaturall; but the Magistrate, who is the publike father ought to looke vnto them, and to restraîne them from such disorder.

Also such as neglect religious education.

Secondly, here those likewise are to be blamed, which for foode and rayment will prouide and giue sufficient to their children: but in the meane while they giue them not godly education, in the instruction and information of the Lord, which is a good thing indeede vnto the soule, for which the godly in Scripture are commended: as Abraham towards his familie, Gen. 18. 19. and Lois and Eunice towards Timothy, 2. Tim. 1. 5. who brought him vp in faith vnsuigned.

Most vnnaturall parents.

Thirdly, by this we may see, the state of those that kill their owne children, (for so we may read, that some parents haue eaten their owne children) namely, they are such as become vnnaturall, being in Gods iust iudgement left vnto themselves to be ruled by the Deuill, who filleth their hearts with this vnnaturall and savage crueltie. Now Christ speakes here of the light of nature not extinguished, and so it is true euen among the heathen.

vers. 11. *If ye then which are euill, &c.* Here is the application of the comparison; the ground whereof was laid downe in the two former verses. And by euill, he meanes not euery sinner, but such as are stained with malice, enuie, and selfe-loue; being bent to seeke their owne good onely: for so saith the Master to the enuious labourers, *Math. 20. 15. Is thine eye euill, because I am good?* that is, art thou enuious because I am bountifull?

A note of an euill man to seeke himselfe.

In these words Christ giues vs to vnderstand, that it is the note of an euill man to be giuen wholly to seeke his owne good, though other-

otherwise he liue ciuilly; for this is a fruite of euill couetousnes and selfeloue. Experience sheweth the grieuousnes of this sinne: for thence come the manifold practises of iniustice, cruelty, and oppression that be in the world, hence it is that times of dearth are made more heauie vpon the poore then otherwaies Gods hand hath sent them, because the rich seeke their owne good and commoditie onely at such times, hence come ingrossing, deceiuing, and inclosing to the spoile of the poore. We must therefore beware of this sinnefull practise; and on the other side giue our selues to practise goodnesse towards others, setting our selues to the *practise of loue, which seeketh not her owne things, but is bountifull*, that so we may shew forth our loue to God by wel-doing to our brethren; as the Apostle bids vs, Gal. 5. 13. *Doe seruite one to another by loue*; and Phil. 2. 4. *Looke not euery man on his owne things, but euery man also on the things of other men*. This was good King Iosias his practise, for which cause among many particular vertues, all his goodneses are said to be recorded, 2. Chron. 35. 26. And Saint Paul likewise became all things to all men, that he might winne some; and though he were free from all men, yet he made himselfe seruant vnto all men, that he might winne the more. 1. Cor. 9. 19.--22.

*You that are euill can giue good gifts*: that is, bread, fish, and such like, as Luk. 11. 11, 12. Here it is plaine, that an euill man may haue some kind of vertues in him, whereby he may doe some good works. *Quest.* How can this be, for an euill man wants faith, and so whatsoeuer he doth is sinne? *Ans.* We must know, that the gifts of the spirit are of two sorts: some are *common*, whereby the corruption of mans nature is onely restrained and limited, for the maintaining of ciuill societies, that man with man may liue in some order and quietnesse: And hence it was that among the heathen, some were iust, some mild, some liberall, &c. All these came from the spirit, yet not renewing the parties, but onely restraining their naturall wickednesse: And of this sort of gifts is the loue and care of parents towards their children, and the loue of children againe towards their parents. And these and such like euill men may haue, for they are not sanctifying vertues, but rather shadowes thereof. The second kinde of the gifts of the spirit are more *speciall gifts and graces*, whereby the corruption of mans nature is mortified and in some part abolished, and the graces of Gods image are renewed in man, whereby they become louing, meeke, iust, temperate, &c. which in the regenerate are true christian vertues, and the exercise hereof is the doing of good works indeede.

Hau.

*How much more shall your heavenly father give good things to them that aske him?* These words containe the second part of the comparison, wherein Christ doth amplifie and set out the bountifulnes of God in his gifts to his children: and Saint *Luke* specifiethe these good things, to be the gift of the holy Ghost, in regard of grace and operation.

Luk. 11. 13.

How the father giues the holy Ghost.

Here then three points are to be handled; I. Who giues these good things. II. What is giuen. III. To whom. For the first: the *author* of these good things is the *Father*: for of him, and from him, cometh euery good gift, and euery perfect giuing. *Quest.* But this gift is the holy Ghost, now the holy Ghost is God, how then can he bee giuen, this seemes to imply inequalitye in the Trinitie, for the person giuing must haue power and authoritie ouer the person giuen? *Answ.* Wee must know, first, that this action of the father in giuing the holy Ghost, is not by vertue of superiour power and authoritie, but by consent; the holy Ghost is freely willing to be giuen of the father: for all three persons beeing one and the same God, must needs haue one and the same will, as in all things, so in this gift. Secondly, this giuing is not in essence or person, but in regard of operation and grace; as loue, ioy, peace, &c. in the hearts of Gods children.

*II. Point.* What are these good things giuen? *Answ.* The holy Ghost. *Quest.* Why should the father giue the holy Ghost, and not the holy Ghost as well giue the father, seeing they are equall? *Answ.* The reason is, because of that order which the diuine wisdom manifesteth in the Trinitie; for though all three persons bee equall in all properties of the godhead, which is one and the same in them all; yet they are distinct in order, the father beeing the first person, the sonne not the first, but the second; and the holy Ghost not the first person, nor the second, but the third: and hence it is, that the father giues the sonne, both the father and the sonne giue the holy Ghost; yet not in person, but in regard of gifts and operation, and that by free and equall consent, not from superioritie, or by constraint.

Regian. vi.  
de August. l.  
4 in Iulian.  
cap. 8.

*III. Point.* To whom doth the father giue this gift of the holy Ghost? *Answ.* To them that aske him. Hence some would gather, that man hath free will by nature in his conuersion; because hee must first aske, and then comes the gift of the holy Ghost. *Answ.* We must know, that by the *holy Ghost* here is meant; not the beginning of grace, but the increase thereof, and a greater measure of gifts, with a more sensible feeling of them: for this promise is made to Gods children that aske, which none can be, but by the holy Ghost. See this in the Disciples, Ioh. 20. 22. *Christ* said to Disciples, who had true grace before, *Receive*

the

the holy Ghost: and yet also after that, the holy Ghost came downe upon them in the forme of clouen tongues of fire, Act. 2. 3. Now these latter giuings, were in regard of greater measure, as it is said, *they were filled with the holy Ghost*, v. 3. Again, by them that aske, is not meant euery one that uttereth words of request to God; but those that aske in faith, and pray aright by grace: as Rom. 10. 14. *How can they call on him, in whom they haue not beleened?* and Rom. 8. 16. *We know not what to pray as we ought, but the spirit helpeth our infirmities—and maketh request for the Saints, according to the will of God*, v. 27.

Use. 1. Hence we learne, that grace is giuen not to the idle, but to them that vse the good meanes ordained of God for the obtaining of grace. How to get  
 grace; as the holy exercises of the word, in hearing, reading, meditation, and humble and earnest prayer: and therefore, if we would haue grace, we must diligently exercise our selues in these means; for *faith comes by hearing*, Rom. 10. 17. And Gods children in all ages haue vsed the meanes to get grace: Lament. 5. 21. *Turne thou vs, O Lord, vnto thee, and we shall be turned*: and David is plentiful in the meanes, whereby he abounded in grace: Psal. 119. 33. *Teach me, O Lord, the way of thy statutes*; and verie 99. *I haue had more understanding, then all my Teachers, for thy testimonies, are my meditation*. So Christs Disciples did not onely heare him preach, but desired to bee instructed in those things which they knew not, Matth. 13. 36. *Declare to vs the meaning of the parable*: also they prayed him, *to increase their faith*, Luk. 17. 5. Here then we may see the cause of that ignorance and want of grace which abounds in the world; namely, contempt or negligence in the meanes which God hath ordained for the obtaining of grace: for the heart of the negligent is like the *field of the sluggard*, that hath no corne in it, Pro. 24. 30, 31  
 but is *ouer-growne with briars and thornes*.

Secondly, this serues for the comfort of those that haue as yet but the beginnings of grace, in small and weake measure; they must not bee discouraged, for God hath plentie of grace in store: if they can but find and feelee their want of grace, and lament it vnto God, vsing the meanes of the word & prayer to get supply; here is a promise of the holy Ghost, who is the storehouse and fountaine of all grace. A comfort  
to the weak  
in grace.

Thirdly, this serues for a good ground to confute sundrie errors; as first, the opinion of vniuersall grace, wherby some hold, that euery man may be saued if he will; for the promise of the holy Ghost (without which none can be saued) is not vniuersall, but here made with restraint to those that aske according to Gods will, which none can doe without the spirit, which must teach vs to pray in faith, without which wee receiue

Vniuersall  
grace con-  
futed.



469  
Anabaptists  
& Familists.

receiue nothing from God, Iam. 1. 7. Secondly, this ouerthroweth the fond conceit of Anabaptists and Familists, which looke for the spirit by reuelation, and not in the exercise of the word and praier. But we must looke to the meanes, in which God giues the spirit, and out of that meanes, we are more subiect to the delusions of Satan, then to the operation of the holy Ghost. Thirdly, this also confuteth the error of the Church of Rome, who teach, that a man *by the good use of the gifts of nature, may come to obtaine the gifts of the holy Ghost*. But there is no larger promise then this in all the Scripture, where the gifts of the holy ghost are promised to the exercise of the gift of praier in faith, which we cannot doe by nature, but by grace. And besides, when we aske in faith by grace, this is no cause of the gifts of the spirit which wee receiue, but onely a discharge of our dutie in the exercise of the meanes which God hath appointed; whereupon followeth the increase of grace, yet no way of our merit, but from Gods free mercie and his bountie.

Aquin. 1. 3. 7.  
1. 12. art. 3.

Verse 12. *Therefore whatsoever ye would that men should doe to you, even so doe ye to them; for this is the Law and the Prophets.*

9. part of  
Christs sermon.

This verse contains the fourth part of this Chapter, concerning *equitie and iustice*. And it consists of two branches; a commandement, *Whatsoever ye would, &c.* and a reason, *for this is the Law and the Prophets*. For the first: *The meaning*. The commandement is propounded in a forme of speech that hath reference to some thing going before; *Therefore whatsoever, &c.* and yet it seemeth very hard, that it should depend either vpon the doctrine of praier, or of *dispensing* the word, or of *rash iudgement*. Why then is it said *therefore, &c.* Some thinke it is to be referred to the doctrine of Iustice, which was deliuered in the fift Chapter, but that is scarce probable, because so many different points of doctrine are handled betweene. Others thinke that it doth not depend of any thing that went before, but that the word *(therefore)* doth abound; and this is more probable, for such particles doe sometimes abound: Ioh. 1. 20. *he denied and said, because I am not the Christ*: where the word *(because)* doth abound. Now though the word *therefore* doe abound, yet it is not without his vse; for it imports that the doctrine here deliuered is a speciall doctrine, and a maine conclusion inferred vpon diuers particular duties of Iustice before deliuered in the whole Sermon.

*Whatsoever* It may seeme that this ought not to be so, for many desire and wish euil vnto themselves; as children, that they may haue their wils to take their pleasure, and not be held in subiection vnto their parents,

rents, or held to good education: and so idle persons wish euill vnto themselves, for they would not bee set a worke. Wee are therefore to know, that this must not be vnderstood of euil wishes, but of a will and desire wel ordered, either by grace, and according to the written word; or at least, by the light of naturall knowledge, and conscience: so that Christs meaning is this; as if he had said, *What soeuer thing, either by the light of nature, and conscience, or by direction from Gods word, you would wish that men should doe to you, that doe ye vnto them.*

The commaundement thus explained, containeth two things; I. The thing to be ruled and ordered; namely, *our actions to other men.* II. The rule it selfe that must order all our sayings and doings towards others; to wit, that desire of iustice & equity, which euery man by nature would haue others shew to him in all things.

In this commaundement our Sauour Christ would let vs see a notable propertie of our corrupt nature; namely, that we are forward and diligent to exact iustice and equitie at other mens hands towards vs, but slacke and backward to yeeld the same to others againe. In other mens doings towards our selues, wee are masters able to teach them what they ought to doe; but in our owne dealings toward others, wee are scarce schollers that will learne their dutie: we our selues would be reuerenced and commended, but we hardly doe the like to others.

Secondly, here we are taught, to auoyd all practises, whereby wee might hurt our neighbour, either in body, goods, or good name; as lying, slander, vsurie, oppresseion, and such like: this naturall reason might teach vs, for wouldest not thou haue others to defame, hurt, or oppresse thee? then doe not this to them: for the rule is not, doe as men doe to thee, but doe to others, as thou wouldest haue them doe to thee: and it is the corruption of nature, that mooues men to seeke their owne aduantage and preferment, by the losse and debasing of others.

Thirdly, here we learne, that in common iniuries wherein wee are wronged by others, we must not requite like for like; but doe good for euill: we must not looke at that which they doe to vs, but at that which we would they should doe.

Fourthly, hence wee learne, that in matters of commoditie whereabout we deale in the world, we must not only look vnto our selues, but also seeke the good of our neighbours: it is the maner of men to seeke themselves only in their affairs, & each man will sel as deere as he can, according to the proverb, *Every man for himselfe, and God for vs all.* but neither the saying, nor the practise is from God; he would haue vs according

A propertie  
of our cor-  
rupt nature.

We should  
doe no hurt  
to our neigh-  
bour.

How to  
deale in  
bargaining.

cording to the law of nature, to seeke the common good, and to doe as we would be done vnto.

Pretences  
for badde  
dealing cut  
off.

Fiftly, this rule of equity cuts the throat of all those pretences, whereby bad dealing is smoothed ouer in the world; for ill minded persons vse to colour their doings with these and such like sayings: the grapple seller saith, *The thing is mine, may I not make of mine owne what I can:* the deceiuer saith, *he thrusts his ware on no man:* the vsurer saith, *he bids no man hire his money, but others intreas it of him,* and giue him thanks: but these pretences are nought, these men follow a crooked line, they ought to see in their owne hearts, whether they would haue other men deale so with them: the vsurer may pretend he pleasures the poore, but his helpe is no better then his is, that giues a draught of colde water to him that is in a burning feauer, which seemes pleasant at the first, but after turnes to his great annoyance.

How to get  
loue.

Sixtly, we would haue all men to shew forth their loue vnto vs, wee then must be as carefull to shew forth our loue to others, by the practise of all good duties. This is against our nature, but yet beeing the commaundement of Christ, we must endeaour our selues to obey the same.

How to keep  
a good con-  
science.

Lastly, here we haue direction how to keepe a good conscience, in all our dealings with men in the world; for *such things as are expressed in the word, we must follow the direction thereof:* but where wee want a particular commaundement, *there we must order our actions by this generall rule:* enter into thy conscience, and there search *how thou wouldest haue other men deale with thee, and follow that in thy dealings with them:* and so shalt thou keepe a good conscience. For want of this, come so many disorders as are in the world; and therefore happy were our times, if men would doe as they would be done to. Thus much for the commaundement, now followes the reason.

The reason.

*For this is the Law and the Prophets.* The meaning. By the Law we must vnderstand the *five bookes of Moses*, which were the first Scripture that euer was written: so Luke the 16. 31. *They haue Moses & the Prophets.* By the Prophets, we must vnderstand, *all the rest of the bookes of the olde testament, besides the five bookes of Moses*, the Prophets beeing put for the bookes of the Prophets: as Matth. 2. 23. *It is written the Prophets that he shall be called a Nazarite:* which testimonie is taken out of the booke of Iudges, and it sheweth that the booke of Iudges is to be numbered among the bookes of the Prophets: and they are called the Prophets, because they were written by some Prophet. And here this commaundement touching iustice, is called the law and the Prophets, be-  
cause

cause it is the summe of the Law and Prophets: yet some may aske how this can bee true, seeing this commandement onely concerns things to be practised; and the Law and Prophets besides morall duties, containe matters of faith to be beleueed? I answer, this commandement must be vnderstood to be the summe of the Law and the Prophets, not for all things, but for that which they prescribe touching this point of iustice and equitie, and the practise hereof. *To doe as wee would be done to,* is the fulfilling of that which is set downe in the Law and in the Prophets, touching equitie in all humane actions. Now the meaning beeing thus opened, the reason standeth thus, beeing drawne from diuine testimonie.

*That which is the summe of the Law and of the Prophets touching equitie, must be done.*

*But to doe as we would be done to, is the summe of the Law and the Prophets: therefore we must so doe.*

From this reason, we may gather a rule wherby to iudge concerning the olde Testament, what is Scripture, and what is not: all Scripture of the olde Testament, is either *the Law*, or *the Prophets*; that is, was either penned by *Moses*, or by *some of the Prophets*, who were extraordinarily inuoked and enabled thereunto. And therefore all the bookes from Genesis to Malachie, are Canonickall Scripture, because they are written by some of the Prophets. To this purpose S. Peter saith, 2. Pet. 1. 19. *We haue a most sure word of the Prophets, &c.* But for the bookes of *Apocrypha*, they are not Canonickall Scripture, because they were not penned by *Moses* or any of the *Prophets*: which is plaine by this, that all of them were first written either in latine, or in Greeke, & none in Hebrew originally; where as al the old Prophets sent from God, writ their bookes in the Hebrew, in the language of that people to whom they were sent: saue onely that some part of *Daniel*, *Ezra*, and *Nehemiah*, were in Chaldie, which language the people learned in the captiuitie. Secondly, the Prophets could not erre, either in iudgement, memorie, or vnderstanding, by reason of the immediate assistance of the holy Ghost: as Act. 15. 28. *It seemed good to the holy Ghost, and to vs*: and Peter callis their word *most sure*. But the Authors of the bookes of *Apocrypha* erred, as may be shewed in them all; *Tobit*. 6. *Raphaels* counsel for drining away the deuil by the smell of the liuer of a fish, is a meere fabulous deuice; for the deuil is by nature a spirit, and cannot be affected with such things. The storie of *Isaiah* is fabulous, which saith, *Nabuchadnezzar* was king of Assyria when the people returned from the captiuitie; and *Isaiah* was high Priest. In the addition to *Hester*,

How to know the Scripture of the old Testament.

Apocrypha bookes, not Canonickall.

Chap. 16. 11. *Haman is said to be a man of Macedonia*; but the true Scripture saith, *he was an Agagite, coming of Agag*. The author Ecclesiasticus confesseth his inabilitytie in writing those things; but the true Prophets were all sufficient to this worke, and freed from error by the immediate assistance of the holy Ghost. And Chap. 46. 13. that author writeth, that *Samuel prophesied after his death*, and shewed vnto *Saul* his death: but the true storie Canonically saith, *God had forsaken Saul, and would answer him, neither by dream, nor Vision, nor by Prophets*, 1. Sam. 28. 6. The booke of Maccabees commendeth one for killing himselfe, which is the most cruell and dangerous murder that can be; and the author also excuseth his insufficiencie in penning of it, which becometh not him that is guided by Gods spirit. In the song of the 3. children it is said, *the flame ascended 49. cubits above the furnace*; which seemes incredible, especially that still they should then cast in fuell, or approach so neere, as to put any man into it. Likewise, in the storie of *Susanna*, it is said, vers. 45. that *Daniel* was a young childe when he executed iudgement vpon the two false witnesses, which was in the ende of *Astages* raigne, immediately before the raigne of *Cyrus*: and verse 64. *Daniel* by this meanes is said to growe famous: which cannot possibly accord with the true storie of *Daniel*, neither for his age, nor for his fame and reputation. And the like may be said of the rest; whereby it is plaine, these bookes cannot be Canonically Scripture. And yet they are not to be reiected, but reuerently esteemed of, as the books of worthy men.

New Testament  
divine  
Scripture.

Here some may say, If *Moses* and the Prophets comprehend all Scripture that hath diuine testimonie, then the bookes of the new Testament shall not be Scripture, because they were not written by the Prophets? *Answer*. They were either penned by the Apostles, or by other Apostolike men, and allowed by the Apostles; as *Saint Lukes Gospel*, and the *Acts*, were written by *Luke* a Physician; and *Saint Marke* that writ that Gospel, was not an Apostle; yet those bookes were approoued by Apostolike authoritie, which is all one as if they had beene written by the Apostles; and the Apostles in speaking and writing were of equall authoritie with the Prophets, hauing the infallible assistance of the holy Ghost, as well as the Prophets: for *Acts* 15. 28. they say, *Is sermō good to the holy Ghost, and to vs*; and *Ephes.* 2. 20. the Church is said to be built on the foundation of the Prophets and Apostles; where the Apostles are made equall with the Prophets.

The bookes  
of Moses  
the 1. Script.

*II. Point.* This reason also doth giue vs to vnderstand, what was the first Scripture that euer was penned; namely, the bookes of *Moses*, before

before which, there was no word of God written, which was for the space of 2400. yeares. It may be asked, what was then the *bookes of the warres of the Lord*, mentioned Numb. 21. and the *bookes of the Righteous*, spoken of by *Iosuah*, Chapt. 10. 13. *Answer*. These were the writings of men, humane stories, like to our bookes of Chronicles. Yet it is said, Iude 14. *Enoch the seauenth from Adam prophesied*. *Answer*. That prophetic was not penned, but went from hand to hand by word of mouth: and if it were penned, yet it was not done by *Enoch* himselfe, but by some Iew in his name long after *Moses*; for it cannot bee prooued that *Enoch* euer penned any part of Scripture. Some will aske mee, how the people of God did for that space of two thousand and foure hundred yeares, before the Law was written, what guide had they for to knowe the will of God? *Answer*. They had the word of God immediately taught them by word of mouth, from God himselfe; as we may see in the Patriarkes, *Abraham*, *Isaac*, and *Jacob*: and they to whom it was deliuered, did also conuaie the same from man to man by tradition. And because it may seeme strange, how religion could for so long time bee preserved pure without writing, wee are to knowe, that before the lawe was written, the Church of God from the beginning, was the most part in one familie onely, as in *Adams*, *Enochs*, *Noes*, *Abrahams*, &c. whereby it was a more easie thing to preserve Gods word among them. Againe, those men that first receiued the word of God without writing, were of long continuance, liuing neere to a thousand yeares space, whereby they might better see the word preserved and continued, without writing, by tradition. Besides, when religion was corrupted, God himselfe restored the puritie thereof, reuealing his will againe, and renewing his covenant vnto his seruants, as hee did to *Abraham* and the rest of the Patriarkes.

Here then behold, how the heads of families preserved Gods word, and true religion, in the beginning of the world; namely, by teaching it to their posteritie: and from them we may learne, what is the dutie, and ought to bee the practise of euery gouernour of a family at this day: they must not thinke themselues discharged, for that the word is written in the Church, and euery man may read and heare the same; but they must see the same bee taught vnto their children, and to the rest of their familie, that so it may bee preserved among them. So God commandeth his people, *to teach their children the seruice of the Passouer*, Exod. 12. 26. 27. and *to whet the words of the Law vpon their children*, Deut. 6. 7.



*III. Point.* In this reason our Sauour Christ takes for granted, that the writings of *Moses* and of the Prophets are of *infallible certaintie*; for it is all one as if he had said, this must needs be euery mans dutie, *to doe as he would be done to*, for *this is the Law and the Prophets*: and so answerable to them, all other bookes of Scripture containe doctrine of infallible truth and certaintie. Here some may aske, how we should be perswaded hereof in our consciences? *Answer.* By these Arguments, which are all drawne from Scripture it selfe, (for as euery Science and Arte hath his grounds and principles, so hath the holy Scripture, which is not the Church, but Scripture it selfe) 1. from the *causes*: 2. from the *effects*: 3. from the *properties*: 4. from *signes*: 5. from the *contraries*: 6. from the *testimonie* that is giuen hereof.

*The 1. Argument.* Among the *causes*, the first and principall is the *Author* thereof, which is God himselfe, to him doe Scriptures referre themselves, & also shew how God is their Author. In Scripture we read that God spake to *Adam*, to *Enoch*, *Noe*, *Abraham*, and the rest; and of *Christ*, the new Testament giues most liuely testimony, making him the Author & subiect thereof. Now nothing is falsely ascribed to God, but God in time will bring the same to nought; and therefore if Scripture had not beene Gods word, it would long agoe haue vanished. Again, the cause *conuersant* must bee considered; the deuill by wicked men and heretickes hath laboured to take away Gods word from mens hearts and hands: but yet it is still preserved in the Church, which argues that it is kept by a greater power then is in all men and all angels: that is, by the power of God. Thirdly, the *pen-men*, the instrumentall causes, they were holy men of God, Prophets, and Apostles, who for vertue and pietie farre exceeded other writers: and if they had beene meere politicians, their writings would haue shewed it; for the pen-men of holy Scripture, haue therein faithfully registred their own faults, which no politike person would haue done. Again, consider the *matter* of holy Scripture, which stands in doctrine, and style; the *doctrine* of Scripture is the Law and the Gospel: now the Law is set forth in most excellent puritie, nothing therein is against right reason, or common equitie. In the lawes of men are many things found against reason and equitie; they commaund such things as common reason would condemne, and omitte many things which reason and equitie would commaund. And for the *Gospel*, in it is set downe doctrine altogether about mans reason; touching Christs incarnation, and mans redemption by his death: and although these things bee about nature, yet wee finde them true, wholesome, and good, in experience of consci-

conscience; which also prooves that they are the word of God. Men may devise things aboue nature, but they can neuer be wholesome to the conscience. Further, for the *style* of Scripture, the phrase is plaine & familiar, and yet in any one speech there is more maiestie, then in all the writings of men. Lastly, the *ende* of Scripture prooves the same to bee Gods word; for the Scripture sets vp Gods worshippe and mans saluation, and yet giues nothing to men or Angels, but all to the glorie of God: but for the writings of men, they doe either directly, or by insinuation, ascribe some thing to the writers thereof.

*II. Argument.* From the *effects*, one worke of Scripture is this; It is against our corrupt nature, crossing and condemning the same; and yet it winneth men to the loue thereof, and to obedience thereto: which could not be, vnlesse it were the truth of God; for wee abhorre and detest the words of men, that be against our nature. A *second effect* is this; Gods word serues notably to comfort a man in all distresses whatsoeuer, euen in the pangs of death, when no word of any man can doe him the least good, but onely his word, that is the Lord of our soule, and the God of our life.

*III. Argument.* From the *properties* of Scripture; the *first* whereof is *Antiquitie*. The Scriptures of all writings are most auntient, and euermore truth is most auntient: among humane writings, wee haue none of certaintie in the things they record, before the times of *Nehemias* and *Ezra*; but Scripture sets downe things done from the beginning. A *second property*, is *mutuall consent*; for though the bookes of Scripture were written by diuers men, in sundry ages and times, yet all agree within themselves, no contradiction is in Scripture: but the writings of men haue not this consent, no not in the same Author.

*IV. Argum.* From the *signes* and miracles thereof. The doctrine of Scripture teacheth and recordeth true miracles; as *the parting of the Sea*, *the staying of the sunne and moone*, *the taking away of barrenesse*, and *the incarnation of the son of God*, a miracle of all miracles; all which beeing wrought by the power of God, shew that the Scripture which recordeth them, is the infallible truth of God.

*V. Argum.* From the *contraries*. Contrarie to the word of God, is the will of the deuill, & mans corrupt nature; the deuill hates Scripture, and mans sinfull nature repines thereat, when it is checked and controlled thereby: now that which is contrary to these, must needs be holy and true; and that is the word of God.

*V I. Argument.* From *testimonie*. There bee two kinde of testimonies touching Scripture; one of holy *Martyrs*, who in all ages haue sealed the truth thereof with their blood, preferring the word of God before their owne liues. It will bee said, that Heretikes haue died for falshood. *Answer.* There is great difference in their endes; the Martyrs haue vnspeakable ioy in the spirit in their torments: but Heretikes haue no such ioy, but a naturall senselesse blockishnesse, whereby they vndergoe these tortures. A second testimonie is most principall, and that is the testimony of *Gods spirit*; for when men beginne to learne and obey the word of God, then the spirit of God setles their consciences in the perswasion of the truth of Scripture: whereupon it is called *the sealing of the spirit of truth*, because it assures a man in conscience of his reconciliation with God; which assurance none can haue, till he be first resolu'd of the certaintie of Scripture, which is the ground thereof.

*Question.* How may a man finde this scale in himselfe? *Answer.* When hee findes the Scripture imprinted in his heart, as the signe of the scale is in the waxe; and his heart is transformed into Scripture, as the waxe is into the similitude of the scale; then doth the spirit out of the holy Scripture; scale vp assurance of the truth thereof vnto his soule. None other writing of any man hath the like worke in the heart of man; and from these grounds, especially from this last, may wee resolute our selues that the Bible is of infallible certaintie.

And yet for further resolution, let vs see what obiections are made against it. *I. Obiect.* It is said that Scripture is against all reason. *Ans.* This is not true, for the Law is perfect reason, and the Gospel is above reason, not contrarie to reason: nay, holding this principle of nature, that God is almightie, euen the Gospel it selfe may stand with reason; as that the sonne of God should be incarnate, and that by his death we should receiue life, which is the summe of the Gospel.

*II. Obiect.* There bee falshoods in Scripture; for the passage thorough the redde Sea was no miracle, but might bee done in the ebbing of the Sea, as in other countries there is oftentimes passage through the Washes. *Answer.* The Scripture saith, the water stood as walls on each side the passage, which could not bee by an ebbe againe, reason shewes that it could not bee by naturall course; for their passage ouer was at the full of the Moone, when all Seas are most full, and doe not ebbe and flowe as they vse to doe at other times.

**II. Obiect.** The greatest part of the world reiect the Bible, as Turks and Pagans; and the Iewes care not for the new Testament. *Ans.* We must reuerence Gods worke in this withholding his mercie in Christ from some, to whome he denies the meanes, which is his holy word: for hence it comes that some reiect the Bible; because God in his secret, yet most iust iudgement, withholds this blessing from them: And therefore though Atheists barke, yet the truth is, *Scripture is the word of God.*

**Uses. 1.** Seeing the word written is the certen truth of God, we must take heede of beeing seduced by Popish teachers: who say there be two kinds of Scripture; Inward, and Outward, *Inward Scripture*, is a consent of doctrine written by the holy Ghost in the hearts of all Catholikes, and this (say they) is right Scripture. The *outward Scripture*, is written in paper and parchment, which hath no certen sense, but as the present Church determines thereof. But this is a deuillish doctrine abolishing *written Scripture, the true word of God*, and setting vp the opinions of their owne hearts, making Scripture what themselves will: we must therefore hold the written word to be right Scripture, and the ground of that which is in the heart: for the word written carries a most certen sense beeing both text and glosse: whereas their inward Scripture varieth as men doe, valesse it be grounded on the written word.

**II. Use.** The certentie of Scripture must teach vs to beleeuie Gods word, and not to feare to rest our selues vpon it. The Author of Scripture by his providence preferues his owne word, so as all the men in earth, for substance cannot corrupt the same; and therefore whatsoever it saith we neede not doubt but it is the will of God.

**III. Point.** From this reason we may also gather the *Authoritie of Canonicall Scripture*: for we must doe, as we would be done to, because the law and the Prophets say so: and hence it followes that the law and Prophets haue an high, soueraigne, and absolute authoritie. This authoritie of Scripture stands in two things; I. in power to giue iudgement: II. in the all-sufficiencie thereof in and of it selfe; and both these are noted here by our Sauour Christ in this reason.

For the first, *the power of giuing iudgement*, is that whereby Scripture doth fully and absolutely determine of all things needfull to saluation concerning faith and maners: and for this cause the laws of God are oft in Scripture called *iudgements*. There be diuers iudgements ascribed to sundrie sorts of persons in Scripture. First, it giues a iudgement to euery priuate man, *The spirit uall man discerneth or iudgeth* 1. Cor. 2. 15

470 *all things*: and Saint *John* biddes the beleeuers in the Church *knowe*  
 b 1. Ioh. 4. 1. *the spirits*: that is, trie by iudgement the doctrines deliuered. Secondly,  
 the Scripture giues iudgement to publike persons, as to *Pastors, Mini-*  
*sters,* and to the *gouernours of the Church*: *Let two or three prophesie*  
*and the rest iudge*: 1. Cor. 14. 29. and *the spirit of the Prophets is subiect*  
*to the Prophets*, 1. 32. Thirdly, iudgement is ascribed to the *Prophets &*  
*Apostles* in Scripture, Act. 15. 28. *It seemed good to the holy Ghost and to*  
*us*: and this is an high Iudgement which befalls not any priuate man, or  
 any ordinarie minister, or general Councel ordinarily, but is peculiar to  
 extraordinary Prophets, that were the pen-men of holy Scripture. And  
 these three kindes of Iudgements must be distinguished; the two first  
 kinds, are inferiour, & ministeriall kinds of Iudgement, depending on an  
 higher and more soueraigne Iudgement: for priuate men and ordina-  
 rie ministers and Councels giue Iudgement, yet not of themselves, but  
 by their rule, which is the word of God; and this Iudgement is nothing  
 else but a ministerie, pronouncing and declaring the meaning of the  
 will of God reuealed in his word. But besides this, there is a soueraigne  
 kind of Iudgement vouchsafed to the Prophets and Apostles, determin-  
 ing absolutely in matters of faith & conscience; what is to be done, &  
 what is not; and this is the Iudgement of God himselfe, whereupon the  
 Apostles might say, *It seemeth good to the holy Ghost and to us*, Act. 15.  
 28. And that this their Iudgement is *absolute*, appeares by Scripture, *He*  
*that heareth you, heareth me*; (saith Christ to his Apostles) & *he that re-*  
*fuseth you, refuseth me*, Luk. 10. 16. and *Paul* deliuering the Gospel of  
 Christ to the Galatians, bids them *hold him accused that teacheth the*  
*otherwise*, Gal. 1. 7. and the promise of *sending the spirit of truth*, Ioh. 16.  
 13. was directly intended to the Apostles, and onely in them fully ac-  
 complished. For our better conceiuing hereof, wee haue a resemblance  
 of this soueraigne iudgement in the common wealth: the high Court  
 of Parliament giues iudgement of matters in law, and so doe Lawyers  
 and Iudges in common Courts; but yet there is great difference be-  
 tweene these two: the court of Parliament makes the lawe, and deter-  
 mines absolutely in ciuill matters, without controulement, what must be  
 done, and what not: but the Lawyers make not the law, but pronounce  
 the meaning of the law vnto men. Now the Scriptures, the Prophets,  
 and Apostles, they are like to the court of Parliament in giuing iudge-  
 ment; priuate men and ordinarie ministers giue iudgement like vnto  
 the Lawyers, which is not absolute, but ministeriall, depending on an  
 higher iudgement.

*Ves. 1.* If the Prophets & Apostles haue soueraigne power to giue  
 abso-

absolute iudgement in matters of faith and manners; then we must here learne to make choice of a right Iudge: for vnto one must wee appeale in matters of faith and conscience: and this right Iudge is Gods word, which wee must sticke vnto, and to none other. The commandement is plaine for matters of difficultie that concerne the conscience: Ifay 8. 20. *To the law, and to the testimonie*: and our Sauour Christ referres vs to Scripture for all matters that concerne saluation; Ioh. 5. 39. *Search the Scriptures*. If you would know what is true in religion & what is erroneous; what is equitie in any matter of conscience, wee must haue recourse to Scripture. It will be said, Scripture is an vnfit Iudge, it cannot speake? I answer, It speakes sufficiently to determine of all matters of faith and conscience: wee see in common experience, a man may resolve his friend in matters of doubt, as well by letter, as by word of mouth; why then may not the word of God sent from heaven vnto his Church, resolve mens consciences in all matters of doubt for faith and manners? And indeed, let any man come in humilitie, & seriously search the Scripture, and he shall finde resolution therein for any matter of conscience whatsoever.

*Vse 2.* By this authoritie of Scripture in giuing soueraigne iudgement, we are taught to take heed of an incompetent Iudge, which men for many hundred years haue set vp in their hearts, to relie vnto in matters of faith and conscience: and that is to put the Church in roome of the word, for soueraigne iudgemēt. The Church of Rome teacheth, that the Church must iudge of the Scripture; yea, without Scripture & giue soueraigne determination in matters of conscience, as hauing more authoritie then Scripture, because it giues authoritie thereunto: but this is the ground of Atheisme, and heresie, and the path way to Popery: the true Church of God must haue the honour of Christs spouse; but yet the authoritie of soueraigne iudgement must not bee giuen to her, but onely to the word of God himselfe.

The second part of the authoritie of Scripture, is that every part of Canonieall Scripture is *Authenticall*: that is, of sufficient authoritie of it selfe, though it bee not confirmed by any other testimonie; for Scripture is the word of God, and this testimonie of Scripture is the testimonie of God himselfe, then which none can be greater: as Saint Iohn saith, *If wee receiue the testimonie of men; the testimonie of God is greater*, 1. Ioh. 5. 9. For the better conceiuing of this point, conserre all the bookes that are or euer were, together, and thereby it will appeare, that the Scripture is of it selfe *Authenticall*. There be three sorts of bookes, Diuine, Ecclesiasticall, and Humane: *Diuine bookes* are the



2. Ecclesiastical.

3. Humane bookes.

Gods  
testimony  
alone in  
preaching.

bookes of God penned, by the Prophets and Apostles; and they are all the word of God: for whether we regard the matter of them, or the manner of revealing them, they are all from God, the Prophets and Apostles were onely Gods hands and instruments in penning them, the holy Ghost gaue the matter, the order, and the very words: from whence it must needs follow, that they are of al-sufficient authoritie of themselves. *Ecclesiasticall bookes*, are bookes of diuine matters, penned by learned men in the Church; and they are either generall bookes, or particular: *Generall bookes Ecclesiasticall*, I call those which were either made or confirmed by the whole Church; as the Creedes of the Apostles, the Nicene, and of *Athanasius*: and the foure first generall Councils, and these haue Catholike allowance, yet not absolute authoritie, but depending on Scripture. *Particular bookes Ecclesiasticall*, I call the Catechismes and Confessions of particular Churches, made by them, or by particular members thereof; which haue not authoritie of themselves, but from the Scripture, or from generall consent. Now both these kindes of bookes may bee called *Gods word*, so farre forth as they agree with Scripture: and yet they are also the word of men, because they were penned by men, and haue both order and style from men: and in this regard, that they were partly mens workes, they are not authentickall of themselves, but depend vpon the authoritie of Scripture. *Humane bookes*, are bookes penned by men, either of the Church, or out of the Church, concerning humane things; as bookes of naturall Philosophie, of Policie, and other Artes: and these are not the bookes of God, but of men alone, hauing both matter and style from men: many of them containe excellent truthe in their kind, yet gathered onely from experience and common reason; but they haue not in them that truth, which is *truth according to godlinesse*, serving to builde vp, and to binde the conscience; vnlesse it bee in one case, to stoppe the mouthes of Atheists and Epicures, and to conuince their consciences. And thus by conference of all bookes, wee see that Scripture alone is authentickall in it selfe, and no bookes beside.

*Use. 1.* This teacheth vs, that ministers in the dispensing of Gods word should content themselves with the testimony of Scripture alone; for the end of the ministerie is to worke and confirme faith, and to settle and build vp the conscience in the truth of religion, and matters concerning saluation; which no other word can doe, save onely the word of God in Scripture, that hath sufficient authoritie in it selfe, from which conscience cannot appeale: and for which cause our Sa-

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uiour Christ the true Prophet of the Church, contents himselfe with the testimony of the Law and Prophets alone; and after him his Apostles did the like. See this notably confirmed by *Paul*, who in his preaching to the Iewes, professeth himselfe to haue said none other thing *Act. 16. 11.* then that which the Prophets and *Moses* said should come. Other writings haue their good vse in their time and place, but not in the public ministerie; for authoritie and testimonie from Scripture is authenticall: This the Scripture saith, therefore it is so; but authority from Councils and Fathers is sophistrie: as, *Austin* saith so, therefore it is so; this is no good reason, for it implies that all that *Austin* said is true, which in deede is false, see beeing as all men are, subiect to errour.

2. *Vse.* This also sheweth, that wee cannot beleue vnwriten traditions, though they be called Apostolicall. The Church of Rome intend to deceive vs, when they would beare vs in hand that halfe of those things that are to be beleueed, are not written in Scripture, but receiued by tradition: but these traditions we cannot beleue by a diuine faith, howsoeuer by a common humane faith we may; for they are contained in the bookes of Councils and Fathers, which were worthie men, yet subiect to errour.

Vnwriten traditions, not authenticall. Andrad. or. rhed. explic. l. 2 pag 63.

3. *Vse.* This also sheweth, that we must submit our selues with feare and trembling to the word of God; for it hath absolute authoritie to iudge vs, and to conuince our conscience in all matters of faith & manners that pertaine to saluation.

*IV. Point.* Whereas Christ alleadgeth *Moses* and the Prophets to confirme his ministeie, it may be demanded, whether there be any difference for authoritie, between Christ and the Prophets; for he that alleadgeth another mans authoritie seemes to be inferiour thereto? I answer, if we compare Christ & the Prophets, we must distinguish between their doctrine, & their persons: The doctrine of *Moses* & of the Prophets is equall to the doctrine of Christ 2. waies; First, in certaintie of truth, for it is as vndoubtedly true, as if Christ himselfe had taught the same. Secondly, in efficacy & authoritie for the power of binding conscience; for the doctrine of the Prophets binds conscience as fully & truly as if Christ himselfe had spoken it. And yet the person of Christ is above the person of *Moses*, & of all the Prophets; for he is the Sonne of God, both God & man; they were men, he is the author of truth; they only the instruments & pen-men therof: & fro hence it comes that Christs doctrine doth more bind vs to obedience then the doctrine of the Prophets, because the person deliuering it is of more authority & excellency: and for this cause Christ alleadges *Moses* and the Prophets, not for that his

Whether the authority of Christ & the Prophets be equall.

his word is inferiour to theirs, but that in regard of our obedience he might increase the authoritie of Moses and the Prophets, because a greater measure of obedience is required to Christs word in regard of the dignitie of his person. And this shewes that we now are more bound to obedience vnder the Gospel then the people were vnder the law: for we haue Christs doctrine which in regard of his person is of more authoritie then Moses and the Prophets: see this point plainly laid downe by the Author to the Hebrewes: in the first Chapter he saith, *God in times past spake to his Church by his Prophets, but in these last dayes he hath spoken to vs by his sonne*: and in the second chapter, verse 1. he laies downe the vse of this that now we haue Christ for our teacher; namely, that *therefore we ought more abundantly to giue heede to the things that we haue heard*, least at any time we le them slip, &c. shewing that our disobedience now shall be more seuerely punished.

The ignorant  
abuse this  
rule.

*V. Point*: Ignorant people abuse this text, to perswade themselves that preaching is needlesse, because no man can say more then this; *doe as ye would be done to, for this is the summe of the law and the Prophets*. But we must know, that this is not the summe of all that the Prophets say, but onely touching the matter of *iustice and equite*: and indeede that we may attaine to saluation more is needfull: for we must not only know Gods word in generall, but in particular, seeing that we may faile in the particulars of that which we know in generall. Again, preaching serues not only for the remoouing of ignorance and the increase of knowledge, but to erect and build vp good conscience and honest liues, by the increase of faith, repentance, loue of God and man, and of obedience: and this vse the most learned and godly man that euer was may make of the publike ministerie, though dispensed by one that is farre inferiour to him in knowledge and pietie.

Lastly, it may be demanded how this can be the summe of the law and the Prophets, *to doe as we would be done to, with men*: seeing we are further bound by the law to performe duties of loue and obedience to God? *Answer*. This rule is the summe of all: for our loue to God must be shewed in the practise of the duties of loue, iustice, and mercie towards men: for God is inuisible and it pleaseth him to make himselfe scene in our visible neighbour, requiring that our loue to himselfe should be shewed in the works of mercie, iustice, and goodnes towards men. Men may flatter themselves and say they loue God, but if it be not shewed in the loue of their neighbours, they deceiue themselves, there is no loue of God in them. And therefore they are deceiued that thinke all is well with them, when they come to Church, and

receiue

receiue the sacraments : for religion stands not in the outward seruice of God, vnles it be shewed forth in the duties of iustice, loue, and mercie commanded in the second table : see Iames 1. vers. 27. pure religion and vndefiled before God, is to visit the fatherlesse and widowes in their aduersitie : and to keepe himselfe vnspotted of the world.

V. 13. *Enter at the strait gate : for it is the wide gate, and broad way that leadeth to destruction : and many there be which goe in theret.*

II. *Because the gate is strait, and the way narrow that leadeth vnto life, and few there be that finde it.*

These two verses beeing the fifth part of this chapter, containe the tenth part of Doctrine in this Sermon of our Sauour Christ: wherein he exhorteth his hearers and vs all effectually, to an earnest care in seeking euerlasting life : and withall admonisheth vs in the matter of Salvation not to follow the multitude, because most men goe the broad way to destruction.

10. Part of  
Christs Sermon.

The words containe two parts. A commandement, *Enter in at the strait gate :* and a reason in the words following, *for it is the wide gate.* Yet for our further edification and instruction, I will consider and handle fise points, which are here set downe by our Sauour Christ : I. that there be two contrarie cities or kingdoms, in one of which euery man and woman must abide for euer after this life: and further, that these afford vnto men a contrarie estate, the one life, the other death & destruction. II. That there are two distinct waies to these two cities or kingdoms : one leading to destruction ; the other leading vnto life. III. The condition and propertie of these two waies : The way of life is *straite* and *narrow* : The way of destruction is *broad* and *wide*, and that from the beginning to the end. IV. What men doe in these waies; namely, that *many* walke in the broad way, and *few* can find the strait and narrow way. V. What men ought to doe touching these waies, namely, passe by the broad way and enter into and walke in the strait way : which is the scope of Christs exhortation and instruction in this place. Of these in order.

For the first : These two cities are two distinct places ordained of God for the finall and eternall aboad of all mankind after this life, according to that which euery man hath done in his bodie. These are <sup>Two distinct places for mens finall aboad.</sup> tearmed diuersly in Scripture ; one, *the kingdome of heauen* : the other, *utter darknes* in the chapter following, vers. 11, 12. The one *Abrahams bosome* : the other, *hell fyre*, Luk. 16. 23. and in the 21. and 22.

Chap-

Mens different estates in heaven and hell.

Chapters of the Reuelation they are notably described, the one is called the *citie of God*: the other the *burning lake*: and vsually the one is called *heaven*, the other *hell*. And as these are distinct places, so they afford vnto men two distinct estates: The one *life*; the other *destruction*: as it is said, the *narrow way leads to life*: the *broad way to destruction*. By *life* here is meant, a blessed state of man in which he liues in fellowship with God, and hath his heart filled with the vnbreakable loue and goodnes of God, and with endles ioy from Gods immediate presence. And this indeed is the onely true life: our naturall life is but a shadow thereof. By *perdition or destruction*, we are to vnderstand a cursed state of man, in which he is without all fellowship with God in respect of his fauour, mercie, and loue; and yet in bodie, soule, and conscience doth apprehend the bitternes of Gods wrath and furie for euermore: hauing no fellowship saue onely with the deuill and his angels, and damned soules. This is no life but eternall death, though soule and bodie liue together eternally.

No purgatorie.

\* Bellarmine de purgato. c. 6.

*Vses. I.* In that Christ doth here mention but two cities or places to the one whereof every man must resort after death; we may gather that there is no middle place or condition betweene life and destruction. A third place or state the Scripture knoweth not, and therefore there is no place of purging the soules of men after this life, which the Papiſts call Purgatorie: if there had, the word of God would haue reuealed it. But the Papiſts say, it is the vpper part of hell neere to the hell of the damned; I answer, If that were so, then there is no saluation for them that are in purgatorie: for there is no returning out of hell to heaven by reason of the *great gulf between them*, Luk. 16. 26. and they that are in any part of hell are but damned persons.

Strive to escape hell & get to heaven.

*II. Vse.* If there be but two places, and in them two estates onely according to that which men haue done here on earth either good or euill; then we must be admonished with all care and conscience to vse all good meanes, whereby we may escape the one, and attaine to the other; to be freed from destruction, and to gaine saluation. In the massacre and sacking of a citie, in which some are slaine and some escape aliue, every one hath care to shift for himselfe, to saue his temporall life: much more then ought we to provide for eternall life, seeing at the last day wherein the whole world shal be ransacked; every one must vndergoe either saluation or destruction: if we had our deserting we should be confounded every moment; but God in mercie grants vnto vs length of dayes for this very ende that we should seeke Gods kingdome and life euerlasting: and therefore this must be

our

our principall care and studie, that we may be alwaies readie, whensoever we shal be called hence; and the rather, because we know not when Christ will call vs hence: Luk. 22. 40. *Be ye also prepared therefore; for the sonne of man will come at an houre when ye thinke not.*

*11. Point.* As there be two diuers estates in two distinct places; so there be two severall waies that lead thereunto: the one, the way of life, Two waies. verse 14. the other, the way to destruction, verse 13. First, I will speake of the way of life, and thereby shall we see what the way of destruction is; 1. The way of life. in which regard it stands vs all in hand to know what is the way of life. Now none hath better noted it out vnto vs, then the Prophet Habacuk, chap. 2. v. 4. in these words, *But the iust shall live by faith*: in which place he forgettells the afflictions of the Iewes by the Chaldeans: whereupon the Iewes might say, whereby then shall we stay our selues? he answers, *by faith*; *The iust man lives*, that is, leadeth his life *by faith*. Some giue this meaning to the Prophet, *The iust by faith shall haue life everlasting*: but the Apostle expoundeth it otherwise, Gal. 3. 11. So then to walke in the way of life, is to lead our liues by faith in Christ: as Heb. 10. 39.

Here two points must be considered: 1. what faith that is by which men must liue in this world; namely, *true iustifying faith*, the very same by which they are to be saued in the day of the Lord. *I. live by faith* (saith Paul) *in the sonne of God, who hath loued me, and given himselfe for me*, Gal. 2. 20. where he doth notably expound this text, shewing, that faith in Christ our redeemer, is that faith whereby we must lead our liues in this world: for they which will be saued by their faith, must first liue by their faith: he that beleeueth well, liues well: and that faith will neuer saue the soule, that cannot guide and order the life: many men thinke it is sufficient to saluation to beleue the promise of life: but faith hath a further worke in them that it saueth; for it also causeth them to liue thereby. Now a man liues by faith, when he rests himselfe on God, and suffers himselfe wholly to be lead and guided by Gods written word. Example hereof we haue in *Abraham*, Heb. 11. 8. *who by faith sought his owne countrey, and at Gods commandment went he knew not whither*. More particularly; a Christian mans life is twofold: spirituall, and temporall: both which he must liue in this world; for heauenly life beginnes before we die: and both these kinds of life must be pursued by faith. The *spirituall life* of a Christian, is that whereby he hath true fellowship with God: this beginnes in this life; and it stands in reconciliation with God, wherein a man is accepted to the right of eternall life. This reconciliation is life, and it is held by faith:

A Christians life is twofold.

1. Spirituall.

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and faith onely in Gods word and promise in Christ alone is it that makes vs lay hold of, receiue, and keepe this our reconciliation: We must giue God this honour to beleue his promise of remission of sinnes, and life euerlasting in Christ; and vpon our faith God vouchsafeth vnto vs remission of sinnes, and life euerlasting. Here some may aske whether euery thing that we beleue be made ours, as riches, honour, and such like? *Ans.* No: but onely that which God promisseth in the Euangelical covenant of life euerlasting, vpon our faith. Here also some will say, If this be all, I am well, for I beleue Gods promise. But herein many deeuie themselves; beleuing the promise falsly. True faith is this; men must seeke the pardon of their sinnes, and in seeking beleue it: but they that beleue without vsing the meanes deeuie themselves, seeing God hath ioyned his promise to the meanes. We offend God daily, and therefore must daily renew our repentance, and by faith beleue the pardon of our daily sinnes.

Fruits of  
spirituall  
life.

Further, this spirituall life hath his fruits. It is no dead life, for he that hath remission of sinnes liues in Christ, and this life shewes it selfe in the fruits of good workes: as mercie, loue, goodnes: and in euery good worke we must liue by faith, for to the doing of any good worke there is a double faith required: first, a *generall faith*, whereby we are perswaded that the worke is allowed and required of God: secondly, a *speciall faith*, whereby we are perswaded that the particular worke done is accepted of God. In the acceptation of the worker, God first accepteth the person in Christ, and then the worke in and for the person. Yea, we are moued to euery good worke by faith, for it brings to minde Gods loue, mercie, and goodnes to vs: and so moueth vs to performe the like duties of loue and mercie towards our brethren.

Spirituall life  
is seene in  
temptation.

Thirdly, spirituall life shewes it selfe in resisting and enduring temptations: for euery child of God hath many and grievous assaults, so as the righteous shall scarce be saued: and in all and euery one of these, we must liue by faith, and thereby relie on Christ, not on our selues. Example hereof we haue in Christ vpon the crosse, who euē then when he felt the wrath of God vpon him, and his indignation against him, did yet crie vnto him as to his God, *My God, my God: and Iob* in grievous temptation and affliction, said vnto the Lord, *Loe, though he slay me, yet will I trust in him*, Iob 13. 15. and so must we euē then lay hold on Gods mercie when we feele no comfort in our selues: so did *Dauid*, when he felt no comfort, yet he did cleaue to God in his meditation, Psal. 77. 7, 8. 10, 11. In disputations in schooles it is a fault to stick alwaies to the conclusion: yet in this combate with Satan it is no fault,

fault, but a good practise of true faith.

Temporall life stands in the practise of some particular calling: and some men be of one calling, some of another: and every one hath or ought to haue some one lawfull calling or other wherein to leade his temporall life. Now the workes of a mans particular calling they must be practised by faith, euen the duties of the basest calling that is, as of the shepheard. And that a man may doe the duties of his calling in faith, he must first haue a grounded conscience that his worke is allowed of God, and accordingly he must doe his worke. Againe, every man in his calling must haue a care of his owne life and of those that belong vnto him, to prouide for them things necessarie, as meate, drinke, and cloathing; and this care must be ruled by faith, that is, a man must vie the lawfull meanes to get these things, and yet so as he leaue the issue and euent vnto Gods blessing: we may prouide for necessities, but we must goe no further but vie the lawfull ordinarie meanes, and sanctifie them by prayer, leauing the blessing vnto God. *Cast thy workes on God*, saith Salomon, Prou. 16. 3. and S. Peter bids vs *cast all our care on God*, 1. Peter 5. 7. Lastly, every calling hath his crosses: no life is so quiet that it wanteth all vexations. Now when crosses come vpon any man in his calling, then must he beare the same by faith: he must rest on Gods word, and quiet his mind with the good will and pleasure of God. *He that belieues* (saith the Prophet) *shall not make haste*, Isay 28. 16. that is, he shall not be caried headlong with a desire to satisfie his owne pleasure and appetite either in seeking to be freed from euill, or to enjoy some blessing, but shall content himselfe with the good pleasure of God. And thus we see what it is to liue by faith, which is the right way to life eternall.

*Vses. I.* This sheweth, that a great number are farre wide, which thinke that if they liue vprightly among men, then all is well: this honest life is euer commendable among men, but it is not sufficient to saluation. It is but a worke of nature, for a man by naturall reason may leade a ciuill vpright life, as many haue done among the heathen: but the life that must bring a man to heauen must be lead by faith: and therefore they that would walke the way to life, must walke by faith, not by reason onely.

*II.* This also sheweth that they are deceiued which liue by sense, measuring Gods loue and hatred by outward blessings and crosses; and therefore when God takes away the meanes they will no longer trust on him: but we count it a point of dishonestie, not to trust our honest friend without a payne: much more then is it a dishonour to God,

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How temporall life is leade by faith.

A ciuill honest life not sufficient to saluation.

We must not liue by sense

480 God, when we will not relie vpon him, without outward pledges of his fauour: and therefore we must relie on God when all meanes faile: *for no man knoweth loue or hatred by all that is before him.* Eccles. 9. 1.

Measure not  
grace by  
feeling.

III. Many that professe religion are deceiued, that measure their grace and goodnes in religion by feeling in their owne hearts: but we must not relie thereon, for true faith may be in the heart without inward sence: againe, the deuill may put false comforts many times into a mans heart: the bad man receiues the word with ioy, Luk. 8. 13. looke to thy faith by Christs word, and thereby iudge thy selfe: and rest not in thine inward feeling.

Learn to  
know Gods  
will.

IIII. This teacheth vs to acquaint our selues with all the commandements of God that be in the Bible: and with all the promises that concerne the pardon of sinnes, and life euerlasting: for without this knowledge there can be no faith: and therefore we must abandon all ignorance of these things, and instruct our selues and those that belong vnto vs in the word of God, that they and we may liue by faith.

How to liue  
in afflictions.

V. These are happie dayes of peace and of many temporall blessings wherein we now liue: but we must not liue alwayes in this peace, God hath begun to set his iudgements among vs, and if we doe not repent we must looke for further and more grieuous iudgements, as the losse of his word, and a sword vpon our selues, our friends, & children: what if these dayes come, how must we then liue? namely, by faith in the word and promise of God, lay holde on this, and though thou loose friends, goods, and thine owne temporall life, yet holde fast thy spirituall life by faith cleaue vnto Christ, and then in the midst of swords and weapons of death thou shalt walke the way to eternall life. And thus much of the way of life.

The second way is the *way to destruction*: which is called *the way of sinners* and *of the vngodly*, Psal. 1. 1. 6. This way hath many pathes, which tend all to one end, and meete in the same period; and they may all be reduced to these three heades: I. the way of *nature*: II. the way of *false faith*: III. the way of *faith and nature*, ioyned both together.

1. The way  
of nature.

The way of *nature*, is when men liue onely by the light of nature: of this S. Paul speaks, Act. 14. 16. *God suffered all the Gentiles to walk in their owne wayes*: wherein they were void of God in Christ, and so not vnder mercie. The way of *false faith*, is some thing more then the way of nature; but yet it leadech to destruction, because their faith is false and profession vaine: and this is the way of false religion, whereof there be these three maine and principall at this day, to which all other

2. The way  
of false faith.

may be referred. The religion of the *Turkes*: of the *Jewes*: and of the *Papists*. The *Turkes* in their religion acknowledge Christ for a great Prophet, but not to be God, neither doe they looke for any saluation by him. The *Jewes* in their religion acknowledge but one God, yet out of Christ: they acknowledge not his incarnation past, but expect it yet to come: they waite for an earthly kingdome: they hold the old Testament onely, and denie the new. Now both these refusing Christ, haue not the Father, and so can haue no saluation in their religion. The *Papists* acknowledge much truth formally, but then againe they ouerturne it: for they hold onely that generall faith, which the Devils may haue: but for that speciall iustifying faith, whereby a man is to beleeue his owne saluation; the remission of his sinnes, and his owne reconciliation with God in Christ, that they renounce. Againe, the Christ of the *Papist* is no true Christ: for they make him but halfe a Sauour, or not so much; euen onely an instrument to make men sauours of themselves: for by his grace they doe workes properly meritorious, and fully worthie of eternall life. They robbe him also of his *manhood*, saying it is euery where in his quantitie, where masse is said: e for they haue the *selfe same bodie* that was crucified. Also they denie his offices: I. his Kingly office: for they part stakes with him, and giue it to the Pope, in saying, d he hath power to make lawes which bind the conscience, as Gods lawes doe. II. his *priesthood*, because e euery masse Priest offers Christ anew: and they make Saints f intercessours, especially the Virgin Marie. III. his propheticall office, saying the s Scriptures are imperfect without tradition; h vncreten without the sense and meaning of the Church: the i originall copies are corrupted; and the k Church is about them in authoritie.

The third way, is the way of faith and nature together: this is the common way wherein most Protestants walke: for we hold the right faith in word; our profession and iudgement is right: but yet our liues are lead according to nature. And these three paths are all in the broad way to destruction. And therefore as we hold true doctrine, and right faith in word; so let vs lead our liues accordingly, and testifie the same by our workes, especially in the times of dearth, when God laies his hand on the poore, and thereby tries the hearts of the rich.

III. Point. The proprietie of these waies. The way to life is narrow and strait: the way to destruction is broad and wide. For the first: *The way of life is narrow and strait*, from the first entrance to the last passage: why so? First, because the way of life is onely one single path: but the way of death is manifold, containing sundrie paths. Secondly, they

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Turkisme.

Iudaisme.

Poperie.

a Corcill.  
Trid. sess. 6.cap. 9. & can.  
11. Sec.b Rhem. on  
1. Tim. 4. sect.c Rhem. on  
Math. 26.d Bellar. de  
Rom. Pont.

4. cap. 15. 6.

e Rhem. on  
Heb. 9. sect.f Masse  
Rom. 1. 10. 3.

in Iteitan. p.

304.

g Censur.  
Col. 1. 1. 22.

h ibid. f. 117.

i Canus. l. 2.

c. 13.

k Et. 1. 1. de  
hier. ecclesi.

c. 2.

1. The way  
of nature &  
grace.

Way of life

is strait.

that walke in the way of life, containe themselues within the bonds and lists of Gods word: for *the words of the wise are as nails and pales to keepe vs in*, Eccles. 12. 11. Thirdly, in the way to life there are many afflictions and offences, as Act. 14. 22. *Through manifold afflictions we must enter into the kingdome of heauen*: and, Hof. 2. 6. *I will stoppe thy way with thornes*: meaning, that by sharpe afflictions he would hedge them in the way of obedience. But some may say, why then doth Christ say, *his yoke is light*, Math. 11. 3. and S. Iohn, *his commandements are not grieuous*, 1. Ioh. 5. 3. and David, *I will walke at large or libertie*, Psal. 119. 45. I answer, they way is straite and narrow in respect of our nature: but yet broad and ealie by his assisting grace and helpe. Here the we see what course we must take if we meane to come vnto Christ; namely, we must tread in this narrow way, and become like vnto him in suffering afflictions: for this way he went here on earth, and so entered into his glorie.

Way of  
death broad.

The propertie of the way of death is *breadth*. Now the way of death is broad: first, because the way of sinning is manifold; euen as truth is onely one, and error manifold. Secondly, they that walke in this way breake out of the bounds of Gods word, and doe not containe themselves therein. Thirdly, herein they meeete with few crosses and impediments: as David saith, *They are not in trouble as other men: they prosper alway and increase in riches*, Psal. 73. 5. &c. 12. And the reason is, because they seeke by all meanes to satisfie their hearts desire whether by right or wrong; saying with the foole in the Gospel, *Soule, soule, take thy rest, liue at ease*. Luk. 12. 19.

IV. Point. *What men doe in these waies*: namely, the greatest part of men walke in the broad way; but few in the narrow way.

Hence we learne sundrie instructions. I. We must not be offended or discouraged when we see most men liue either in a false religion, or in grosse impietie: for the greatest part walke in the broad way. II. We must not follow the multitude in matters of religion, but those that follow Christ, the Patriarks, Prophets, and Apostles: for the most goe wide, and the fewest hold the right way of life. III. That *vniversalitie* is no marke of a true Church: for the true Church is in the straite way, but therein the smallest number walke. IV. *Vniuersall grace*, is a deuise of man: for few finde the way of life, and therefore it is hid and vnknowne. If it be said, that all might finde it if they would: I answer, they can not: for the word *finding*, doth presuppose a seeking; as if Christ had said, though many giue themselves to seeke the way of life, yet few they be that finde it. The like phrase we haue, Matt. 24. 38.

Vniuersall  
grace con-  
tuted.

In the daies of Noab they ate and dranke; that is, they gaue themselves to eating and drinking. Againe, *Saint Luke* hath it thus, and shall not be able to finde it: why then doe not the most finde the way to life? Is it because they seeke it not? no verely: *Saint Luke* denies that: Why then is the way hid to the most, and reuealed to fewe? this *Christ* teacheth vs; because it so pleaseth God, *Matth. 11. 25, 26.*

*U. Point.* What must we doe in regard of these two waies? we must enter, yea (as *Luke* hath it) *strive to enter into the strait way*: and to passe by the broad way. This is the commandement of our Sauour *Christ*: wherein three things are inioyned vs: first, that we must come into this strait way, and eschew the broad way: secondly, we must not be discouraged for the straitnes of the way: and thirdly, we must strue to enter in.

Our dutie in regard of these two waies. *Luk. 13. 24.*

The first is a necessarie dutie in these times: for we are like vnto I. Charge. mariners which passe by many pleasant countries, and stately buildings, and doe onely behold them a farte off, but not enter into them nor land vpon them. We must therefore cease onely to talke of the way of life,

and beginne to walke in it. If any shall aske, how we may come to walke in this way: I answer, read *Ier. 6. 16.* see there a notable lesson: How to walk in the way of life.

First, we must inquire which is the old way, for the old way is the right way. But where shall we learne out the old way? *Answ.* In the holy Bible: there shall we see the way that the Patriarks, Prophets, and

Apostles went. Secondly, hauing found the right way we must labour to know all the turnings of it. We must see what things we are to

beleue and doe, hauing the mysterie of faith in a good conscience, 1. Tim. 3. 9. Thirdly, we must walke in this way, *Ier. 6. 16.* for it is not

sufficient to know the will of God, and to make profession of religion, but we must put in practise the things which we know. And lastly,

we must be circumspect to keepe our selues in the right way. *Hagg. 1. 5.* Set your hearts on your waies: *Psal. 119. 59.* I considered my waies,

and turned my feete vnto thy testimonies.

The second charge, in this commandement, is, that when we walke II. Charge. in the way to life, the straitnes of the way must not discourage vs from going forward therein. This is the principall point intended by our

Sauour *Christ* in this commandement, euen to arme vs with courage and perseuerance against afflictions, crosses, and temptations which

might dismay & daunt vs in this way. And in this charge we are taught fundrie waighcie duties to be practised in the profession of *Christ*s true

religion. I. Dutie. That we are not to giue to our selues the libertie of

How to get courage against the straitnes of this way. 1. Dutie.



heart which nature desireth in all of vs; but we must reſtraine our ſelues thereof, and bring our mindes, our thoughts, affections, our wills, ſpeeches, and actions into the ſtraites of the word of God. This reſtraint of our naturall deſire is two-fold: by the law, and by the Goſpel. In the Law euery commandement miniſtreth his particular reſtraint, as we ſhall ſee in their order.

How the law  
reſtraines  
our naturall  
deſires.  
1. Comman-  
dement.

The firſt Commandement concerneſ *the hauiug of the true God for our God*. By nature we take libertie to our ſelues to conceiue of God at our owne pleaſure: for commonly men conceiue of God out of the Trinitie, and worſhip the perſons, one out of another: the Iew, the Turke, and all the heathen will not be reſtrayned of this libertie: but the people of God who ſubmit themſelues to his word, they by this law are reſtrained of this naturall deſire, and are taught to chooſe and haue to themſelues the true God for their God; and to conceiue aright of this God; namely, that he is one in eſſence and three in perſon, and that the perſons muſt be worſhipped in the vnitie of the godhead: for as they are one in nature, ſo we muſt vnite them in one and the ſame worſhip. Again, by nature we take libertie to our ſelues to forget the true God, and in our owne hearts doe ſet vp a falſe god vnto our ſelues: ſome make riches their God, ſome honours, ſome pleaſures: for looke whereon a man beſtowes his heart and his affections, as his loue, his feare, and confidence, that he makes his god: and hence it comes that ſome in iudgement hold the true God, and yet haue a falſe god vnto themſelues in their hearts: but the firſt commandement reſtrains vs of this libertie alſo: and it inioynes vs to beſtow our whole heart, and all our affections on the true God: louing, fearing, and truſting in him aboue all. Thirdly, our nature is to exalt our ſelues, & to aſcribe ſome thing vnto our ſelues, eſteeming the good things that be in vs, as of our ſelues; and as though they were our owne: whereby we take to our ſelues ſome thing that is proper to God, becomming like to the prodigall child which would haue his portion to himſelfe ſeuered from his father. With this naturall pride was Dauid puffeſ vp, when he numbred the people. But the firſt commandement reſtraines vs of this alſo, perſcribing vnto vs the dutie of inward adoration; which we perſorme, firſt, when we giue vnto him all the honour that we can, eſteeming our ſelues but duſt and aſhes, and aſcribing vnto him all the good that is in vs, as from him: ſecondly, when we ſubieſt our ſelues vnto him wholly as to our creatour, and doe ſubmit our hearts, wills, and confidence to his holy word: and theſe be the ſtrait waies which this commandement perſcribes vs.

The 2. commaundement concernes Gods *outward worship*: and it puts vnto vs many restraints. Our nature desires to conceiue of God in some forme, and to represent him in some image; but the Lord is a spirit, and this commaundement inioynes vs to worship him *in spirit and truth*, and to conceiue of him in his workes and properties, restraining our naturall desires of conceiuing and representing God. Secondly, it is our nature to performe outward worship vnto God onely, but for any further thing wee would take libertie to our selues; wee would giue him onely the outward bodily worship, as come to Church, heare the word, pray outwardly, and receiue the Sacraments: but the Lord in this commaundement giues vs charge, that with as great care & conscience, we should giue vnto him the inward worship of the heart; for god must be serued with the whole man, our loue, & feare, & trust in God, must be cōformable to our outward worship. Further, euery man almost can be content to professe religion, and to performe so much as the laws of his countrie require for the seruice of God; but yet they would take libertie in their callings, to liue as they list: but Gods commaundement restraines this desire also. We must hold religion not only in the Church, but also shew the same in our liues and conuersations; and therefore is the second table ioyned with the first, to teach vs that wee must performe dutie to God in the seruice of man.

The third commaundement concernes *the holy vse of the holy things of God*, especially of his word and Sacraments. Now for the outward worke of hearing the word, and receiuing the Sacraments, we are content to performe them; but we would haue God thinke himselfe satisfied with the worke done. But this commaundement restrains vs of this desire, inioyning vs not onely to vse his holy things, but also in an holy manner; that is, with repenting & beleeuing hearts: for they are not holy to vs, vnlesse we vse them in and by faith and repentance. Again, we take libertie to vse Gods name in oathes, and specially in vowes, as in baptisme, which we renew when we come to the Lords table: but herein we ordinarily abuse this his holy name, not hauing like care to make good our vowes vnto God, as we haue to make them.

The 4. commaundement concernes *the time of Gods worship*: wee our selues would haue all times in our owne disposing, & we thinke it hard to be restrained of any time; but this commaundement restraines vs of this desire, binding vs in conscience to giue one day in seauen to the honour of God in his publike and solemne worship.

The 5. Comm. concernes *the giuing of honour and reuerence to Superiours*: and it restraines vs of our naturall desire, which is to seeke for, and

486 to take honour vnto our selues alone; for this inioyneth vs to giue honour one to another, especially to them to whome it belongs, as to all superiours in authoritie, in gifts or age: let this be your honour, saith Paul, to giue honour to whome it belongs, Rom. 13. 7.

Refrains  
in the 6.

The sixt Commandement concerneth *murder*; and it restraineth our naturall desire, which is, vpon small occasion to conceiue malice and to beare grudging against our brother, forbidding all thoughts, wordes, deedes, and gestures, which tend to the impairing or destroying of our neighbours life and person.

Refrains  
in the 7.

The 7. Commandement concerneth *chastitie*: and it restraines mans nature, which desires to take libertie in vncleannes and fornication both of heart and life: and it binds vs to abstaine from all speech, action, or gesture, which tends to the hindrance of our owne, or of our neighbors chastitie: for God is holy and pure, and so ought our bodies and minds to be, which are temples of his blessed spirit.

Refrains  
in the 8.

The 8. Commandement concernes our neighbours *goods*: and it restraines our corrupt nature, which desires to haue libertie by all meanes good and bad to enrich our selues. And it inioyneth vs both in will and word, and in trafficke also, to seeke the common good, and the good of those with whome we liue. Againe, this also restraines our naturall desire of abundance, inioyning vs to seeke onely for necessities, as foode and raiment: for we may not seeke to be rich, yet if God giue vs more then things necessary in the labours of our calling, then we are to blesse God for them, and to vse them to his glorie: this is a strait way to the worldly man, but it must stand, and we must walke in it, if we would enter into life.

Refrains  
in the 9.

The 9. Commandement concernes our neighbours *good name*: and it restraines vs of our naturall desire, which is to conceiue and speake vnto others, as also to receiue from others, euill report of our neighbour: and on the contrarie it inioynes vs, by all good meanes to seeke to preferue our neighbours good name and credit.

Refrains  
in the 10.

The 10. Commandement is touching *lust*. When as we hurt no man in word or deede, then we take it for graunted, that we may thinke what we will, no lawes restraine thought; that we hold to be free. But this Commandement restraines the very first motions of our hearts, which tende to hurt our brothers life, chastitie, goods, or good name, though they neuer come into practise, yea though we neuer giue consent of will thereto. And these are the refrains of the Law, whereto we must conforme our selues, if we would enter into life.

Now

Now follow the restraints of the Gospel, which is a part of Gods word touching remission of sinnes and saluation. By nature we desire to stand vp right and righteous before God by some good thing in our selues: as the rich man in the Gospel, he demands of Christ, *What good thing shall I doe to be saued?* Again, it is our nature not to looke to be saued by any thing out of our selues; if we haue nothing els, our good meaning and good hope must saue vs: but the Gospel restraines vs of these desires, and enioyneth vs to renounce our selues in the matter of saluation, and all that is in vs: and to depend on a righteousness out of our selues in the person of Christ, which is his obedience and suffering. Again, we naturally desire to enioy Gods mercie by sense and feeling; but the Gospel restraines vs of this kind of assurance, which comes by sense and feeling, and enioynes vs to hold and keepe Gods mercie by beleeuing onely, both in life and death, though we haue no sense thereof at all.

Restraints of  
mans desires  
by the Go-  
spel.  
Math. 19. 36.

Further, the Gospel renues the law for the manner of louing: for the morall law required that we should loue another as we doe our selues, but the Gospel requires vs to loue one another as Christ loued vs; which is a greater measure of loue then the law required. For Christ loued vs more then himselfe: for he gaue himselfe for vs: and so ought we to loue euen our enemies. And thus we see how the Gospel also restraines vs from following our owne naturall desires, and inioyneth vs to walke in the narrow way to life: whereto, as also to the restraints of the law, we must applie our selues, our thoughts, words, and deeds: so doing we walke in the strait way that leadeth vnto life: but if we any way exempt our selues according to our naturall desire from any of these restraints, we then walke in the broad way that leadeth to destruction.

**II. Dutie.** Seeing we must be content with the straitnes of the way, we learne, that when God layes any crosses or afflictions vpon vs, we must not repine or grudge, but beare the same with patience, and suffer God to breake vs of our owne wills, resting contented in our selues with the will of God alone: for this is grace and a sure testimonie that we walke in the strait way to life.

Suffer affli-  
ction paci-  
ently.

**III. Dutie.** In the case of confession and profession of true religion, when we be called thereto, we must be content to forsake goods, friends, yea and life it self, rather then by inioying them suffer our selues to be driuen out of this strait way to life: *my life* (saith Paul) *is not deere vnto me, so that I may fulfull my course with ioy*, Act. 20. 24.

Our dutie in  
profession of  
the truth.

Lastly, whosoeuer is puffed vp with the pride of his owne heart, is

too stately to stoope vnder the straite doore that leadeth to the way of life: he therefore that would walke in this straite way, must cast away all pride of heart, and humble himselfe for his owne finnes, making himselfe nothing in himselfe: Math. 18. 3, 4. *Except you be conuer- ted and become as little children (who are not proud and hawtie) ye cannot enter into the kingdome of heauen: But he that humbleth him- selfe as this little child, the same is the greatest in the kingdome of heauen.*

III. Charge.  
Striue to en-  
ter.

The third charge giuen vs by our Sauour Christ concerning the strait way of life, is noted by S. Luke; *that we must strine to enter into it.* From whence we are taught, that our principall care must be aboue all things to come into the way of life euerlasting, so much the word *strining* imports. It is saide, that when *Iohn* first preached, *the king- dome of heauen suffered violence, and the violent tooke it by force*: that is, their was such forwardnes and zeale in them that heard *Iohn* preach, to procure to themselues the kingdome of heauen, that they stroue most earnestly to get in. *David swaie vnto the Lord, and vowed a vow vnto the mightie God of Iacob, that he would not enter into the taberna- cle of his house, nor come vpon his bedde, nor suffer his eyes to sleepe, till he had found a place for Gods Arke:* where he with the rest of his peo- ple might come and pray vnto the Lord, and receiue answer from him againe. Now looke what zeale was in them that heard *Iohn*, and what care was in *David* for the outward place of Gods worship, the like must be in euery one of vs for the obtaining of reconciliation and life euerlasting.

Securitie con-  
demned.

*Vses. I.* Hereby many that liue in the Church of God may iustly be reprooued: for a number there be that though they may partake of the word and Sacraments, yet are most negligent of their saluation, vsing no meanes to obtaine reconciliation with God, and to come by life e- uerlasting: and this they doe professe, that they will leaue all to God, relying wholly on his mercie without vsing any meanes on their parts to attaine thereto. But these men sinne most grieuouly, and are their owne deadly enemies: for they ought to consider this commandement, which condemneth their securitie, and straitly inioynes euery one, to strue to come into the strait way, and to walke therein.

Motines to  
strue.

1. The dan-  
ger of secu-  
ritie.  
Iud. 16. 29, 30

And because this dutie is so necessarie, I will vie some reasons to perswade them hereto. I. Consider this: when the Philistims were assembled, and had *Samson* in the middest among them to make them sport, if they had knowne what he was about to doe, when he leaped to the pillars of the house where they sate, they would  
haue

haue preassed to the doores and windowes, and there haue striuen to haue got out, because of the imminent daunger that was vnto their bodily liues: well, all those persons that are cold in their profession, and careles of religion, they haue the wrath of God hanging ouer their heads; and while they walke thus dissolutely in the broad way, their condemnation sleepeeth not, but makes post hast vpon them: & if they continue and goe forward in this carelesse course, they shall as certainly perish in Gods wrath as the Philistims did by the hand of Samson: and therefore as they desire to scape damnation, so let them be carefull to cast off this damnable securitie.

*II. Reason.* If an Angel from heauen should come and assure vs from God that life euerlasting did belong vnto vs; oh we would count it a blessed message: well, looke when we turne from the broad way, and walke in this strait way of life, we haue as good securitie of our saluation, as if an Angel from heauen should certifie vs thereof: for *true repentance* is an infallible note of a child of God, to whome belongs the kingdome of heauen. The consideration whereof ought to stirre vp all careles persons to returne from their euill waies, & to striue to come into this strait way, and to walke therein vnto the ende.

And yet to enduce them further to this dutie, I will seeke to take from them those excuses which they make to themselves. First, they say, *God is mercifull*, and therefore they will relie thereon, and take no further care for their soules. *Answe.* God indeede is mercifull: but his mercie is onely found of them that striue to enter in at the strait gate; as for those that walke in the broad way it belongs not to them: Deutr. 29. 19, 20. And if the righteous scarcely be saved, where shall the vngodly appeare, 1. Pet. 4. 18. Secondly, they say, at least in heart, that it is the easiest matter in the world to come by life euerlasting: if they can call on God when they are dying, all is well: and therefore they will not lende their outward eares to heare, nor apply their minds to conceiue and learne that which they may doe by nature: and if they doe come to the congregation, yet it is for custome, or for feare of punishment, not for conscience. But these men deceiue themselves, they consider not what Peter saith, *that the righteous shall hardly be saved*: and what S. Luke addeth to this exhortation of Christ, *that many shall seeke to enter into the doore of life, and shal not be able*; because they neglected the time of grace and vsed not good means in due season. Thirdly, they make this common obiection, that either they are elect or reprobate: if they be elect, then let them liue as they list, they shall be saved: but if God haue eternally reiected them, though they liue

neuer

The assurance  
of the peni-  
tent.

Excuses of  
secure per-  
sons remo-  
ued.

1. Excuse.

3. Excuse,  
from Gods  
predestina-  
tion.



neuer so religiously, yet they shall bee condemned: and many deceiue themselves with this reason. But they must know, that they iudge a misse of Gods decree; and the wickednesse of this reason may appeare by the like: God hath decreed the certaine tearme of euery mans life in this world, as well as his future estate after this life. Now if any man hereupon should reason thus; If God haue decreed that I shall liue longer, then I shall surely liue: if hee haue decreed that I shall liue no longer, then I shall surely die, for Gods decree must stand; and therefore I will neither eate, nor drinke, nor sleepe, nor vse meanes to preferue my life: if any should thus doe vpon this ground, would not all men iudge him to be a murderer of himselfe? And surely, he is no lesse a murderer of his soule, that vpon Gods predestination, will take occasion of libertie, to liue as he list; for Gods decree of the ende, includes the ordinarie meanes that bring thereto. Again, they are to know, that there is a double will of God; his reuealed will made knowne in his word; and his secret or vnreuealed wil, whereby he hath detennined with himselfe what shall be the eternall estate of euery person, which is not knowne to vs ordinarily, but by the euent. The reuealed will of God must bee the rule of our obedience, and according to it must we frame & square our liues; but his secret will we must honour and reuerence, not making any rules from it, whereby to frame our liues. Now these persons they leaue the written word, and betake themselves to his vnreuealed will, and out of it will make rules how they will liue; but herein they sinne greatly, in framing to themselves new rules, leauing his word, whereby they should order and guide their liues. Thirdly, I answer, that this reason hath in it a plaine falshood; for they that are predestinate to life, are chosen to liue a godly life, in faith, repentance, and obedience, *that they might be like to the image of his sonne*, Rom. 8.29. And indeede, it is impossible that he which liues in wickednesse all his life long, and so dies, should bee saued; as also that he which liues a godly life vnto the end, should be condemned: for God hath decreed the meanes, as wel as the ende.

The better  
sort are slack  
in struing.

*II Vse.* This charge of Christ, for *strining to enter in at the straites doore*, correcteth also a second sort of men, which are of the better sort; for commonly the best men are too carelessse in regard of this dutie of *strining*: and it may be said of vs, as Christ said of the Church of Laodicea, Reuel. 3. 15. *we are neither hot nor cold*: we strue not to goe one before another in holy duties, worldly cares and pleasures doe dull vs and make vs faint in this dutie of struing. But wee must take heede of securitie, and reuiue our obedience to this commaundement, making this

this our principall care, to come to life eternall: and all worldly care must come vnder this; for consider the fearefull iudgement that hangs ouer such as are slacke in this dutie; it is destruction, as well as to those that are prophane: *because thou art neither hot nor cold I will spue thee out of my mouth*; for seeing that God continues his Gospel vnto vs, wee ought answerably to increafe in knowledge, in faith, & in all obediēce. *Dauid* professeth that *his heart brake in sunder for the desire that hee had to Gods iudgements alway*, Psal. 119. 20. We commonly spend our wit and strength about worldly affaires, in matter of commoditie and delight: but *Davids* practise ought to be a patterne vnto vs, for our chiefest strife must be to attaine eternall life.

Verse 15. *Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are rauening wolues.*

From this verse to the twentieth is contained the sixt part of this Chapter, and the eleuenth part of Christs sermon, concerning the discerning and auoyding of false Prophets. And it hath an excellent dependence on the former point of exhortation; for hauing giuen commandement to walke in the strait way, now like a carefull guide hee forewarnes vs of the principall impediments in this way, which be false Prophets and Seducers, who are like theeues and Pyrats to hinder vs in this way. Touching them three things are here set downe by Christ; First, a commandement, to beware of them: secondly, the danger that comes by them; *they come in sheeps cloathing, but inwardly they are rauening wolues*: and thirdly, the meanes whereby to iudge and discern of them; from the 16. verse to the 20.

For the commandement: *Beware of false Prophets*: that is, of false Teachers. In a false Teacher two things are required; First, hee must maintaine some error that ouerturnes true faith and religion: for euery erroneous opinion which a man holds will not make him a false Prophet, but only a fundamentall error. Secondly, besides the holding of some damnable error in his owne heart, a false Prophet must also be a seducer, such a one as labours to make a faction, withdrawing men from true religion, and from true faith, and perswading them both in priuate and publickly, to receiue his error. And that both these are required to make a false Prophet, the Scripture is plaine; *There shall bee false Teachers among you* (saith Saint Peter) *which priuily shall bring in damnable heresies*, 2. Pet. 2. 1. There is the first propertie: and for the second, that they must be seducers, Christ himselfe teacheth vs, Matth. 24. 24. *There shall come false Christs, and false Prophets, and shall shewe great signes and wonders, so as if it were possible, they should deceive the very*

11. part of  
Christs sermon.

What makes  
a false Prophet.

The meaning.

Falſe Prophets diſſer from ſchiſmatikes.

Ieſuites and Priests are falſe Teachers. Familists and Arrians.

Satans malice againſt the Church.

A. 26. 28, 29, 30.

The abundance of heretikes in the primitive Church.

very elect. And of both these properties ioyntly S. Paul speaketh, Rom. 16. 17. I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue receiued, and auoyde them; for they that are such, serue not the Lord, but their owne bellies, & with faire speech and flattering deceiue the hearts of the simple. So then Christs meaning in this commandement is this; You shall bee troubled with many false Prophets, which shall bring in damnable doctrines among you, and withall labour to seduce you from the truth, and therefore take heed of them.

And these two notes wee must marke in a false Teacher, to distinguish him from a schismatike, and from an hypocrite; for euery false Teacher is a schismatike, but euery schismatike is not a false Teacher. If wee would haue examples of false Teachers, behold the *Iesuites* and *Romish Priests*, for they come among vs, and bring false doctrine, with intent to deceiue and seduce our people. Such likewise are the *Familie of loue*, and such were the *Arians* in time past, that denied the godhead of Christ: as for others that hold priuate errors, not raising the foundation, neither seeking to seduce others, they may be hypocrites, schismatikes, and bad Christians, but they are not false Prophets. Thus much for the meaning of the commandement.

*The Use. 1.* By this caueat Christ would teach vs, that the deuill shewes his exceeding great malice against Gods Church and people, in these last times of the world; he subornes false Teachers to bring in damnable doctrine, and moues them to seduce men from true religion. This thing Christ did plainly foretell, Matth. 24. 24. and Saint Paul chargeth the Elders of Ephesus, to take heed vnto themselves & to their flocks; for I know (saith he) that after my departing shall grievous wolues enter in among you, not sparing the flocks. Moreover, of your owne selues shall men arise, speaking peruerse things, to drawe Disciples after them. And Saint Peter foretels of the like, as we heard before, 2. Pet. 2. 1. The truth hereof is verified by experience; for in the first foure hundred yeares after Christ, which were the prime and chiefest times of the Church, there arose fourescore and eight seuerall kinds of false Prophets, which seduced men from the faith, and true religion, and preuailed greatly. And no doubt in the end of the world Satan will now shew his malice as great against the Church, as hee did then: and therefore Christ bids take heed of them. And for this cause, when we see men that professe religion, fall away to heresie, and be corrupted, seeking also to seduce others, we must not much maruell at it, or be thereby discouraged; but rather watch more carefully, for the deuill will stirre vp false Prophets

Prophets dailey to deceiue the Church of God.

*I I. Instruction.* From this commandement wee may also see, that we are feeble, full of weaknesse in the faith, so as a little thing will easily make vs forsake our faith and true religion; if this were not so, what should we neede this exhortation? who was more couragious and forward in profession then *Peter*? and yet the voice of a fillie damsell made him denie his master, and to forswear his faith and religion. The Galatians receiued the Gospel so gladly from *Paul* at the first, that hee professeth, *they would haue pluckt out their own eyes to haue done him good*; and yet when he writ vnto them, *hee wonders they were so soone fallen to another Gospel*, receiuing the doctrine of iustification by works. Yea, this sheweth, that we haue itching eares, whereby we will readily and willingly receiue wholesome doctrine for a time, but soone after, desire new doctrine againe; like vnto the Iewes, who for a while delighted in the light of *Iohns ministerie*, Ioh. 5. 35. and to the old Israelites, who liked *Manna* at the first, but after a while were wearie of it, and complained that their soule dried away, whereupon they lusted after the flesh-pots of Egypt againe. So wee at the first did willingly receiue the Gospel of Christ; but now many waxe wearie with it, and beginne to like of Popish doctrine, preferring their corrupt writers, before those that haue beene the restorers of true religion vnto vs.

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Our weaknesse in the faith.

Gal. 4. 15.

Gal. 3. 6.

Our itching humour in matters of religion.

*III. Instruct.* We must labour to maintaine faith, and good conscience, and not suffer our selues to be drawne there-from: by Gods mercie we haue had the Gospel of truth among vs a long time, and doe still enjoy it; for which we haue great cause to praise the name of God, and in this regard we must labour to bee constant in holding it, yea to liue and die with it. This is the principal point which Christ here aims at, and therefore we must carefully learne it: and for this purpose let vs remember these particular directions which follow. First, that God hauing restored vnto vs true religion, doth require we should loue it as the chiefeest treasure that euer this kingdome enioyed. Wicked *Ahab* could not abide *a Elias* and *b Michaiah* Gods true Prophets, but hated them; for which cause God left him to himselfe, and suffered him to be seduced by foure hundred false Prophets of *Baal*, and thereby brought him to destruction. And the Apostle speaking of the kingdom of *Antichrist*, saith, that God therein giues men vp to strong illusions that they should beleene lies, because they haue not loued the truth, 1. Thes. 2. 10. 11. Now this loue we must shewe by our obedience in duties of pietie to God, and in the exercise of iustice and mercy towards our brethren,

We must be constant in the faith.

Directions to maintaine the truth.

a 1. Ki. 21. 20  
b Cha. 22. 8.

then, else God will translate his Gospel from vs, and giue it to a nation that wil bring forth the fruits thereof.

2. Rule.  
Restorers of  
religion  
ought to be  
had in ac-  
count.

A second rule to be obserued for the maintaining of true religion is this; that ministers especially, and those that intend that calling, should highly esteeme and reuerently account of those men and their writings, which by Gods mercie haue beene the meanes to restore vnto vs pure religion; for though they were men subiect to error, and in some things might slippe, yet they were the worthy instruments of Gods mercy, for the planting of his Gospel among vs, which since their time hath beene sealed with the blood of many Martyrs, in England, Germanie, and else-where: in which regard, though we must onely depend on the pure word of God for certaintie of truth, yet we are to giue much vnto them, and be followers of them, for the substance of religion, wherein they doe most soundly consent in one truth. This I note, because they beginne to be in disgrace with many, and corrupt Popish writers are farre better accounted of.

3. Rule.  
Howe to  
knowe the  
truth in reli-  
gion.

Thirdly, if any among vs doubt of any point in religion, let him doe these two things for his resolution, which are the ordinarie meanes to know the truth; First, let him search the holy Scriptures diligently, nor by priuate studie onely, but by conference with the godly. Secondly, let him in true humilitie of heart pray vnto God for the illumination of his spirit, whereby he may in minde rightly conceiue of the truth, embrace it by faith in his heart, and honour it by obedience in his life: thus doing constantly, and in sinceritie, he shall be sure to be preserued from error, both finall and fundamentall, and in due time shall know the truth; for the promise is, *Aske and ye shall haue, seeke and ye shall finde*, verse 12. and Saint *James* saith, *If any man lacke wisdom*, necessarie for his saluation, *let him aske of God*, vsing withall, other lawfull meanes to come thereby, and it shall bee giuen vnto him. Hereto may be added this good help for satisfaction in this case of doubting: namely, to haue recourse to the generall confessions of reformed Churches, which may be had in that notable booke, *The Harmonie of Confessions*: for although priuate men may erre, as also particular Churches, not onely seuerally, but ioyntly in some things in this world; yet the generall consent of reformed Churches may be a good direction to the knowledge of the truth, and a good perswasion to constancie therein.

Iam. 1. 5.

4. Rule.

Fourthly, we must *keepe a good conscience*, if we would preserue the truth and puritie of religion; for faith and good conscience goe alwaies together, whereupon Saint *Paul* perswading *Timothie* to this dutie, bids him *haue faith and a good conscience, which some haue put away*, &c.

as concerning faith haue made shipwracke, 1. Tim. 1. 19. where a good conscience is resembled to a shippe which saileth ouer the sea of this world, beeing laden with faith, that is, with true religion, and other spirituall graces needefull to saluation. Now if the shippe of our conscience be crazie and vnfound, then is our faith and saluation in great danger: and therefore wee must endeaour in all things to haue a cleare conscience both towards God and towards men.

*10. Instruct.* This commandement of our Sauour Christ, to beware of false Prophets, doth barre the Church of God, and euery member thereof, from conuersing with false Prophets, after they bee conuicted to be such. It was *Eues* fault to admit conference with the deuill in the serpent, and all of vs feelee the smart thereof at this day. It was *Pauls* counsell to the Romans, to marke them diligently which caused diuision and offences among them, contrarie to the doctrine which they had learned, and to auoyde them: and Saint *Iohn* plainly forbids this societie with them, 2. Epist. verse 10. Receiue not him to thine house, neither bidde him God speed, that comes to teach you, and brings not this doctrine: yea, though we (saith *Paul*) or an Angel from heauen teach you otherwise then that which we haue preached vnto you, hold him accursed, Galat. 1. 8. In the histories of the Church, it is recorded, that *S. Iohn* would not wash himselfe in the same bath wherein *Cerinthus* an heretike was washing himselfe, nor abide vnder the same rooffe, but leaped out, and perswaded others so to doe. And indeede by *Eues* example we may see the danger of conference with false Prophets; for the same euill spirit speaks in them.

Society with  
false Prophets is  
vnlawfull,

Rom. 16. 17.

Ex. 16. 1. 2. 5.

Now this shewes, first, that the practise of many students is dangerous, and against this commandement, who take delight in popish Commentaries and posills, ascribing to them more learning and Iudgement, then can be found in those writers that were the restorers of true religion vnto vs: & hence it is, that they labour more in them, then in the Scripture it selfe, or in other sound writers thereupon. But if there bee any false Prophet at this day, it is the Papist, and their writings are dangerous, to be read of those that are not well grounded in the truth; for by reading we haue a kind of familiaritie with them, and indeede many sucke out of them at vnawares, much venim in waighty points of doctrine and religion. We ought rather to doe with them, as the beleeuers of Ephesus did with their bookes of curious Arts; namely, bring them out and burne them, then take such delight in them: albeit this must be gaunted, it is both lawfull and necessarie, for the defence of the truth, that men of sound Iudgement and piety doe labour in them.

Delight in  
Popish writers  
vnlawfull.

Act. 19. 19.

Secondly,



Free sale of  
hereticall  
bookes is  
dangerous.

Toleration  
of false reli-  
gion unlaw-  
full.

To separate  
from Rome,  
no schisme.

Whether a  
false Pro-  
phet should  
be put to  
death.

1. Kin. 21. 10.  
13.

Dan. 3. 19.

Secondly, hence also it may appeare, that it cannot bee but a great hindrance to true religion, that hereticall bookes may be publickly sold to any one that will buie them, without due consideration whether the partie haue gifts to discerne of truth from falshood; in the Popish Church they are more carefull, they permit not a man to read an heretikes booke (as they call vs Protestants) without leaue, and that vnder a great penaltie, which is seuerely inflicted vpon offenders that way.

*V. Instru.* This commandement also shewes that it is not lawfull to graunt to any man, or to any people, the libertie of their owne conscience in the matters of religion, permitting them to professe what religion they will; for how should false Prophets be auoided, when euery man may freely professe what he will in religion? All gouernours therefore must follow the practise of good king *Iosias*, who assembled all *Iuda*, and caused all his people to heare the word of the Lord, and to stand to that religion which the booke of God made knowne vnto them, 2. Chro. 34. 32.

*V. Doctr.* Wee haue from this commaundement, an answer to the false charge of the Church of Rome, who accuse vs of schisme and apostacie, because we separate from their Church. But we must know, that the schisme & apostacie is there where the cause of departing is, which indeede is not in vs, who doe no more herein but obey this commaundement of Christ: the cause is in them, who are become false prophets, whom we must auoyd.

Here yet two questions may bee demanded: I. Whether a false Prophet may be put to death, seeing Christ bids onely to beware of them? *Ans.* Christ here speakes to his Apostles, and to other of his auditors, that were priuate men, whose dutie raught no further; but yet the truth is, that a false Prophet beeing iudicially conuicted, is to bee put to death: the word of God elswe here is plaine, *Leuit. 24. 14.* there is both a commandement and a practise, *Euery blasphemer must die.* This wicked *Iesabel* knew wel, who vnder pretence of blasphemie, caused *Naboth* to be put to death: and hereupon the Iewes sought to put Christ to death. Yea, *Nabuchadnezzar* an heathen king, hauing but a taste of this, that the God of Israel was the true God, made this lawe, that *whosoever blasphemed the God of Israel should die.* And it stands with equitie, for hee that reuiles his lawfull Prince must die, and that iustly; how much more then ought hee to die, that blasphemes the liuing God, who is king of kings? Now euery false Prophet is a blasphemer; for his opinions are blasphemies against the truth of God: & therefore he ought to die. The expresse wil of God herein is manifest, Deut.

**Deut. 18.** begin. *A Prophet comes and workes miracles, and shewes signes that come to passe, yet if he thereupon entice the people to idolatrie, he must be slaine:* and this is one way whereby the ciuill Magistrate must helpe the people to auoyde a false Prophet.

**11. Quest.** Why doth God then suffer such to liue in his Church, as doe seduce men? *Ans.* For two causes; First, that such as hold the truth in sinceritie, may be knowne, 1. Cor. 11. 18. Secondly, for the punishment of the wicked and vngodly, who receiue not the loue of the truth; *to seduce them by strong illusions, and to cause them to beleene lies.* 2. Th. 2. 11, 13

**The second point.** *The danger of false Prophets: They come in sheeps cloathing, but inwardly they are rauening wolues.* In these words Christ alludeth to the practise of false Prophets in former times, who counterfeited the true Prophets in their attire; for the ancient Prophets were visually cloathed in rough and course attire: *Elias* in regard of his garments, is called *an hairie man*, 2. Kin. 1. 8. and *Iohn Baptist* had his garment of *Camels haire*, Math. 3. 4. And the false Prophets did counterfeite the true Prophets in their attire, for this end; that they might the more easily deceiue the people; as is most plaine, Zak. 13. 4. where the Lord saith of false Prophets, *that they shall not weare a rough garment to deceiue:* for when they wore such course attire, made either of sheeps skins, or sheeps wooll, wherewith the true Prophets were visually cloathed, they sought hereby to perswade the people, that they had the hearts of the true Prophets; when as indeede they were full fraught with danable errors. Now Christs meaning in this allusion, is to shew that false Prophets haue plausible pretences for their danable doctrine, and therefore are the more dangerous. Yet that we may the better perceiue the danger of false Prophets, I will a little stand to describe their *cloathing*; that is, their pretences of deceit. They may be reduced to 7. heads: the first is *allegation of Scripture*, which they will as often vse as the true Prophet; & hereby they blind the eyes of many. But the truth is, that in alleaging Scripture, they deprave & change the sense, & either adde to, or detract from the words, following rightly their master Satan, Mar. 4. 6. who alleaged Scripture to Christ, but left out the principal point whereto the promise was made; namely, *walking in thy waies.* And thus deale the Papists at this day, sometimes they mangle the text, & alter the sense, sometime they leaue the Scripture and go to traditions, to Councils, & Fathers. This also is the practise of the family of loue, & of the Anabaptists, who turne the naturall sense of scripture into mysticall allegories.

The second cloake or pretence, is *the depth of their learning.* Reuelat. 2. 24. The heresie of the Nicolaitans was by themselves called *profound learning*, but by the holy Ghost, *the deepenesse of Satan.* So

plaie the Papiſts at this day, for ſundry points of their religion; for they hold, that becauſe the church in the Apoſtles time was weak in know- ledge, and feeble in faith, therefore the Apoſtles omitted ſundry deepe points, eſpecially concerning the maſſe, which yet the Church receiuing by tradition, doth now teach plainly and fully. But though they match theſe doctrines of the Church with the holy Scripture, yet we need not to trouble our ſelues therewith; for in the writings of the Prophets and Apoſtles all things neceſſary to ſaluation are made known, and we muſt not receiue any doctrine that cannot be confirmed thence: and therefore in the parable, Luk. 16. 3. *Abraham prefers Moſes and the Prophets*, before viſions and reuelations from the dead.

The 3. cloake and pretence. *To aſſume to themſelves the perſons and titles of moſt worthy men*: 2. Cor. 11. 13. *Paul ſpeakes of ſuch deceivers that tooke to them the name of the Apoſtles of Chriſt, therein following their maſter Satan, who can transform himſelfe into an angel of light*. See this in the Papiſts, eſpecially in the Pope, who will be *Chriſts vicar, Peters ſucceſſour, and the ſervant of ſervants*. The doctors call themſelves *Ceraphicall and Angelicall doctors*, and the Church of Rome muſt be the true Church: but all this is but counterfeit deceit; for ſucceſſion in place onely from Peter and from Chriſt himſelfe, is no certaine note of truth. The Scribes and Pharities had their ſucceſſion from Aaron appointed by God, and yet Chriſt bids his Diſciples *take heed of the leaſen of their doctrine*, Matth. 16. 12. and calls them *the blind leaders of the blind*. Succeſſion then in true doctrine, is the onely and ſure note of true religion.

The 4. cloake or pretence, is *forged and counterfeit humilitie*: this *Paul* notes in falſe Apoſtles among the Coloſſians; Firſt, they would not worſhip God directly, but in and by the Angels: Secondly, they uſed much bodily exerciſe, afflicting their owne bodies: & thirdly, their worſhip was wil-worſhip, deuſed by themſelves. If we would haue a liuely example hereof, behold the Romiſh Priests; they come to God in the mediation of Saints; their whole religion ſtands in bodily exerciſes, ſo as many of their orders are famous for their whippings and ſuch like trumperie, and their worſhip of God is wil-worſhip, deuſed by men.

The 5. pretence is, *working miracles*: hereby they labour to confirme their doctrine, 2. Theſſ. 2. 9. The coming of Antichriſt that man of ſinne is with ſignes and lying wonders, through Satans working, and of ſuch God forewarnes his people, Deut. 13. that they ſhould not be drawne to Idolatrie for a miracle; for either they be falſe miracles, and lying wonders, or if they be true miracles (as God may ſuffer ſuch to be wrought

wrought by false Prophets, for the plague and punishment of the vn-  
thankfull world ) yet their ende is to deceiue, and to drawe men into  
errour from the truth. We haue ordinarie experience of this pretence  
among the Romish Priests, who by sorcerie cast out deuils, and cure  
strange diseases, and so delude the simple: but this must not drawe vs  
from the truth. A miraculous worke truly done, is not a sufficient war-  
rant of a doctrine in religion; for true and sound doctrine may want  
this confirmation, Ioh. 10. 41. and false doctrine may haue it, as Deut.  
13. 1, 2. &c.

The 6. pretence, is *faire speeches and blessings*, pretending the good  
and saluation of those to whom they come: see this Rom. 16. 18. *With  
faire speech and flattering* (saith Paul of false Apostles) *they deceiue the  
hearts of the simple*: so dealt Satan with Eue, he made shewe that hee  
had some good thing to tell her, whereby their state might be bette-  
red, but it turned to theirs and our destruction. So did the foure hundred  
false Prophets of Baal, contrarie to the true Prophet Michaiah, prophe-  
cie good successe to Ahab in his war against the Aramites; but his hark-  
ning to them cost him his life. And so dealt Hananiah with the Iewes,  
when they were besieged by the King of Babels annie, contrarie to Ie-  
remies counsell he prophesied peace and safetie; but it turned both to  
his owne and to their destruction, Ier. 28. 1, 2. &c.

The 7. pretence, is *boldnesse and constancie in suffering for their opi-  
nions*: for a man in obstinacie may liue and die for error, as well as  
the childe of God may doe for the truth. Constancie in opinion is no  
sure note whereby to iudge a true Prophet; for many heretikes haue  
suffered death confidently for the maintenance of their damnable he-  
relies.

Thus we see the pretences of false Prophets; now hereto wee must  
adde this second point, to wit, that for all this, they bee but *wolues*, be-  
cause by their damnable doctrine, they seeke to poison and corrupt the  
soules of simple men. If it be said, they haue no such intent, they them-  
selves thinke it to be the truth: I answer, that may be true in some, but  
this cleareth them not from being wolues; for the deuill that hath de-  
luded them, who is their Lord and master, doth by them dangerously  
delude and deceiue the simple.

The Vse. 1. Considering this danger of false Prophets, we must pra-  
ctise Christs lesson, Mat. 10. 16. *Be simple as doves*, that is, bee innocent  
and harmelesse, thinking euill of none, neither intending euill or offence  
to any in thought, word, or deede: and yet we must be *wise as serpents*,  
who haue great subtiltie in sauing and defending their head from

harme:

from harme : so must euery one that lookes to be saued , labour for so much wisdome, whereby hee may preserue himselfe from the hurt of false prophets. Now the beginning of this wisdome, is to *fear God in his word*, beleeuing his promises, & obeying his commandements. The true feare of God is not without knowledge; and therefore euery one must labour to be instructed in the principles of religion : for without knowledge we cannot feare God, and so shall want true wisdome to echew false Prophets.

We must  
preserue the  
purity of  
the truth.

II. In that the false teacher by so many faire shewes seekes to bring in false doctrine, it is euery mans dutie in his place to labour to preserue wholesome doctrine, and the puritie of true religion. This dutie is necessary, for we must be as forward for the truth, as the enemie is for falsehood, and doe as much for God, as they doe for the deuill. Againe, no poyson is more deadly to the body, then false doctrine is to the soule; therefore seeing God hath long blessed vs with his truth, let vs esteeme it aboue all outward blessings, and by seeking to preserue the puritie thereof, shew our selues thankfull to God for the same.

Verse 16. *Ye shall know them by their fruits; doe men gather grapes of thornes, or figs of thistles?*

This verse, & those which follow to the 21, containe the third point which Christ laieth down concerning false prophets; namely, the means whereby we may discerne and iudge of them. And herein he obserueth this order; First, he giues vs a notable rule to direct vs in iudging of false prophets, *Ye shall know them by their fruits*. Secondly, hee explains the same rule by a similitude drawne from trees, *Doe men gather grapes of thornes, &c.*

For the rule, that we may vnderstand it the better, wee are to search what is meant by the fruits of false Prophets. A false Prophet must bee considered two waies; First, as he is a man taking vpon him the name & profession of Christ, for so false Prophets vse to do: and secondly, as he is a false prophet: in both these respects hee hath his fruits. As he is a man taking vpon him the profession of Christs religion, hee may bring forth many outward duties of external obedience vnto the moral law; but these fruits are not here meant, for a false Prophet may dissemble much, & goe farre in the outward duties of religion, so as he cannot be discerned by his generall profession, or by the works of his ciuill conuersatiō. There be other fruits which come frō him as he is a false prophet; & by them must he be discerned: these therefore are to be considered. Now we shall know them the better by searching out the fruits of a

true Prophet, as he is a man of God appointed to teach Gods people.

The fruits of a true Prophet be principally three: I. He teacheth and preacheth in the name of God by vertue of calling from God, and otherwise dares not presume to teach: Rom. 10. 14. *How shall he teach unless he be sent*: and the author to the Hebrewes saith, *Christ tooke not the honour of being the high Priest and Prophet of the Church to himselfe: but was called thereto by his father*, Heb. 5. 5. And this stands with reason, for euery true Prophet and teacher stands in Gods roome, and is Gods embassadour to deliuer his will to his people; which thing none can doe but he whome God calleth and sendeth for that purpose. Yet the calling of Prophets and teachers by God is diuers. Some are called by voice from God immediatly, as were *Abraham*, *Moses*, and *Samuel*: and all the *Apostles* in the new Testament by the immediate voice of Christ: for *Paul* was called by the voice of Christ from heauen, Act. 9. 4, 5, 6. Again, others haue their calling from God, by the speciall message of some Angel, or some men. Thus was *Aaron* called by *Moses*; *Elisha* by *Elias*; and *Philip* by an Angel to preach to the Eunuch, Act. 8. 26. Thirdly, others be called by the instinct and motion of Gods spirit: so, Act. 8. *Philip* was by ordinarie calling a Deacon, but by extraordinarie instinct he became an Euangelist, and a preacher of the Gospel for the building of Gods Church. These three kinds of calling men into the ministerie were extraordinarie, and are now ceased, and not to be looked for: neither are they to be regarded which say they are thus called at this day. A fourth way whereby God now calleth Prophets and teachers into his Church, is by his Church: for God hath giuen to particular Churches, a particular ministeriall power and seruice whereby they may designe a place vnto the teacher, and also make manifest that God hath called him. Now this authoritie is but ministeriall, to designe and manifest whome God hath called, for the principall calling is from God: for Act. 20. 28. the Elders of the Church of Ephesus, are said to be *made ouerseers by the holy Ghost*: when as they were designed thereto by men. And by one of these foure waies are all true Prophets and Teachers called.

Here some may demaund, what kind of calling had they, who were the first restorers of true religion vnto vs in this our age, for they were by profession either Popish Priests, or Schoole doctores. I answer: their calling was partly ordinarie, and partly extraordinarie: for in the ministerie of a Prophet there be two things; his office, and the vsing or exercise of his office. Our first ministers that restored the truth vnto vs, had but an ordinarie office, being either Readers in

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God calleth  
Prophets di-  
uerly.

How the re-  
stors of  
religion fro  
Poperie  
were called.



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Schooles, or publike preachers: also they had their outward calling thereto, from the church of Rome, so as if there bee any part of good calling in that Church, then was their calling good; which may serue to stop the mouthes of all Papists, that carpe at our Church, as though our ministers had no calling. But for the vsing of their office, they were extraordinarily raised and stirred vp to doe that which they did, in regard of the manifold abuses wherewith the ministerie of the Church was generally corrupted in their time: for God gaue vnto them grace and knowledge to discerne to teach, and to maintaine the right and true vse of the ministerie. And that they were thus extraordinarily stirred vp by God, may appeare by the extraordinarie gifts and graces wherewith they were endued; for God that hath alwaies a care ouer his Church, when he saw the same so fearefully corrupted by *Antichrist*, did stirre vp these men to reforme the same: and besides their singular gifts of knowledge and wisdom, he gaue them extraordinary graces of true pietie, whereby they were enabled to seale and confirme with their own blood, the truth of that doctrine which they did profess & teach, which was an euident argument they were called of God.

1. Note of a  
false Pro-  
phet.

Now opposit to this, wee must make the first note of a false Prophet; namely, to come on his owne head, and to preach not beeing sent. And by this marke are false Prophets noted, Ier. 14. 14. *I haue not sent them, neither did I commaund them--yet they prophesie in my name.* And no lesse do these words of Christ import, when he saith here, *they come vnto you*, that is, of themselues, without a calling from God, though they pretend a calling, which is one of their cloakes: and therefore by Saint Iude, vers. 4. they are said to *creepe into the Church*: as also Acts, 20. 29. *griuous wolues shall enter in among you, without calling from God, or from the Church.*

2. Note of a  
true Pro-  
phet.

Here some may aske, how shal we iudge of such, and know that they haue no calling. *Ans.* For this purpose, I adde a second note of a true Prophet, which is the most principal, & it standeth in the right & wholesome handling of the Scriptures of God. This is the proper fruit of a true Prophet, 1. Cor. 14. 3. *He that prophesies speaks vnto men edification, exhortation, & comfort:* & 2. Tim. 2. 15. *Shew thy selfe a good workman, by diuiding the word of God aright:* & 2. Tim. 3. 16, 17. *the scripture vsed in teaching, conuincing, correcting, & instructing vnto righteousnes, serues to make a man fit to euery good worke of a Prophet.* Now this wholesome handling of the word, stands in two things; in a right interpretation and opening of the true sense of scripture; and in a due and found collection of wholesome doctrine from the same, for the edifying of the Church both

both in sound iudgement, and Christian life.

On the contrary, the second fruit of a false Prophet is, to deliuer and maintaine corrupt doctrine, contrarie to the wholesome doctrine of holy Scripture: and by this principally hee is to be knowne for a false Prophet, that intrudeth himselfe. For the better conceiuing of this note, we must know, that in the doctrine of the Prophets and Apostles, there are two things principally to be considered; the scope, & the parts thereof: the scope of all their doctrine tendes to maintain Christ Iesus God & man; the alone perfect Sauour of the Church. And indeede, he which teacheth any doctrine tending to ouerthrow Christ, either in regard of his natures, or of his offices, the same is a false Prophet: 1. Ioh. 4. 3. *Every spirit that confesseth not that Iesus is come in the flesh, is not of God.* The parts of Prophetick & Apostolike doctrine, are the commandments of the Law, and the promises of the Gospel, & he which ouerturnes, either directly, or by iust consequent, any commandment of the Law, or article of faith, must needs bee a false Prophet: so that a false Prophet must be tried by the analogie of faith, comprised in the articles of the Apostles Creed, and in the Decalogue which contains the summe of all the doctrine of the Prophets and Apostles; and he which goeth against them, is a false Prophet.

The 3. fruit of a true Prophet, is noted by our Sauour Christ, namely, in his ministry to *seeke Gods glory*. Ioh. 7. 18. Where also he noteth out a false Prophet, who in teaching and preaching seeketh not Gods glorie, but his owne. The same note doth Paul giue, Phil. 3. 19. calling them *earily minded*, seeking their own honour, wealth, & glory, & not the things of God: and, *they serue not the Lord, but their own bellies*.

Thus we see the notes of a false Prophet, among which the second is the principall whereby he is to be tried, as wee may see plainly, Deut. 13. 4. *If a false Prophet come and worke a true signe, yet hee must die; If by his false doctrine he seeketh to withdraw Gods people from the true God.* So when the Iewes asked Christ, by what authoritie he did those things? that is, what warrant and calling he had to doe as he did; hee answers them by another question, touching *Johns* ministerie; thereby shewing, that that which hee did was warranted by the testimonie of *John*, and *Johns* testimonie was true, because his calling was from God; and his calling he iustifies, because his doctrine (signified by his baptism) was from God. So Galat. 1. 8. *He which teacheth otherwise then they had learned out of the Prophets from the Apostles, let him bee accursed*, though he were an angel from heauen. And thus much for the meaning of this rule.

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1. Note of a false Prophet.

3. Note of a true prophet & of a false.

Rom. 16. 18.

Luk. 10. 3.

Durzi Con-  
fur. resp.  
Whitakad  
10. rat. Cap.  
P. 70.

a Miss. Rom.  
à Pio 5. in  
Lican. p. 304

b Rhem. on  
Heb. 1. 1. sect.  
9. and  
c on Mat. 2.  
sect. 3.  
d Aquin. 3.  
Summ. q. 35.  
artic. 3. 4.

e Xiczi 5.  
Pont. orat.  
de morte  
Henr. 3. ha-  
bita an. 1589.  
f Bellar. de  
cler. l. 1. c. 19.  
g Rhem. on  
Rom. 6. sect.  
6.

h Rhem. on  
1. Tim. 4. sect.  
4.  
Chap. 5. a. p.  
P. 51.

*Usus. r.* From this rule wee haue to answer the Papists, and all po-  
pish persons, who vse to plead in defence of their religion, after this  
fort; *If our religion be false, shewe vs the time when it was corrupted;*  
*the man, that corrupted it, and the manner howe it was corrupted;*  
*for once we had the pure religion.* Wee might answer them by the like,  
that a man might say, as well of a shippe that is sunke on the sea, that  
it is not sunke, because no man can tell where, and when, and by what  
meanes it tooke water. But yet further wee haue here to answer; that  
though wee knewe not when their religion was corrupted, and by  
whom, yet seeing their teachers and people haue in them and among  
them the necessarie fruits of Antichristian Prophets and people, wee  
can thereby assure our selues they are corrupt: and though wee can-  
not see the shaddow of the sunne moone, yet wee may perceiue  
that it doth moone. Now by their fruits it is cleare they bee corrupt:  
for they reuerse the doctrine of the Prophets and Apostles, both in the  
Commandements of the Law, and in the Articles of faith: First, they  
disanull the first commaundement, by making to themselves other  
Gods beside the true God; for they pray vnto Saints, and therein ac-  
knowledge a diuine propriety in them, and also giue vnto them the ho-  
nour due to God alone, and so set vp vnto themselves the creature, in  
the roome of the creator. The second they reuerse by worshipping  
God himselfe, and dead men, in images, & Christ himselfe in the cru-  
cifix; yea, in a peece of bread, wherein they match the grossest idola-  
try among the heathen: and the best learned among them teach, that  
the Rood, the Crosse, and Crucifixe, are to bee worshipped with the  
saue worship wherewith Christ himselfe is worshipped. In the 6. Com-  
mand. touching murder, they cōdemne the killing one of another; but  
yet if a priest come from the Pope, & kill a Protestant Prince, the Lords  
annointe King or Queene, that is not onely no sinne, but a *most nota-  
ble, rare, and memorable worke*. Against the 7. commandement they  
maintaine the vow of single life necessarie in their religious orders;  
whereby, as also by their stues, they cause all filthinesse & abominatio-  
n to abound among them. And for the tenth commandement, they say  
that concupiscence after baptisme is no sinne properly. In the Arti-  
cles of faith they ouerturne those that concerne Christ, making him no  
Saujour, but a diuine instrument whereby we saue our selues; for they  
make mens good workes done by Gods grace, after the first insti-  
tution, truly and properly meritorious, and fully worthy of euerlasting life.  
And his offices they haue parted from him; his kingly and prophetical  
offices, betweene him and the Pope: and his Priesthood, between him  
and

and every popish priest, as wee have shewed before: so that by these fruits we plainly see their apostacie, which is enough, though we know not when, and by whom it came.

2. *Vse.* Here also we have to answer such among our selves, as renounce our Church, as beeing no true Church of Christ; because say they, we want true ministers, and so have not a right ministerie among vs. But hence we answer, that we have the true Church of God; and our ministers be the true ministers of God; for prooffe hereof, our ministers have the outward calling of the Church of England: they say indeede, our calling is nought, because they haue power from God to call, in whose hands it is. But to omit that question for this time, sufficient approbation of our ministry may be had from the fruits of our ministers, as they are ministers; for to leaue the fruits of their liues, as sufficient meanes to iudge them by, our ministers teach through Gods blessing; the true and wholesome doctrine of the Prophets and Apostles, and are allotted and called hereto by the gouernours of the Church, and accepted of their people, whose obedience to the faith is the seale of their ministry: and this is sufficient to confirme the calling of our ministers; if it had not, Christ would not haue said, *Ye shall know them by their fruits.*

Our church defended against the Brownists.

3. *Vse.* Whereas Christ saith, *Ye shall know them*, speaking to all his hearers, he takes it for graunted, that every beleeuer may be able to iudge of false Prophets: and therefore every one in the Church of God ought to labour for so much knowledge, whereby hee may be able to knowe a Teacher by his fruits and doctrine. This then sheweth, that every one ought to know the summe of true religion, comprised in the Articles of faith; and in the commandements of the Law, both for their true meaning, and right and profitable vse vnto themselves: which thing I note, because I know many deceiue themselves herein, thinking that God will excuse them for their want of knowledge; because they are not booke learned. But let vs consider, wee haue every one this care, to be able to iudge of meates which concerne our bodies, which be wholesome, and which not: should wee not then haue much more care of our soules, to be able to discern of doctrines in religion, which be either the poison, or saluation of our soules.

The people ought to be able to iudge of teachers.

4. *Vse.* Whereas wholesome doctrine out of Scripture is a note of a true Prophet, it teacheth vs that we may lawfully vse the ministry of those men, whose liues and conuersations be euill and offensive; if so be their doctrine bee sound and good. The Disciples of our Saviour Christ must not doe according to the waies of the Scribes and Pharisees,

We may vse the ministry of wicked liuers.

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 Math. 7. 16.  
 Philip. 1. 18.

104. 9. 49.

ses, but yet they must *heare them when they sit in Moses chaire*: that is, when they teach Moses doctrine. And Paul is glad when *Christ is truly preached*, though it be not in sinceritie of affection, but of envie. When the Disciples saw a man that was not called by any speciall calling to follow Christ as themselves were, and cast out devills in the name of Christ, they thought it intolerable, and therefore forbad him; but Christ said, *Forbid him not; for he that is not against vs, is with vs*. And the like may be saide of them that preach wholesome doctrine, though their liues be still offensive: for in doctrine they be with Christ, and to farre-forth must be approoued. Againe, consider that the vertue and efficacie of the word and Sacraments administred by men, is not from the minister, but from God: a letter is not the worse because it is brought by an vnhonest or vnfaithfull carier. Neither doth the euill conscience of the minister, defile the good conscience of the honest hearer, and worthie receiuer. This must be remembered, because many take offence at the life of the minister, so as they will not heare his doctrine, if his conuersation be scandalous.

The maine  
 dutie of stu-  
 dents in di-  
 uinitie.

V. In that a Prophet is to be knowne by his fruits, and the maine fruit of a true Prophet stands in the good handling of Gods word for the edification and saluation of his hearers; hence the children of the Prophets, and those that are set a part for the ministerie of the word are taught, that they must make this the maine and principall ende of all their studies, to be able to bring forth the fruits of a true Prophet: that is, to interpret aright the word of God, and thence to gather out wholesome doctrines and vses for the edification of Gods people. And for the enforcing of this dutie let vs consider, first, that it is Gods commandement so to doe: 1. Cor. 14. 1. *Seek for spiritual gifts, but specially to prophesie*. Againe, the greatest skill of a Prophet stands in the true expounding and right diuiding of Scripture, so as it may become food for mens soules. 2. Tim. 2. 15. *Show thy selfe a workeman that needeth not to be ashamed, in diuiding the word of truth aright*. And lastly, this true fruit of a minister serues to build up Christs kingdome, to beate downe the kingdome of sinne, and to feede the soules of men with the foode of euerlasting life. It will be said, this course is good among the common people; but this is not the learning which is required in the handling of the word in the schooles of the Prophets. *I answer*, It is the greatest learning that can be in a minister to be able thus to diuide the word of God aright: it goes beyond the gift of tongues and of miracles. 1. Cor. 14. 1, 2. I denie not but that it is a part of learning vsed of the learned, to take a text of Scripture; and to make a scholasticall discourse

discourse vpon the same; But yet the worke of a Prophet stands rather in expounding Scripture by Scripture, and in diuiding the same aright, giuing thereout wholesome doctrine for the edifying of the people of God that heare. In former times when the studie of Scripture was neglected, men betooke themselues to expound the writings of men, and so prophesie was banished, and all sound knowledge in the truth of God: and hence arose diuersitie of opinions, and multitudes of foolish questions. And so will it be with vs if prophesie faile: for to leaue the right handling of Scripture is the way to bring in all error and barbarisme in religion.

VI. Euery minister of the Gospel is hereby taught, that he ought to be answerable to his calling, walking worthie of the same; for a good minister is known by his good fruites, and therefore he must be faithfull in performing all those duties which his calling doth binde him vnto. The titles and calling of a minister be high and excellent, but yet they will not commend any man for good vnles he bring forth the fruites of a minister in the faithfull discharge of his ministeriall duties.

What commends a minister.

Lastly, hence we must learne, not to take offence though the minister failes in his life and conuersation, yea though there be contentions in the ministerie about matters of Doctrine: for these are not the fruites of the ministerie which is Gods ordinance, but of sinnefull men who bewray their imperfections in this holy calling.

Thus much of the Rule. Now followes the prooffe and explication thereof, by a comparison drawn from nature, in these wordes, vers. 16. *Do men gather grapes of thornes or figges of thistles:* vers. 17. *So euery good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruit.* vers. 18. *A good tree cannot, &c.* The comparison standeth thus, *As a tree is known of euery one by his fruit, so is a Prophet by his teaching.* More particularly, *As a good tree brings forth good fruit, and cannot bring forth euill fruit: and as an euill tree brings forth euill fruit, and cannot bring forth good fruit: euen so a true Prophet teacheth wholesome doctrine, and cannot teach false doctrine: and a false prophet teacheth false doctrine, and cannot teach true doctrine.*

Touching this similitude: first, obserue in generall from the ground of this comparison, that our Sauour Christ here makes two kind of trees: a good tree, and an euill tree: by an euill tree meaning that which in regard of any fruit is as a rotten tree, as is the briar, the thorne, and thistle: for though they liue and growe, yet they are void of good fruit, and so are called euill. Now here it may well be demanded, whence



508 whence this difference of trees doth come, for all were good by  
How some  
trees become  
euill. creation, Gen. 1. 31. *God saw all that he had made, and loe it was very  
good.* *Answe.* Whether thornes or thistles were created of God I  
will not now dispute: it is not certen that they were: but now it is  
playne there remains this difference among plants; *some are good: some  
are bad:* the goodnesse that is in some comes from Gods blessing: but  
the badnesse and barrennesse of others comes from the curse of God  
vpon the earth and vpon all creatures for the sinne of our first parents,  
as we may see, Gen. 3. 17. 18. *The earth is cursed for thy sake: thornes  
also and thistles shall it bring forth vnto thee.* And by this we may see  
the griuoufnes of our mother sinne, it hath made the earth barren  
and cursed, and many a goodly plant to become fruitles, and vnprofi-  
ble: and therefore when we behold these things in the world, we  
must take occasion hereof to consider our owne sinne, and blame our  
selues and not the creatures, for they were cursed for our sakes.

Now more particularly: This comparison is here specially applied  
vnto Prophets: but if we compare this place with S. Luke, Chap. 6.  
44. and 45. we shall see the holy Ghost their restraineth not this say-  
ing to Prophets alone, but enlargeth the same vnto other men, say-  
ing, *a good man out of the good treasure of his heart bringeth forth good  
things, and an euill man out of the euill treasure of his heart bringeth  
forth euill.* Now by comparing these together we may see that this  
comparison reacheth both vnto Prophets and to all other men: from  
whence we may gather these instructions.

The state of  
the vnrege-  
nerate.

I. What we are to conceiue and thinke of a man that is not rege-  
nerate: we are all by nature branches of the wild oliue, and therefore  
as a thorne cannot bring forth a grape, nor a thistle figges; no more  
can a man vnregenerate bring forth a good worke. And this we may  
more plainly conceiue, if we consider a little the workes of man: they  
may all be reduced to three heads: some are *euill*, as works forbidden  
of God; some are things *indifferent*, beeing neither forbidden nor  
commanded; and some are *good workes*, as outward duties of the  
morall law. Now for *euill workes*, they cannot possible be good in any  
man. For *workes indifferent*, as eating, drinking, buying, selling, &c. they  
are sinnes, not in themselves but in him that vseth them beeing out  
of Christ: and for the *outward duties of the morall law*, as euill iustice,  
liberalitie, and such like, they are good workes in themselves, because  
God requireth them, but yet in the vnregenerate they are sinnes: *To the  
pure all things are pure: but to them that are defiled and vbeleeking is  
nothing pure,* Tit. 1. 15. and, *Without faith it is impossible to please God,*  
Hebr.

Hebr. 11. 6. It will be said, that liberalitie, chastitie, &c. be the good gifts of God. *Ans.* That is true, and they be good workes as they are given and commaunded of God: but as they are received and vsed of the naturall man, they are finnes: for he failes from the right vse of those actions; both for the beginning of them, (for they proceed not in him from a *pure heart, a good conscience, and faith vnfaigned*) and also in the ende; he doth them not for the glorie of God simply, but withall he aimes at his owne praise and reputation, or some such sinister respect.

The vse of this Doctrine is this: I. it teacheth vs to consider and acknowledge the greatnes of our originall sinne: Our naturall corruption is most grievous and fearefull; it makes vs to sinne in whatsoever things we doe, though in themselves they be things indifferent, or els good workes.

The greatnes of originall sinne.

II. This overthrowes the conceit of popish writers, which teach that God giues to all men an vniuersall common grace or helpe sufficient by which they may be saued if they will: And for them which want the meanes of the word of God, they say, that if they vse that common grace of nature wel, God will giue them further grace whereby they may come to saluation. But here we see, a naturall man hauing a good gift of God cannot of himselfe vse it well: the best things he doth, though they be good in themselves, yet they be finnes in him.

Sauing grace is not vniuersall. Bellarm. de grat. & lib. arb. l. 1. c. 5. Gub. Biel. l. 2. dist. 27. dub. 4.

III. Here also we may see what a miserable case we are in while we remaine vnregenerate, for we can doe nothing but sinne: we be like to thornes and thistles which eicher bring forth no fruite, or els bad fruite: and therefore we must labour to become new plants in Christs orchard, being ingrafted into him by faith, and made new creatures by regeneration, hauing beleeuing hearts and good consciences, that so we may bring forth good fruites vnto the praise and glorie of God.

The miserie of the vnregenerate.

IV. We may hence learne a generall rule touching a righteous man, namely, that a man must first be truly iustified and sanctified before he can doe a good worke: first, a tree must haue the sappe and nature of a good tree, and then it brings forth good frutes and not before. And this ouerturnes a point of naturall and popish religion, that a man may be iustified and saued by his good workes: but that which followes cannot be a cause of that which went before: the fruite cannot make the tree to be good, but onely declare and manifest that it is good; from whence it comes that the fruite is good, and so good workes they proceede from iustification. They say iustification is twofold: one, whereby a man of an

Good workes follow iustification.

Concil. Trid. sess. 6. cap. 7. & can. 32.

euill

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Bellar. de  
iustif. 4. c. 14

euill man is made a good man; the second whereby of a good man one is made better: the first they say is of works, but the second iustificati-  
on is of grace. *Ans.* But this is false: for the fruit makes not the tree a  
better tree, but if the tree increaseth in goodnes, it proceedes from some  
other cause, not from the fruit thereof.

vers. 19. *Euery tree that bringeth not forth good fruit, is hewne downe  
and cast into the fire.*

20. *Therefore by their fruits shall ye know them.*

The punish-  
ment of false  
prophets.

These words containe a *conclusion* gathered from the former simili-  
tude, which is here also continued; wherein is set downe a grieuous  
threatning of eternall damnation, the deserued punishment of all false  
prophets. As if Christ had said; looke as in an orchard euery tree that  
bringeth not forth good fruit is hewen downe, and cast into the fire to  
be burnt: so in the Church of God the false prophet shall not alwaies  
be reputed for a true Prophet, but at the length shall be discouered, cut  
off from the Church, and condemned. Answerable to this is that say-  
ing of our Sauour Christ, *Euery branch which beareth not fruit in me,  
is taken away, cast forth, and withereth, and men gather them, and cast  
them into the fire and they burne.* And St. Peter saith, *Their damnation  
sleepeth nor,* 2. Pet. 2. 3.

Ioh. 15. 1. 6.

Comfort a-  
gainst false  
prophets.

*The vse.* 1. This serues to comfort Gods children in regard of  
false prophets, for though Gods Church be troubled with them for a  
time, yet it shall not alwaies be so: the time will come wherein they  
must be cast out, and receiue their due and deserued destruction. And  
this especially must be remembered, to stay and comfort our hearts in  
regard of the Popish religion which doth most of all molest and trou-  
ble vs: first, because it is naturall, and so readily embraced: secondly,  
many among vs doe much affect it: and thirdly, it is maintained by  
mightie Monarchs. But yet for all that it must downe, for *it is a plant  
which God neuer set nor planted.* Matth. 15. 13. And the chiefe uphol-  
ders of it shall be destroyed;

2. *Vse.* This teacheth vs to eschew and shunne false teachers: and  
therefore doth Christ with this exhortation, Matth. 15. 14. *Let them a-  
lone, they are the blind leaders of the blinde:* and, Reuel. 18. 4. *Come out  
of her* (that is, spirituall Babylon which is Rome) *my people, for if you  
partake with her in her sinnes, ye shall suffer of her punishments.*

3. *Vse.* The words of this threatening being further applied vn-  
to all men (as they are in S. Luke) doe teach vs, that it is not sufficient  
for vs to abstaine from committing grosse sinnes; and to doe no man  
harme, but beside eschewing euill we must doe good. In the last iudge-  
ment,

ment, the sentence of condemnation shall be pronounced against the wicked, not for robbing the poore, but for not releasing of them, and for not visiting and cloathing them. Which doth notably confute that vaine opinion of many ignorant people, who thinke, that if they liue an innocent and harmlesse life, God will hold them excused, and saue them; but the tree that brings not forth good fruit must be burnt.

vers. 20. *Therefore by their fruits ye shall know them.* Here Christ repeats againe the Rule he deliuered in the 16. verse, which shews, that it is a speciall rule to be obserued of vs all: for there is no idle word in Scripture, neither any thing repeated in vaine. The meaning thereof we haue heard: and the meanes whereby a false prophet may be discovered, with the vses thereof: among which we shewed that euery true beleuer in Gods Church may be able to discover a false prophet, where-to these three caueats must be added: I. The partie that would discover a false prophet, must humble himselfe before God, & haue an heart in some sort emptied of all pride and selfe-loue: for *the Lord will teach the humble his waies*, Psal. 25. 9. *yea, he doth exalt the humble & meeke*, Luk. 51. 3. and in all things the humbled heart is preferred with the Lord. II. The partie humbled must yeild himselfe to obey the will of God, *if any man doe my fathers will, he shall know of my doctrine whether it be of God*, Ioh. 7. 17. and Dauid professeth of himselfe, that *he was wiser then his teachers, and vnderstood more then the auncient, because he kept Gods commandements*, Psal. 119. 99, 100. III. He must pray vnto the Lord, and aske wisdom in faith, and in humilitie; and the Lord will giue it vnto him. Iam. 1. 5. *if any man lack wisdom, let him aske of God who giueth liberally*. Yet some will say, it is an hard matter to discerne a false prophet: I answer, we haue ordinarily this capacitie, when we read or heare read, the last will and testament of our Ancestors, we are able to conceiue and iudge of the meaning thereof: well, our Lord Iesus hath left with vs his will and testament in the holy Scriptures; which concerning morall duties, and matters of faith necessarie to saluation is so plaine that it may be vnderstood of the simplest, els Christ would neuer haue sent the Jewes to the Scriptures for the certen knowledge of the Messias. Which notably discouers the fraudulent dealing of the Romish teachers, who in matters of controuerse in religion send vs for resolution to the Church, calling it the stay and pillar whereto we must leane in all doubts of doctrines. The church I graunt is to be reuerenced, but yet we must not build our faith vpon the doctrine of men. Our Saviour Christ sent the Jewes vnto the Scriptures: and hereby the Bereans tried Pauls doctrine, and are commended:

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Math. 23.  
42. 43.

Duties of  
him that  
would disco-  
uer a false  
prophet.

Rhem. on 7.  
Tim 3. sed. 9.

512 ded: And indeede though men be neuer so vilearned, yet if they come in humilitie to searh the Scripture, and in obedience vnto God, praying for knowledge, they may be able by Gods word to discerne of false teachers.

vers. 21. *Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth my fathers will which is in heauen.*

11. Part of  
Christs Ser-  
mon.

From this verse to the 24. is contained another portion of Christs sermon beeing the seauenth part of d. is chapter; wherein he intreateth of the state of those that professe his holy name in his Church here on earth. And his maine scope & drift herein, is to shew that men must not content themselues to professe religion outwardly, but there-with they must ioyne true godlines and sincere obedience. This point is as wayghtie and of as great importance as any of the former, respecting the maine point of mans saluation: and it containeth two parts. A maine conclusion, in this verse: And a prooffe and explanation of one part thereof, ver. 22. 23. The conclusion it selfe hath two parts: 1. that *some men professing the name of Christ shall not be saued*, which part is afterward explained and confirmed: the 2. part is this, that *some professors of religion shall be saued*: which is not onely propounded, but the parties also are plainly described.

The first part is a most fearfull sentence against many that liue in the Church, that notwithstanding their profession of the name of Christ, yet they shall neuer be saued. And this is most true, beeing spoken by him that hath the power of life and of death, who is also the God of truth that cannot lie, saying, *Not every one that saith, Lord, Lord, that is, that professeth God to be his God, shall enter into the kingdome of heauen.* There be two kinde of professors in the Church of God that shall neuer be saued: the first are *grosse hypocrites*, which professe Christ with their mouth, and yet in heart and life they renounce him: of this sort is; first the *common Atheist*, who onely for feare of the magistrates lawes professeth religion: secondly, the *Epicure*, that is, such a one, who beares Christs name for fashions sake, and yet his bellie and pleasure is his God: thirdly, the *worldling*, who spends the strength of bodie, and mind, and all he hath on the world for earthly things: Now none of all these if they thus liue and die can be saued.

The second sort are more *close hypocrites*, which profess the name of Christ in some truth, and haue in them some good gifts of God, by reason whereof both before men and in their owne conceite, they are reputed members of the Church; and yet for all this they are indeed but

What pro-  
fessors shall  
not be saued  
Three grosse  
hypocrites.

1

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Close hypo-  
crites.

but hypocrites which shall neuer be saued.

And that we may somewhat discern of them, I will note the gifts which they may haue, whereby they may come to professe Christ truly: they may be reduced to fīue heads. The first, is *the spirit of bondage to feare*, Rom. 8. 15. This is a certaine gift of God whereby a man doth discern the right meaning, and iudiciall vse of the law in himselfe concerning sinne and the punishment thereof: (for though a man by nature know something of the law, yet he knowes not all, nor the right vse thereof:) now by reason of this knowledge he sees himselfe in bondage, and in regarde thereof doeth feare; from whence may proceede many good things, as grieve for sinne, confession and humiliation for the same, and praier for pardon. Thus wicked *Pharaoh* confessed the *righteousnesse of God*, and *that he and his people had sinned*, Exod. 9. 27. And so did *Abah* at the heauie message of God by *Elisha*, 1. King. 2. 27. *he rent his clothes, and put sackcloth upon him and fasted, and lay in sackcloth*. So *Judas* when he sawe that Christ was condemned, he repented of his fact, beeing grieved for it, and ashamed to looke any man in the face; and also confessed the same before God and men, Matth. 27. 3, 4. A second gift which a close hypocrite may haue, is *faith*; as had *Simon Magnus*: *for he beleued, and was baptized*, Act. 8. 13. neither was it a false and dissembling faith altogether, but in some sort a true, though not a sauing faith: for he beleued and yet was in the gall of bitterness. So Ioh. 2. 23. it is saide, *certaine beleued in Christ, but he durst not commit himselfe vnto them*. And that we be not deceiued herein, we must know that this faith of an hypocrite hath in it three things; *knowledge* of the truth, *approbation* thereof with assent vnto it, and a *kinde of perswasion* that Christ is his redeemer. Of the second degree of this faith we haue example, 2. Pet. 2. 18. where some are said to be *beguiled with wantonnesse through fleshly lusts, who had cleane escaped from them that be wrapt in error*: that is, in idolatrie. And of the third degree we haue example in the same chap. vers. 1. where some false prophets are said to *denie Christ that bought them*; because for a time they professed themselves to be redeemed, and were also perswaded in a generall sort that he had bought them: yet herein they failed, that they did not truly apprehend the merit of Christ, and applie it effectually vnto themselves. The third gift of a close hypocrite, is a *taste of Gods fauour*: Hebr. 6. 6. it is saide of some that fall quite away, *That they were inlightened by Gods spirit, and had a taste of the good word of God, and of the powers of the*

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What gifts a  
close hypo-  
cite may

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*world to come*, though they were neuer fed nor filled therewith. The fourth gift, is *good affections*; good (I say) not in them but in their kinde, and so farre forth as we can iudge: they haue *ioy* in the good things of God: Luk. 8. 13. *They that are on the stones are they which when they haue heard receiue the word with ioy. They haue zeale for Gods glorie*, as had Iehu, 2. king. 11. 15. and yet he departed not from the sinnes of his forefathers, v. 3. 2. Thirdly, they haue *reuerence to Gods Ministers*, as Herod to Iohn Baptist, Mark. 6. 20. *Herod knowing Iohn to be a iust and holy man, feared and reuerenced him*. The fifth gift, is an outward reformation of life: *the stonie ground receiues the seede with ioy*, and brings forth some fruit, but it lasteth not: of such it is said, Hebr. 10. 29. *They tread vnder foote the sonne of God, and count the blood of the Testament an unholy thing wherewith they were sanctified*: that is, according to their profession and perswasion. And thus we see what kinde of gifts an hypocrite may haue, and yet neuer be saued.

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*Vses. 1.* The consideration whereof must moue vs to looke vnto our selues, that we haue better things in vs then these are: for here we see we may goe on to perdition carying the profession of Christ in our mouthes. And the rather is this to be considered of vs, because many looke to be saued who come short of *Simon Magnus* in knowledge, and of *Saul, Ahab*, and *Iudas* in humilitie; yea and for faith, farre short of the deuill himselfe, who is saide to *beleue and tremble*: but how canst thou looke to be saued, that in regard of grace, comest short of those which are now condemned?

Secondly, hence we must learne to suspect our selues, and call our selues to a reckoning about our faith and obedience, and we must not flatter our selues herein: for these things before named will not saue vs: many haue had faith in some truth for some degrees thereof, and also good affections and other gifts, as we haue seene, who are yet for all this condemned.

Thirdly, seeing there be two sorts of men in the Church that shal be condemned, the one whereof haue many worthie gifts, this must moue vs not to rest in these things, but to labour and stroue to haue our hearts rooted and grounded in the loue of God in Christ, and to become new creatures in righteousness and true holinesse; and then shall we be as the wise virgins hauing the oyle of grace in the vessells of our hearts, which will neuer be quenched till we come into the marriage chamber with our Bridegroom Christ Iesus.

The second part of the conclusion laid downe by our Sauour Christ

is this, That some men professing the name of Christ in the Church of God shall be saved. And these persons are here described vnto vs by their effect or action, to wit, *The doing of the will of the Father.* And because this is an infallible note of them that shall be saved, I will briefly shew what it is *to doe the Fathers will.* The Scriptures best expound themselves, Iohn 6. 40. *This is the will of him that sent me, that euery one that hath seene the Sonne, and beleeneth in him, should haue everlasting life.* 1. Thess. 4. 3, 4, &c. *This is the will of God, euen your sanctification: and that you should abstaine from fornication; and that euery one should know how to possesse his vessell in holines and honour,-- that no man oppresse or defraud his brother, &c.* These two places of Scripture laide together, shew that the doing of the Fathers will stands in three things, in *faith*, in *repentance*, and *new obedience*: *faith* is directly expressed in the place of Iohn: and *repentance* which is a fruite of *faith*, as also *new obedience* the fruit of them both, in the wordes of the Apostle Paul: for by *Sanctification* is meant *repentance*, and *new obedience* by the duties following.

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What professors shall be saved.

Wherin the doing of Gods will standeth.

For the first; in true sauing faith there are three things required, *Knowledge, assent, and application.* By *knowledge*, I meane the right conceiuing of the necessarie Doctrines of true religion, especially of those which concerne Christ our Redeemer. *Assent*, is when a man knowing this doctrine, doth further approoue of the same as hollesome doctrine, and the truth of God, directing vs aright vnto saluation. *Application*, is when we conceiue in our hearts a true perswasion of Gods mercie towards vs particularly in the free pardon of all our sinnes, and for the saluation of our soules: example of this particular applying we haue in the Apostle Paul, Gal. 2. 20. who professeth thus, *Now liue not I, but Christ liueth in me, and the life that I now liue is by faith in the sonne of God:* which what that is, he sheweth after, saying, *who hath loued me, and giuen himselfe for me:* and without this particular application, neither knowledge nor assent can saue vs: in the 6. of Iohn Christ propounds himselfe vnto vs as the *bread of life and water of life*: now we know that foode vnlesse it be receiued will not nourish the bodie: euen so vnlesse we doe by the hand of faith particularly receiue and applie Christ vnto our selues, all our knowledge and assent will be as foode vnateen and vndigested. It may be said that hypocrites haue knowledge, assent, and a perswasion of Gods fauour, and therefore this is not a sure note of doing the fathers will. I answer, an hypocrite (as Simon Magus) may haue true knowledge of Gods word, and giue assent thereunto, & in regard of both these haue true faith in some degree; yea he may

Sauing faith comprehends 3. things.

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How to  
know our  
faith to be  
true.

conceiue a perswasion of Gods mercie in the pardon of his sins, though falsely in presumption vpon false grounds and insufficient. Now that a man may discern the truth of his faith and perswasion of Gods mercie from that which is in hypocrisie: he is to obserue therein three things: the *beginning* of his faith, the *fruites*, and the *constancie* thereof. The *beginning* of true faith is hearing the word of God preached, especially the Gospel: the law going before as an occasion or preparing meanes whereby a man comes to see his sinnes and his miserie thereby, and thereupon to desire reconciliation with God in the pardon of them; and hearing the promises of mercie, to desire faith whereby he may imbrace the same, labouring against vnbeliefe. This, though it be not a liuely faith, yet it is the beginning of true faith, and no hypocrite hath the same soundly wrought in him. The *fruit* of true faith, is a change of the whole man both in heart and life: making the heart contrarie to it selfe in moderating the naturall affections and passions thereof, and keeping them in compasse of true obedience, and causing a man in euery estate to rest contented with the will of God, as Isay faith, *he that beleeueth shal not make hast*. Thirdly, *constancy* in true faith is known by this, when a man relies wholly on God euen then when he feesles no tast of his mercie, but hath all tokens of his displeasure. Euery man will beleeue when he hath present signes and pledges of Gods louing fauour: but true faith beeing *the euidence of things hoped for*, will make a man beleeue aboue hope as Abraham did: and beeing *the subsisting of things not seene*, will cause a man to beleeue when he sees no tokens of Gods mercie: and indeede he that lets go the hold of Gods mercie when he is in distresse, may assure himselfe he neuer had true faith: for the iust shall liue by faith in all estate, and will with Iob, trust in God though he kill them.

The ground  
of repētaunce.

The second worke wherein consisteth the doing of the Fathers will, is to *repent of our sinnes*: and this is a fruit of faith. In true repentance there be two things; the beginning, and the nature of it: The beginning of it is a godly sorrow when a man is greeued properly and directly because by his sinne he hath offended God, who hath beene vnto him so louing a father in Christ. This causeth repentance vnto saluation not to be repented of, 2. Cor. 7. 10. and it ariseth not so much from the feare of punishment, as from the consideration of Gods mercie, making a man displeased with himselfe for offending so louing a God, who hath beene so gracious and bountifull vnto him in Christ. The nature of repentance stands in the change of the minde: when any person laies aside the purpose of sinning, and by Gods blessing and grace

The nature  
of repen-  
tance.

taketh

taketh to himselfe a new purpose neuer to sinne more. This is properly to repent, and if this be in truth, hence will follow the change of the will, of the affections, and of all the actions of the life.

It may be said, that an hypocrite may repent as Iudas did, Matth. 27. 3. and therefore this is not a good note of doing Gods will. *Ans.* Iudas did repent, hee was indeed grieved for his fact, wishing with all his heart that it had neuer beene done: but this was nothing, his sorrow was onely worldly, causing death, as the Appstle calleth it, 2. Cor. 7. 10. arising from the horror and feare of punishment, not from consideration of Gods mercy: it was without true hatred of sin committed, without hope of mercie, or purpose to glorifie God by new obedience, and so was no true repentance.

The third worke wherein consisteth the doing of Gods will, is *new* New obedience. *obedience*: and it is the fruite of both the former, whereby a man being indued with faith and repentance, doth according to the measure of grace receiued, indeauour himselfe to yeeld obedience to all Gods commaundements, from all the powers and parts both of his soule and his bodie: and this I call *newe*, because it is a renewing of that in man, whereto hee was perfectly enabled by creation. But here it will bee said, that many who shall neuer bee saued, haue attained to reformation of life; and therefore this is not a true and sufficient note of him that shall bee saued. *Ans.* True it is, many hypocrites haue reformation of life, but yet they faile two waies; First, their reformation is onely outward not inward, their thoughts, wills, and affections still remaine wicked and corrupt: Secondly, their obedience is partiall, onely to some of Gods commaundements, not to all: so *Herod*, he would heare *Iohn* gladly, and doe many things, but yet he would not leaue his brothers wife. But true obedience which proceedeth from true faith, hath these heads and branches; First, the partie must *prooue what is the good will of God*, Rom. 12. 2. Secondly, he must restraîne his life from outward offences which tend to the dishonour of God, and scandall of the Church; 1. Thess. 5. 22. 1. Pet. 2. 11, 12. Thirdly, he must mortifie the inward corruptions of his owne heart. Fourthly, he must labour to conceiue new motions agreeable to the will of God, &c. thence bring forth and practise good duties; so performing both outward and inward obedience vnto God; and by these may a man discern the truth of his obedience: and thus wee see what professors they be which shall be saued; *John 1. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Uses.* 1. Now considering this saluation is promised to them that be doers of Gods will, we must hereby be exhorted to become more

and

K k 3

cheare-

How to be-  
come cheer-  
full doers of  
the will of  
God.

chearefull in doing Gods will by faith, repentance, and new obedience: and to further vs in this dutie we must vse these helps: I. We must labour for a true perswasion of Gods mercy in the pardon of our sinnes, and for the saluation of our soules: this beeing truly conceived will vrge a man to true obedience, whereby he may shew himselfe thankesfull to God for so great a mercie. II. We must consider that we are the temples of the holy Ghost, which is a wonderfull dignitie to a sinfull man: and in regard hereof we must stirre vp our selues so to liue that we make not sadde the spirit of God which dwelleth in vs. III. We must consider the blessings of God bestowed vpon vs both in soule and bodie one by one: and this will moue vs to loue God, which loue we shall shew in keeping his commandments: for *this is the loue*

*of God that we keepe his commandments.* 1. Ioh. 5. 3. IV. Let vs consider the threatnings of God against sinne, and his iudgements vpon the that liue in sinne, for euery place is full of Gods iudgements, and these will helpe to restrain our corruptions that they breake not forth into a riot. V. We must meditate on the word of God, & vse seruent prayer vnto God for his grace: for by this meanes *Dauid* did notably stirre vp himselfe to faith, repentance, and new obedience, as we may see at large in the 119. Psalme.

We must go  
beyond hy-  
pocrites in  
grace.

*II. Use.* In that many hauing faith, and repentance, and outward reformation of life in some degrees, shall neuer be sau'd, we must labour to goe beyond all hypocrites in these graces: in faith we must not content ourselues with a generall perswasion of Gods mercie, but we must labour to conceiue the same to be true and sound touching the remission of our sinnes, and the saluation of our families: we must looke that it haue a sound beginning, good fruits, and steadfast continuance. And for repentance we must labour to see that our sorrow arise from the consideration of the goodnes of God whome we haue offended; & that it breed in vs a change of our minds in the purpose of not sinning; whereto must be conformable the will and affections, and the whole man. And for new obedience we must be as careful in minde, will, and affections, as in the outward actions of our life, and to doe the will of God, and that in all Gods commandments.

*III. Use.* Many there be that thinke their case good, because they liue a ciuill honest life without wrothging others openly or wittingly, which thing indeed is commendable; but yet farre short of that which is required for saluation: therefore they must not trust to these broken staves of outward and common honestie, though they be good things in their kind: for many there be that shall neuer come in heaven which

haue

haue had faire more in them then these things are: and therefore wha-  
foeuer these persons be they must not rest, till they find some portion of  
true grace in their hearts, by vertue whereof they may plainly see them-  
selues gone beyond all hypocrits in the things that concerne saluation.

verl. 22. *Many will say vnto me in that day, Lord, Lord, haue we not  
by thy Name prophesied? and by thy Name cast out deuills? and by  
thy Name done many great workes?*

23. *And then will I professe to them, I neuer knew you: depart from  
me ye that worke iniquitie.*

In these two verses Christ returnes to explaine and confirme the first  
conclusion of the former verse, concerning those professors that shall  
not be saued. The words containe two parts: First, a description of the  
persons by their behauiour, v. 22. Secondly, a declaration of their con-  
demnation, v. 23. For the first these professors are described by three ar-  
guments: I. by their number, *many*: II. by the time in which they shal  
plead thus for themselves, and stand on their profession of seruice done  
to Christ; *in that day*: that is, in that great and terrible day of the last  
iudgement: III. by their gifts and qualities wherewith they were in-  
duced, *haue we not in thy name prophesied? and by thy name cast out de-  
uills, &c.*

For the first: the number of professors which shall not be saued is  
great: *For many* (saith Christ) *shall say vnto me*. Indeeue we are not able  
to say how many they be which shall not be saued, for that is a thing  
proper to God: and yet the Scripture teacheth vs that the number of  
those which shall be condemned, is greater then the number of those  
which shall be saued: for besides that the greatest part of the world in  
former times did neuer heare of Christ, here it is plaine that among the  
professors of the name of Christ, many shall be condemned: and v. 13.  
*many walke in the broad way to destruction, few in the narrow.*

Of the num-  
ber that shal  
be condem-  
ned.

Whereby we are taught, first, that we must not flatter our liues ac-  
cording to the example of the multitude, to liue and doe as the most doe,  
because the most shall be condemned: but we must stroue to enter in at  
the strait gate, and to be of that little flocke vnto whom the kingdom  
of heauen is promised.

Secondly, hence we learne, not to content our selues to liue as most  
men and women doe that professe the name of Christ, but we must  
labour to goe beyond the multitude in regard of the truth of our faith  
and repentance. It was not sufficient for the wise virgins to beare the  
name of virgins, to haue lampes burning, and to goe forth to meete  
the bridgroom: for all these things did the foolish virgins also: but one



thing more they had, which was the oyle of grace, whereby they were enlightened to goe with the bridegroome into his chamber; which the foolish virgines lacking were shut out of the dooers and not admitted to come in. Matth. 25.

The second argument whereby these reprobate professors are described, is the circumstance of time when they shall thus plead for themselves, why they should not be condemned, to wit, at the last day when they shall come to be arraigned at the tribunall seate of Gods iudgement. This is a point of great weight and moment worthy all obleruation; that men not onely in this life and in death, but even at the last day shall thus plead for themselves.

A dangerous conceit of a mans good estate.

Hence we learne, that many professing seruice to Christ shall conceiue in their mindes a perswasion that they are the true seruants and children of God: they shall liue and die in this perswasion; and yet for all this at the last iudgement they shall receiue the sentence of condemnation. A thing deeply to be waighed of euery one: And the consideration of it ought to teach vs all to take heed of spirituall pride and selfe-loue, whereby men flatter and deceiue themselves in their estate, ouerweening the good things they haue, and falsly thinking that they haue that blessing of God which indeed they haue not. This must moue vs not onely to labour to be purged of this pride, but also teach vs to suspect the worst of our selues, and to iudge our selues seuerely in regard of vnbeleefe and hollownes of heart: for this will be a meanes to make vs escape the iudgement of condemnation at the last day, which Christ shall pronounce against many of those that thinke themselves to be his seruants.

Further, obserue where Christ saith, *in that day*, he singlenth out the day of iudgement as a most terrible day. And saying, *they shall say vnto me*, he makes himselfe the Iudge of all the world in that day; and further pointing out their particular pleading for themselves, he giues vs to vnderstand that he is very God, who knoweth long before not onely the speeches and actions, but the very secret thoughts and imaginations of all men that haue bene, that are, or shall be, from the beginning to the ende of the world.

The terror of the Lord.

These things laid together and well considered, must stirre vp in our hearts a speciall dutie which the Apostle had learned, 2. Cor. 11. *Exhortation to know the terror of the Lord*: that is, not onely in iudgement to conceiue, but also in heart and affection to be perswaded of the terrible fearefulness of the last iudgement; and in this regard not to content our selues with the gift of knowledge and with an outward profession,

fession, but to labour for soundnesse and sinceritie of faith, of repentance, and new obedience, both in heart and life. This was *Pauls* practice, in regard of the resurrection to this iudgement, *he endeoured himselfe to haue alwaies a cleare conscience toward God, and toward man*, Act. 24. 16. And this dutie is most necessarie: for such is our ignorance and vneleese that we little regard the terrour of this day, but either thinke it shall not come, or though it doe, we shall scape well enough.

The third argument here vsed is drawne from the gifts and qualities of the persons which make this plea for themselves: they are such as haue *prophefied in the name of Christ, cast out deuills, & done many great works in his name*. To *prophefie* here signifieth to teach the people of God, by expounding the Scripture, and applying the same to the consciences for their edification: and this office is called prophefie, to grace and commend the office of a minister, because it was the principall dutie of the Prophets themselves thus to handle the word of God for the instruction and edification of Gods people, howsoever at some time they did foretell vnto Gods people things to come. And therefore he which hath this office, and dischargeth the same with good conscience, doth a worke no lesse honourable, then did the auncient holy Prophets.

*By thy name*] The name of Christ here signifieth two things: I. appointment and commandement from Christ: men that preach the word of God beeing rightly called thereunto, teach and preach in the name of Christ: for those whome the Church calleth lawfully, Christ himselfe calleth, and they preach by vertue of his name. Secondly, it signifieth to preach in the roome and stead of Christ, to preach that which Christ would preach, and in that manner also which Christ would vse: 2. Cor. 5. 20. *We are embassadors for Christ, as though God did beseech you by vs, &c.* And here we may see a difference among the kinds of teaching which God requireth of men. Masters teach their seruants; parents teach their children; and one neighbour and friend another: but all these differ from the teaching of the minister: for he teacheth beeing called by Christ and in stead of Christ: but the master teacheth not by like vertue, but onely by the right of mastership: the father by vertue of fatherhood, and one friend another by vertue of brotherly charitie. And this sheweth the dignitie of the calling of a minister, and the weight of his office: no master, no father, or ordinarie professor hath the like.

*Cast out deuills, and done many great works*] For the better vnderstanding hereof we must entreat something of the working of miracles: and

What it is to  
prophe-  
fie.

What it is to  
prophefie in  
Christs  
name.

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What a miracle is.

God alone  
can worke  
miracles.How men  
worke mira-  
cles.Miracles  
now ceased.

and first we are to see what a miracle is. A miracle is not only a strange worke done, but such a worke as is about the strength of all creatures, and beyond the whole power of created nature; for it is done by the power of God himselfe immediately, which is about the strength of all creatures: such a worke was the *staying of the sunne*, Iosua 10. 13. and the *going backward of the shadow of the diall*, 2. King. 20. 11. Secondly, the Lord God alone is the author of a miracle; who created heauen and earth; as *Dauid* saith, *Thou art great and doest wondrous things, thou art God alone*, Psal. 86. 10. No angel, nor other creature in heauen or in earth, no not the manhood of Christ, though exalted above all creatures, is able to worke a miracle. How then, will some say, doe these men plead their working of miracles? *Ans.* Not as authors, but as instruments and ministers whom the Lord vsed in the working of them; for men worke miracles by beleeuing, on this manner: First, they receiue a speciall instinct and inward motion, that God will vse them as instruments in the working of a miracle, if they pray vnto him, and command the worke to be done: vpon this instinct, they beleeuue that if they pray to God, and command in his name, it shall bee done: and lastly, they praie; and commaund according to this instinct, and so the thing they beleeued is done. And thus is this speech to bee vnderstood, *Haue we not cast out deuils? &c.* that is, thou hast put an extraordinary instinct into our minds, that if we prayed vnto thee, and commanded the deuils in thy name to depart, it should be done: this wee haue beleeuod, and accordingly practised, and so haue cast out deuils, &c. done many great wonders by thy name. This gift of miracles doth now now besal the Church of God; all that the Church now hath (for ought I see) is the gift of praier, ioyned with fasting, which also must bee conditionall, depending on Gods glorie, the good of Gods Church, and of the partie troubled: they may not pray absolutely for this worke of casting out deuils, or for the doing of such like miracles, much lesse may they now giue peremptorie command for the beeing of them. If it be said, that Gods Church hath all needfull gifts, as well now as in former times: I answer, it hath all gifts needfull to their saluation, and therefore prayer in the Church serues now either to deliuer the partie troubled, or else to procure as good a blessing as deliuerance is, which is patience and repentance. And thus wee see what manner of persons they be that shall say, Lord; Lord, and make apologie for themselves at the last day, and yet be damned; namely, some that haue beene excellent preachers of the word, and some that haue had extraordinary power to cast out deuils: and lastly, others that haue wrought many strange cures

cures and miracles by faith in Christs name.

Now hence we learne, first, that most excellent gifts will not auaille to the saluation of any man or woman, vnielſe they haue true faith, sincere repentance, and new obedience, whereby they doe the will of God: for what an excellent gift is it to be able to teach and preach the word of God? what a rare thing is it to haue heard Christ himselfe preach, and to haue giuen him entertainment? and yet neither of these can saue a man: Christ saith here, the apologie of preaching shall doe men no good, and the priuiledge of eating and drinking with Christ, and of hearing him teach in their streets will nothing auaille; Christ will say, I neuer knew you, Luk. 13. 26, 27. It is likewise an excellent earthly priuiledge to be allied vnto Christ; and yet Christ preferreth spirituall kindred by faith and obedience farre before it; saying to one that told him his mother and his brethren stood without, desiring to speake with him, *Who* (saith he) *is my mother? and who are my brethren?* and pointing to his Disciples, he said, *behold my mother and my brethren: for whoſoever shall doe my fathers will, the same is my brother, and sister, and mother.* And with reuerence it may be truely said of the virgin Mary, that howſoeuer it was a wonderfull priuiledge vnto her to be the mother of Christ Iesus, yet if shee had not as well borne him in her heart by faith, as shee did in her bodie; shee had neuer bene ſaued; and therefore Paul saith, *though wee had knowne Christ after the flesh, yet henceforth knowe wee him no more; but if any man bee in Christ, hee is a newe creature,* 2. Cor. 5. 16. and, *in Christ neither circumcision auailleth any thing: nor vncircumcision, but faith which worketh by love,* Gal. 5. 6.

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Excellent  
gifts wil not  
saue vs with-  
out faith.

Mat. 12. 47.  
48. 49. 50.

The consideration whereof, must moue vs all to labour to become new creatures, and to get the graces of Gods children who are regenerate, euen true faith, true repentance, and new obedience, and not to rest in other gifts though they be most excellent.

Again, students that haue a great measure of knowledge and other excellent parts, as memorie, languages, &c. must learne, not to be puffed vp therewith, (for knowledge puffeth vp, 1. Cor. 8. 1.) but withall to get the ſauing graces before named; for without a repentant and beleeuing heart, all the gifts they haue wil neuer saue them: may rather they must be abased thereby, for without true ſauing faith, all other gifts bee but as so many mil-stones, to presse them deeper into the pit of destruction.

Secondly, here note, that many learned preachers, who haue soundly handled the word of God for the conuersion of others, shall yet

yet themselves be condemned, like to the Carpenters that built Noahs Arke, and yet were drowned in the flood. The consideration whereof, must teach all Ministers, according the counsell of the Apostle, Act. 20. 28. *to take heed, first, vnto themselves, and then to their flockes*: so Paul bids Timothy, *Take heed vnto thy selfe, and vnto learning, continue therein; for in doing this thou shalt both save thy selfe, and them that heare thee*, 2. Tim. 4. 16. Secondly, to be followers of Paul in the practise of mortification, *who did beate downe his bodie, and bring it into subiection, least by any meanes after he had preached to others, he himselfe should be a reprobate*, 2. Cor. 9. 27. Thirdly, the people of God are here also taught their dutie; for seeing this fearefull iudgement shall befall some ministers of the word, that notwithstanding their preaching they shall be condemned; therefore Gods people must not rest vpon the example of their ministers liues, but cleave fast vnto that wholesom doctrine which they gather soundly and directly out of the word of God: his life and practise is no sure rule to follow, further then it agreeth with the word of God: and therefore Paul saith, *Be followers of me, as I follow Christ*, 1. Cor. 11. 1. But the word is a true rule and square, & as many as walke according to this rule, *Peace shall be vpon them, and mercy*, Galat. 6. 16.

Receiue no  
new doctrine  
though con-  
firmed by a  
miracle.

Fourthly, seeing some workers of miracles must also be condemned, this teacheth vs not to trust them which bring vnto vs doctrines, because they are confirmed by wonders; for such as worke wonders may deceiue themselves in the matter of their owne saluation, and therefore much more may they deceiue vs in this or that particular point of doctrine. Whereas therefore sundrie points of poperie, as Purgatorie, Pilgrimages, inuocation of Saints, and such like, are auouched to be confirmed by miracles (which no doubt were but forgeries, and lying wonders) yet let it be graunted that they were true miracles, that prooueth not that we should beleue them, because the word of God doth not confirme the same vnto vs; for beside that which is reuealed and recorded in Scripture, we must receiue no doctrine in religion, be it neuer so miraculously confirmed.

Vers 23. *And then will I professe to them I neuer knew you: depart from me ye workers of iniquitie.* Here Christ sets downe the iust condemnation of those men which make an apologic for themselves at the day of iudgement, and wonder at their condemnation: and withall he answereth them in that wherein they shall plead for themselves. The words containe three parts: I. A profession made by Christ to these men, *that he neuer knew them*. II. A commandment of Christ vnto them,

them, *Depart from me.* And III. a reason of the commandement, *Ye workers of iniquitie.* For the profession of Christ; *Then*, that is, in the day of Iudgement, at that time when men shall wonder at their condemnation, making apologies of their seruice to God; euen *then*, saith Christ, *will I professe.* &c. In this phraze Christ alludeth to the fact of these hypocrites, for they professed the name of Christ, and did plead seruice done vnto him; as if he should say, Many in that day which haue professed my name in the world, shall plead their seruice done to mee: but I will make another profession vnto them, that is, I will make it cleere and manifest vnto all the world, that I neuer knew them, & that their profession of me was in vaine.

The words of Christs profession are of great waight and moment, containing some difficultie in regard of the sense, which must bee searched out. The knowledge of God whereby he knowes his creatures is two-fold; Generall, and Speciall. Gods generall knowledge is that, whereby he vnderstands and sees all things, both past, present, and to come: and in regard of this it is said, *All things are naked and open before his eyes with whom we haue to doe,* Heb. 4. 13. And by vertue of this, Christ here foretelleth what shall be the apologie of some wicked men at the last day. And in regard of this generall knowledge, all men are knowne vnto God, and the most secret actions of wicked wretches, *Ier. 32. 18. His eyes are open vnto all the waies of the sonnes of men, to giue vnto them according to their waies, and according to the fruite of their workes.* The speciall knowledge of God, is that whereby he acknowledgeth, approoueth, and accepteth of his creature to bee his, vouchsafing vnto it his speciall fauour: now this enlargeth not it selfe to all & euery man, for some there be, on whom he will shew his fauour, and of them it is said, *The Lord knoweth the way of the righteous,* Psal. 1. 6. Others there be on whom he will not shew forth his mercie, and of them it is said, *The way of the wicked shall perish.* Which opposition sheweth, what is meant by Gods knowledge of the godly. So likewise, *Rom. 1. 1. 2. will the Lord destroy his people whom he knew before;* that is, whom he approoued and loued: and of this speciall knowledge hee speaketh in this place. *Neuer*] This word excludeth all times, as if he should say, I doe not now, neither euer did approoue and accept you for mine owne; yea euen in that time when you professed me, preached, and wrought wonders in my name, euen then I say, I did not accept and approoue of you.

From this forme of confession we are to learne sundrie points of doctrine; First, hereby is plainly confuted and overthrowne the opinion of

Gods knowledge of his creature.

1. Generall.

2. Speciall.

Vniuersall redemption confuted.

of



God deales  
not hardly  
in denying  
redemption  
to some.

of some Protestants, who hold that Christ shed his blood for all and euery man without exception, and that in regard of Gods purpose and will he died for all men; for *Caine* as well as for *Abel*, for *Indas* as well as for *Peter*, and for them which shal be condemned, as well as for them which shall be saued. But marke what Christ saith here to them that shall be condemned, I neuer knew you, nor approoued of you for mine. But if Christ died effectually for all and euery man in the world without exception, then hee bought all and euery man without exception, with the price of his blood; and if that, then euery one without exception is Christs: and those which are truely his, Christ will vndoubtedly acknowledge for his owne. But here we see Christ wil not acknowledge all and euery man to bee his, and therefore vndoubtedly he did not purchase by the price of his blood, all and euery man to bee his without exception. I denie not, but that Christ died for all men in the sense of Scripture; but the word of God neuer saith, that on Gods part, and in regard of the purpose of his wil, Christ died for euery man without exception. And whereas it is thought to be an hard speech, to say that God would haue some particular men deprivied of grace and redemption by Christ, let vs well consider this one thing, and it will not seeme strange, no not in mans reason. God created man in his owne image, in righteousnesse and true holinesse, and he gaue vnto him a blessed estate in an earthly paradise, and that not onely for himselfe, but for all his posteritie; for whatsoever he receiued by creation, hee receiued not onely for himselfe, but for his posterity, beeing then a publike man, and bearing the person of whole mankind, both in the state of his innocencie, and in his fall: whereupon *Adam* falling from that happie estate, all mankind beeing in him, fell with him, and so lost Gods image, and that good estate which they enioyed by creation in *Adam*. Now consider this well, if God had neuer indued man with grace, nor giuen him meanes to come by happinesse, and yet had beene excluded from all means of grace and happinesse, this indeed might haue seemed hard; but considering that by creation he gaue man happinesse, and likewise abilitie to perseuere in the same, if he would; is it any maruell, seeing all men haue of themselves lost their owne felicitie, that some should bee deprivied of it for euer? nay, rather it is a wonder that all are not condemned which come of *Adam*; for God in his iustice without all crueltie might haue condemned euery man: and indeede it is his endlesse mercie, that he hath giuen Christ to be a Sauour vnto some, and that any are made partakars of this saluation by Iesus Christ.

Secondly, Christ here saith of some, *I neuer knew you*: yet speaking  
of

of others he saith, *I know my sheep*, Ioh. 10. 14. and againe, *I know whom I haue chosen*, Ioh. 13. 18. and Paul saith, *The Lord knoweth who are his*, 2. Tim. 2. 19. Now frō these places we may gather, that there is an eternall worke of God, whereby hee puts a difference and distinction betweene man and man, angel and angel, acknowledging some to bee his owne, and denying the same of others. If God himselfe had not auouched this in his word, no man might haue taught it; but beeing here plainly expounded, it is with all reuerence to be acknowledged & receiued: and that it may be the better conceiued, two points are here to be handled. First, vpon what ground and reason God doth know some to be his, and doth not know nor acknowledge others for his owne. Secondly, what is the fruite of this knowledge of God in man. For the first, why God should know some to be his, and not others, no other reason can be giuen, but Gods good pleasure alone: Matth. 11. 25. Christ setteth downe this distinction betweene man and man, saying, that *his father hath hid the mysteries of the kingdom of heauen from some, and revealed the same to other*: now what is the cause hereof? *It is euen so, O father* (saith he) *because it so pleaseth thee*. So Rom. 9. v. 13. and 18. In *Iacob and Esau* Paul shewes this distinction of mankind, *I haue loued Iacob and hated Esau*, saith the Lord: neither did this difference come from their workes, either good or euill, for this difference God put betweene them, before either of them had done good or euill: but it is wholly ascribed to the will of God, *who will haue mercie on whom he will haue mercie, and whom he will he hardeneth*. This must not seeme strange vnto vs: we permit vnto men to vse their owne discretion in their owne affaires, and this is a sufficient reason to stoppe any other mans mouth; *It is mine owne, may I not doe with mine owne what I will?* Again, in Princes Proclamations wee submit our selues to this clause (*It is our pleasure*): so likewise, a man hauing a flocke of sheepe, may send some of them to the fatting for the slaughter, & others keepe for breed: this God permitteth vnto man, and it is not counted cruelty among men; now if wee giue this libertie vnto man ouer the creature, why should we not much more giue it to the creator ouer man, seeing the basest and least creature is something in regard of man, but man is nothing vnto God? and therefore though these mysteries cannot be comprehended by reason, yet euen in reason we may see some resemblance of the truth and equitie of them, which must moue vs with reuerence to submit our selues to the soueraigne will and pleasure of God herein.

Vpon this ground of difference and distinction betweene man and man,

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Gods election  
and reprobation  
prooued.

The ground  
of Gods pre-  
destination.

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not the  
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Gods decree

man, we may well bee admonished to beware of the error of some diuines, who thus define of Gods will touching mans estate; they say it is the first wil of God, that euery mā in the world should be saued, if they would, and therefore (say they) he ministers vnto them all helps both of nature and grace, whereby they may repent and beleue if they will. And hauing laid downe this his first will, he then (say they) foresees that some men will not beleue, nor perseuere in the faith: and hereupon it is (in their conceit) that he will not know some men for his owne. Againe, foreseeing that others will beleue and perseuere in faith, then he knowes and acknowledgeth to bee his; dealing herein like vnto a good father that hath many sonnes, who would haue them all to doe well, and to haue each one a good portion; but yet seeing that some will not become frugall and obedient, he changeth his minde, and doth disinherite them: or like vnto a good Prince, who would haue all his subiects to doe well; but seeing some to be rebels, hee is of another minde, and willeth their death. *Ans.* But this opinion is a meere inuention of mans braine; for whereas they say, that God by a second acte of his will acknowledgeth some for his owne, and not others, vpon the foresight of their faith and vnbeleefe, whereas by his first will hee would haue all men to be saued, it is not true; for the first will of God, is to know some, and not to know others: the ground whereof, is his good pleasure alone, and no foreseeene workes in them. And therefore it cannot be, that he should will all men to be saued equally, *Caine* as well as *Abel*, *Judas* as well as *Peter*. Againe, their opinion confutes it selfe, for God foresees mens faith and vnbeleefe, because hee hath decreed the same, and his decree depends vpon his owne will alone: and therefore vnlesse we make the same thing in the same respect, both the cause and the effect, we cannot make foreseeene workes the ground of difference betweene man and man. Then their comparisons are not fit: a father would haue all his children to doe well, and to enioy his portion: true; and more then that, he would make all his children to doe well, if it lay in his power; neither would he disinherite any, if it lay in his power to make them good: the change of his purpose in disinheriting his sonne, ariseth vpon the impotencie of his will, that cannot doe that he would. And the same must be said of the will of Princes toward their subiects: but if their should be such a will in God to haue all men saued, if hee could saue them; then vndoubtedly all men should bee saued, for *who hath resisted his will?* nay, whatsoeuer the Lord willeth, that doth he in heauen, in earth, and euery where, *Dan. 4. 32.*

A second point to be considered in the distinction of men, whereby  
God

God knoweth some to be his, and doth not acknowledge some others for his, is the fruite of this knowledge of God. It is an effectuall and powerfull knowledge, working mutuall and strange effects in mans heart, towards God; for from this, that God knoweth some to bee his, there followeth another knowledge in mans heart, whereby he knoweth God to be his God. So Christ saith, Ioh. 10. 14. *I know my sheepe, & am knowne of mine*: looke as the sunne casts downe his beames vpon vs, by meanes whereof we againe see the body of the sunne; euen so the knowledge of God, whereby he knoweth vs for his, worketh in our hearts a knowledge of God in vs, whereby we know him for our God. So Gal. 4. 9. *Seeing ye know God, or rather are knowne of God*: so that the knowledge of God, whereby he knoweth vs to be his, is the ground of our knowledge of him to be our God. Again, in this knowledge of God, whereby he knoweth his elect, is contained his loue towards them, for he knoweth and accepteth of man, and therefore loueth him: & this brings forth in man loue to God againe. *We loue God because hee hath loued vs first*, 1. Ioh. 4. 19. So likewise God by his knowledge chooseth vs to be his peculiar people: and hence comes our choosing of God to be our God; for looke, as the seale sets a print in the waxe like vnto it selfe, so the knowledge of God bringeth forth such fruits in vs to Godward, as therewith God beareth and manifesteth towards vs.

On the other side, there be some whom God neuer knewe, and the fruits hereof in them, bee the fruits of iustice; God not knowing them, they knowe not God: and the fruits of this knowledge, as loue, and giuing their hearts vnto God, they haue not. Indeed the sinnes which men commit come not from this, that God knoweth them not, but fro the corrupt will of man: and yet these wants of knowledge, of loue, & faith to God, as they are punishments, come from this, that God doth not know, nor acknowledge men for his.

Now whereas this knowledge of God is powerfull in his elect to produce from the true knowledge, affiance, & loue of God againe; we are to bee admonished to labour to feele in our hearts these graces which are the impressions and fruits of Gods knowledge of vs, that by them wee may be able to say, I knowe God to be my God, and Christ my redeemer. Let vs therefore labour to knowe God aright, and to loue God in Christ, & in his members, by true loue; & to choose the true God to be our God, bestowing our hearts & affections on him: for by these graces wee shall know certainly that God knoweth vs, loueth, and chooseth vs for his sonnes and daughters in Christ; because these graces in vs are the proper fruits of the knowledge & loue of God towards vs; euen as wee may knowe the Princes broad seale by the

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The effect of  
Gods know-  
ledge of  
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A mortise to  
know and  
loue God.

forme of it in waxe, though wee neuer see the seale it selfe. And on the contrarie, wee must take heed of that heauie iudgement of God, whereby men goe on without knowledge, loue, and affiance in God; for these are fearefull tokens of his wrath, befalling those whom he neuer knew.

*The vse.* 1. Whereas God knoweth some men for his owne, and will not acknowledge the same of others, and that onely vpon his will & pleasure, we may see here a wonderfull & vnsearchable myltery; which first of all ought to stirre vs vp, not to plead with God, but in an holy reuerence to wonder at, & to admire his vnspcakable power & soueraignty ouer his creature: Rom. 11. 32. *God hath shut vp all vnder vnbeleefe, that he might haue mercie on all,* saith the Apostle. Now he doth not reason the case further, but there staies himselfe, with an admiration of Gods wonderfull power and wisdom, crying out, *O the deepnes of the riches, both of the wisdom and knowledge of God, how vnsearchable are his iudgements, & his wayes past finding out.* 2. This must strike our hearts with feare & trembling towards God in regard of his iudgements: the Apostle Paul speaking to the Gentiles of Gods auncient people, saith, *the Iewes are cut off through vnbeleefe, and thou standest by faith;* & thereupon makes this vse vnto the Gentiles, *Be not high minded but feare,* Ro. 11. 20. 3. Hence we are taught, not to sooth vp our selues (as vsually we doe) on hope of mercie in the death of Christ, without some ground hereof through true grace; but rather with feare & trembling, so long as we haue time, to labour in the means of saluation, which is Gods word, prayer, Sacraments, to become true members of Christ, because we may deceiue our selues with a vaine profession: for though Gods mercie be endlesse in it selfe, yet it admits restraint to vs-ward; & indeed it shall neuer be extended to all, nay not to many that in their life time made full account thereof in their vaine perswasions.

The Repro-  
bate neuer  
had true  
faith.

A third point here to be obserued is this; that such as professed Christs name here on earth, & yet after shall be condēned, neuer had true faith, nor true repentance, sound loue, nor hope; they might haue some kinde of faith, I confesse, & many other excellēt gifts; but if they had had true faith, thereby they should haue pleased God, & bin approoued of Christ, & so at sometime also, haue bin accepted & acknowledged of him for his owne. For this wee must learne and hold as the truth of God, that where true faith, loue, and hope are truly wrought, there they remaine for euer, at least in the roote; they may seeme for a time to bee lost, but yet neuer can be quite extinct, *for the gifts and calling of God are without repentance,* Rom. 11. 29.

Fourthly,

Fourthly, here it is plaine, that those whom Christ will not saue, hee neuer knewe; hence it followes, that whom he knowes to bee his, them he wil know to be his for euer. This point must be remembred, because it is the true foundation and ground of the saluation of mens soules: we are said to bee saued by faith, and by the word of God, yet onely as by meanes, not as causes: but the onely cause of our saluation, and of the meanes that brings vs thereto, is *this knowledge of God*, whereby he accepteth and approoueth vs to be his owne.

Hence we may gather, that those who are elect vnto saluation, shall neuer perishe; for whom God once knowes to be his, them he knowes to be his for euer: & therfore Mat. 24. 24. it is made a *thing impossible that the elect should perishe*: and the Apostle takes it for granted, that *the election of God is vchangeable*, Rom. 9. 11. remaining euer, according to his purpose. This knowledge of God, is *that foundatiō which remaineth sure*, 2. Tim. 2. 19. The first grace of all is Gods fauour, choosing some men to be his of his meere good will; and this first grace, to whomsoever it is vouchsafed, remaineth for euer, admitting no change nor alteration, nor interruption. This doctrine must be remembred, as the staie of our faith, and a sure foundation of sound comfort in any distresse: for true beleeuers in time of affliction finde in themselves much vnbeleefe, and great pronenesse to fall away from God. Yet here they haue a sure stay whereon to rest, they must goe out of themselves, and fasten their faith on Gods election, knowing hence, that though they be fraile and subiect to fall away of themselves, yet their saluation remaines fast, grounded on the knowledge and election of God. So the Apostle Paul comforts himselfe and the godly, Rom. 8. 32, 33. *It is God that iustifies, who shall condemne?* and verie 35. *Who shall seuer vs from the Love of God in Christ*, whereby hee loueth vs? And indeede, if a man haue receiued true assurance of Gods fauour, though but once in all his life; yet by that one signe hee may assure himselfe of his saluation, vpon this ground, that Gods loue is vchangeable, though euer after he liue in temptation; *for whom God loneth, hee loneth to the end*, Ioh. 13. 1.

*Depart from me*] This is Christs commandement to those whom he neuer knew, though they professed his name; and it is a most fearefull commandement, beeing all one with that, Math. 25. 41. *Goe ye cursed into euerlasting fire.*

Now hence wee may gather, that the second death is properly a separation from the comfortable fellowship of the Father, the Sonne, and the holy Ghost; and withall, a sense and feeling of Gods wrath in

Elect neuer  
fall away.

Wherein the  
second death  
standeth.



How Christ  
suffered the  
second death.

that separation. This appeares by the contrary, for life everlasting stands in fellowship with God the Father, the Sonne, and the holy Ghost. Now here a question may be asked, concerning the suffering of Christ; for our doctrine is, that he suffered the second death: whether then was he seuered from God in his suffering? *Answer.* Christ our Sauour on the crosse, stood in our roome and stead, hee bare vpon him the sinnes of his elect, and for substance, the whole punishment due to the same, which was both the first and second death: but yet concerning the suffering of the second death, there remaines some difficultie. Touching it therefore wee must hold this ground, that our Sauour Christ suffered the second death, so farre forth as the suffering thereof might stand with the vnion of his two natures, and with the holinesse and dignitie of his person: and here these caueats must be marked.

*I. Caueat.* That in his manhood he endured a very true separation from the Godhead, and from his Father; yet not in regard of subsisting and beeing, but of sense and feeling onely: and therefore hee cried, *My God, my God, why hast thou forsaken mee?* hauing for a time no sense of Gods fauour, but onely the feeling of his wrath and displeasure.

*II. Caueat.* In his passion he did indure the sorrows of the second death; he did not die the second death, for then hee should haue beene overcome and vtterly separated from his father in subsisting and beeing: but he suffered the second death, and in suffering overcame it; as a man may be at the point of death, & feele the paines of the first death, and yet recouer.

*III. Caueat.* Christ endured the paines of the damned, yet not in that manner which the damned doe; for hee endured them on the crosse, they in the place of the damned; Christ suffered the first for a while, they endure them for euer; Christ suffered the second death, yet so as it preuailed not against him; but the damned are overwhelmed of it, it preuailes ouer them, and causeth them to blasphemie God: now their blasphemie increaseth their sinne, and their sinne causeth their torment to be multiplied for euer. This doctrine is suitable to the word of God, and to reason: for in mans reason, the death of the body could not be a remedie to such persons as are condemned to a double death both of body and soule.

A motiue to  
get fellow-  
ship with  
God.

*Vses.* 1. Seeing the second death is a separation of man from God for euer, we must labour in this life to haue some true fellowship with God the Father, the Sonne, and the holy Ghost; that hauing it once,

we

we may enjoy the same for ever. This fellowship we shall come vnto in the right vse of the word and Sacraments, and praier; for in the word and Sacraments God condescends to speak vnto vs, and to deale familiarly with vs, and in praier we talke with God.

*II. Use.* Note also to whome this commandement is spoken, *Depart from me*; namely, to such as come neare vnto God with their lips, but yet keepe their hearts farre from him: in consideration whereof we must not content our selues to professe the name of Christ outwardly, but we must draw neere to God with all our affections, our loue, ioy, feare, and confidence, and yeild obedience to his commandements; so shall we escape this fearefull commandement of finall departure from him.

*To workers of iniquitie*] This is the reason of the commandement: for the better vnderstanding whereof, this question must be handled: How these men, that make such profession, can be called workers of iniquitie; many of whome vndoubtedly, liued a ciuill and vnblameable life outwardly, and could not be charged with any horrible capitall finnes. *Ans.* There be many great finnes for which men may be called workers of iniquitie, and be as vile in the sight of God as the murderer and adulterer, though for outward life they be vnblameable: as first *hypocrisie*, which is proper to the professors of religion, when as they content themselves to hold religion outwardly, but yet doe not bring their hearts nor conforme their liues to their outward profession. Secondly, to professe loue and worship to God, and yet not to performe duties of loue and mercie vnto men: for we must loue and serue God in the works of brotherly loue. Thirdly, to haue the heart addicted to this or that sinne or finnes; whether secret or open in regard of the world it skilleth not: for this is to be a worker of iniquitie in Gods sight, when the heart taketh a settled delight in any sinne. And they are not so called because their iniquitie is alwaies outward and seene to the world. Lastly, all the finnes of the first table, especially the finnes against the two first commandements, as not to know God, not to loue God, or to trust in him aboue all, not to worship him in heart and life together; these are all works of iniquitie, greater then the finnes of the second table in their kind: and in regard of these also, professors are called *workers of iniquitie*.

*Vses. 1.* Whereas Christ calleth those professors, *workers of iniquitie*, whose profession couered their finnes fro mens sight; we may note, that Christ is a very strict obseruer of mens waies, even of the most secret finnes, which appeare not to the world: though men may be

Now professors of religion may be workers of iniquitie

Christ marks the most secret finnes.

deceiued by professors in this world, yet Christ cannot be deceiued, but at the last day of iudgement he will finde them out what they be. Many deceiue themselues with a perswasion of mercie, because Christ is a Sauiour, and so presume to, goe on in sinne; but they must knowe, that Christ is also a seuerer iudge, who doth straitly obserue mens sins, and will condemne the workers of iniquitie, as well as pardon them that repent: and therefore we must not flatter our selues to liue in sin, because he is a Sauiour; but rather feare to sinner, because hee is a seuerer iudge against all iniquitie.

How Christ esteemes a godly life.

II. This shewes that Christ preferres an honest and godly life aboue most worthy gifts, euen before the gifts of Prophecie, and Miracles; and therefore our principall care must be, to frame our hearts and liues to true obedience vnto our God in all his commaundements.

A strong-motive to repentance.

III. This must stirre vs vp to true and vnfeined repentance. If wee haue not yet repented, it must moue vs to beginne it; if wee haue repented, wee must doe it more; for Christ will pronounce a fearefull sentence of condemnation vpon many professors, because they liue in sinne, though they haue prophesied in his name, and cast out deuils, and done many great workes; yet because they haue bene in heart addicted to some sinnes, hee shall say vnto them at the last day, *Depart from mee, and goe ye cursed into everlasting fire.* The horror whereof, seeing Christ hath so long before made it knowne vnto vs, ought to moue vs to humble our selues, to turne vnto God, and to breake off the course of our sinnes, euen in the purpose of our hearts. And if wee will not now tremble and turne, the day will come when wee shall heare a fearefull commaundement, and obey it, and not bee able to turne from it: but if wee shal now turne to God by true repentance and new obedience, we shall in that day heare the blessed voyce of absolution vpon our selues, when as the fearefull sentence of condemnation shall be pronounced vpon others.

Purge the heart from a purpose of sinning.

IV. Whereas many men shall be condemned, because in heart they haue bene addicted to some open or secret sinnes, wee must in the feare of God labour to purge our hearts from all sinne, so as wee bee not addicted to any one sinne, with purpose to liue therein: yea wee must labour to turne our selues from euery euill way, from sinnes in thought, in affections, in behauiour, and actions. The purpose of our heart must bee, not to liue in any one sinne, so as if wee fall, wee may yet truly say, it was against our purpose and intent: and therefore we must labour to bee renewed in the spirit of our mindes, euen in the

most

most secret part of our soules. It is not enough to leave sinne when it leaues vs, by reason of weakenesse, or want of opportunitie: thus doth many an aged man, who hauing liued in lewdnesse and lust all his youth, doth at length, by reason of weakenesse in olde age, leaue those sinnes in practise; but yet his heart is still addicted to them; and therefore euen then when hee cannot goe without a staffe, will hee take great delight in rehearsing and remembering the trickes of his youth. Now this man hath no repentance, for his delight in the remembrance of sinne past, is all one before God, as if hee had liued still in the practise thereof: our prayer therefore must be with *Dauid*, to the Lord continually, that hee would *incline our hearts vnto his commandements, and not to conuetsnesse, or any other sinne,* *Psal. 119. 36.*

*Verse 24. Whosoener then heareth of me these words, and doth the same, I will liken him to a wise man which hath builded his house on a rocke.*

*25. And the raine fell, and the floods came, and the windes blew and beat vpon that house, and it fell not; for it was grounded on a rocke.*

After the deliuey of many notable instructions in this sermon of our Saviour Christ, whereby he hath sufficiently shewed himselfe to be the true Prophet and Doctor of his Church; in this verse, and those which follow, to the 28. he comes to lay downe the conclusion of this excellent sermon, wherein he doth stirre vp his hearers to a notable duty; namely, that they should not make light account of his doctrine, contenting themselves barely to heare, reade, or to learne the same; but further, to goe about the practise thereof in their liues and conuersations. And for the effecting hereof, hee laies downe here at large, the fruite of true obedience to the word. In this conclusion are these points contained: I. A maine dutie to be done of all his hearers; that is, *to heare and doe the words of Christ. Whosoener heareth these my words, & doth the same.* II. The proprietie of this dutie; *it is a note of great wisdom. I will liken him to a wise man, &c.* III. The fruite of this dutie; *Safetie and securitie against all perils of bodie and soule,* in the 25. verse: all which are amplified by their contraries, in the 26. and 27. verses, as we shal see in their place.

The first point is the maine dutie of every good hearer, namely, to ioyne practise with knowledge of the word of Christ. This dutie is off vrged vpon vs by the holy Ghost, *Rom. 2. 12. Nor the hearers of the Law; but the doers thereof shall bee iustified before God;* and Saint *James* stands long on this dutie, *Iam. 1. 22. Be the doers of the word, and*

Conclusion  
of Christs  
sermon.

The dutie of  
every good  
hearer.

*not hearers, onely, decaying your owne soules:* which after, he enforceth both by the vanitie of hearing without doing, v. 23, 24. & by the blessing that accompanies obedient hearing, v. 25. & Luk. 11. 27, 28. when a woman in admiration at Christs doctrine, pronounced her *blest that bare him;* Christ answered, *may rather blessed are they that hear the word of God, & keepe it.* And in the parable of the sower, Mat. 13. there are 4. kinds of hearers, three bad, & one onely good, who doe heare, know, receive, embrace the word of God, & withall bring forth fruit plentifully. And naturall reason may perswade vs of the waight of this duty; for the best learning that men haue in humane things is too little, or of no vse, without practise: much lesse, can diuine doctrine then profit a man, without obedience be ioyned therewith.

*Use.* The consideration hereof, must moue vs to pray to God the Father in the name of Christ, that he would vouchsafe his spirit vnto vs, wherby our hearts might be enclined, disposed, & bent to an vnfaigned loue & obedience of Gods precepts, deliuered in his holy word, because it is our dutie to liue in the practise of that we heare. Yea, we must pray so to performe obedience in our life, that our consciences may not onely not accuse vs, but also excuse vs before God in regard thereof; or at least, in regard of our true endeaouro & desire to obey. This duty being practised, will minister true comfort vnto vs in time of distresse, yea in the fearefull case of death it selfe. Hereby did good king *Hzekias* comfort himselfe at his death, *that hee had walked before the Lord with an upright & perfect heart.* Isay, 38. And the word of God is plaine for this comfort, *If our hearts condemue vs not, we haue boldnes towards God,* 1. Ioh. 3. 21. alwaies provided, we haue a good vnderstanding of our duty to God, for an ignorant conscience will falsly excuse.

Obedient  
hearing is  
true wisdom.

*II. Point.* The property of this dutie. It is a part of great wisdom, for he that heareth and obeyeth, is the only wise man. *I will liken him* (saith Christ) *vnto a wise man.* This point is likewise with care to bee remembered, that the hearing & doing of the word of God, is a speciall part of true wisdom: this is notably verified in the 32. Psalme, which is intituled *Dauids learning;* and indeed it is a notable psalme of learning, containing the summe of all religion; which *Dauid* bringeth to these two heads, his repentance, & new obedience. So Deut. 4. 6. the peoples obedience to Gods commandements, is counted by *Moses*, their wisdom: & for this cause he there saith, *they shall be counted the wisest people vnder heauen,* because they serued & obeyed the true God: to which purpose it is said, *The feare of God is the beginning of wisdom, a good vnderstanding haue all they that doe soe after,* Psal. 111. 10.

Hence

Hence we learne these instructions: 1. all superiours, magistrates, Masters, & parents, are bound to goe before their inferiours in wisdom, as they are above them in authority; & therefore considering obedience is true wisdom, every superiour ought to goe before his inferiours in obedience to Gods commandements: for this onely is true wisdom, without which all other wisdom is but folly and madnesse.

2. Hence all students that profess themselves to seeke for wisdom and learning, are taught especially to giue themselves to learne & obey the will and commandements of God; for this is true wisdom, both before God and man. And it is a great blemish and disgrace for any man of knowledge to lead a loose and dissolute life; this argues their want of Gods feare, which is the very ground of true wisdom.

3. This giues a good caueat to ignorant persons, who perswade themselves they may continue in their ignorance, because they are not book-learned; but they deceiue themselves, for obedience is true wisdom: and therefore they must labour for so much knowledge as will bring them to this wisdom here commended.

Now to come more specially to this true wisdom, we must search out wherein it lieth. This is expressed in these words, *which hath builded his house on a rocke*; which S. Luke setteth down more largely, ch. 6. 48. saying, *he digged deep, & laid his foundation on a rocke*. In which words, 3. parts of this wisdom are propounded: 1. *so dig deep*: 2. *so make choice of a rocke for a foundation*: & 3. *so build thereon*. The builder is the professor of the name of Christ; and this *digging deepe* to finde out a fit foundation, signifieth thus much; that he that would make sure his owne saluation, must come to a deepe search & examination of his own corrupt heart, that he may know the iniquitie thereof: also he must renounce himselfe & his pleasures; & whatsoever may hinder him in this building he must cast out: for without this deepe search & ransacking of the heart, there can be no sure foundation laid, nor certainty of saluation attained.

The second point of this wisdom, is to choose a foundation to lay our saluation vpon; & that is *the rocke Christ Iesus himselfe alone*, God and man, he is the chiefe corner stone, on which the whole building is compled, Eph. 2. 20, 21. *neither is their saluation in any other: for among men there is giuen no other name vnder heauen, by which wee must bee saved*, then Christ Iesus onely, Act. 4. 12. *and no other foundation can any man lay, then that which is already laid, which is Iesus Christ*, 1. Cor. 3. 11. *Christ is the rocke and corner stone, & true Christians are liuing stones built vpon him*, 1. Pet. 2. 5. As for our works, they are fruits, but no part of this foundation, vnlesse to them that build on the sand, like foolish builders.

Thirdly,



Thirdly, hauing found a good foundation we must build thereon, Our soules and our saluation must be builded on Christ. This is done by our faith in Christ: for as mutuall loue ioynes one man vnto another; so true faith makes vs one with Christ: Eph. 3. 17. the holy Ghost faith, that *Christ doth dwell in our hearts by faith*: and, Psal. 125. 1. *He that trusts in the Lord is as mount Sion that cannot be remooued*. Yet here two caueats must be remembered: *I. That Christ is a rocke*; yet not euery way that man frames in his owne heart, but onely so as he hath offered himselfe in the promise of the Gospel, which is the word of the covenant of grace. And for this cause we must labour that this word of Gods grace may be rooted and grounded in our hearts by faith: for it is all one to beleene in Christ, and to beleene the word that reueales Christ vnto vs: so faith our Sauour, *He that refuseth me and receiueth not my word, butt one that indgeth him*, Ioh. 12. 48. And, *If ye abide in me, and my words abide in you*, Ioh. 15. 7. We therefore must be like the good ground: for as it receiues and keepes the good seede, so doth the good heart receiue and keepe the word of grace, which beeing rooted in our hearts keepes vs vnited vnto Christ, and therefore it is called the *ingrassed word*, Iam. 1. 21. which beeing mingled with faith in our hearts is profitable, for it knits vs fast to Christ, and makes vs growe vp in him vnto perfection. *II. Caueat.* We must set all the maine affections of our heart on Christ: for hereby must we shew forth our faith. We must so esteeme and loue Christ, as that in regard of him we count all things losse, and dung, with the Apostle; yea we must so delight in Christ, that we desire him wholly, and receiue nothing into our hearts but Christ alone. *Thomas* desired but to put his finger into his side, but we must goe further, and desire to haue our soules washed in the blood that issued thence, and to haue our hearts possessed by his spirit, whome he giueth to his Church.

*Use.* Seeing Christ Iesus is the rocke of our saluation, our dutie is to haue our hearts rooted and founded on Christ. They which be as the stonie ground, heare and receiue the word, and it takes some rooting in them, and brings forth some fruit: but as the rooting is not deepe, so the fruit is neuer ripe, and therefore when heat commeth it withereth: so it is with professors; a man may be one in name, and bring forth some fruit of the word which he heares; and yet be deceived in the matter of his saluation, because he is not rooted and founded in Christ. This is the point which *Paul* stands much vpon in sundrie of his Epistles: for shew of grace will not serue the turne. Indeepe in these happy daies of peace any grace makes a man seeme to be a Christian: but

when

when the parching heat of persecution comes, vnlesse we be thoroughly rooted in Christ, we shall neuer continue to the ende, nor bring forth fruit with patience.

*III. Point.* The *fruite* of this true obedience in which men by faith build themselves on Christ Iesus, is Securitie and safetie against all temptations of the Deuill, the flesh, and the world: meant by *the standing of the house that was built upon the rocks, notwithstanding the falling of the raine, the beating of the floods, and the blowing of the windes*, vers. 25. A most notable fruite which nothing els but true obedience can procure, vnto vs a wealth cannot minister this comfortable securitie; nay the more wealth, oft times the more trouble; and vnto many, riches are the causes of a fearefull downefall. No strength of man, nor power of any Princes can procure this safetie, & yet Christ vouchsafeth the same to them that heare his word and keepe it.

The fruit of true obedience.

The consideration hereof must moue vs to be most willing and ready to performe obedience to that holy word of God which we read and heare: for such a benefite comes by it as no creature in the world can procure besides: and the rather we must inure our selues hereto, because our finnes deserue an ende of these happie dayes of peace, and we may iustly looke for the blacke daies of persecution, which when they come will surely be our ruine, vnlesse in these dayes of peace we heare the word and doe it.

A motive to obedience.

Secondly, from this fruite of true obedience we may gather, that he which once hath true faith in Christ rooted in his heart, shall neuer loose the same either wholly or finally, but shall continue therein vnto the ende and enioy the fruite thereof for euer. For by faith a man is truly built on Christ as on a most sure foundation, so as neither temptations nor persecutions can driue him off: though they may assault and shake him, yet they can neuer throw him down: but if a man might quite loose his faith, then might he be beaten downe that is built on Christ, which thing this text denieth.

True faith cannot be lost.

Lastly, this teacheth vs that he that is built on Christ by faith, must looke for fearefull tryalls and temptations: for he is like an house built on the sea banke, against which winde and raine and waues doe all beate and rage. Gods seruants must not looke to goe to heauen in ease; but they must waite for trialls and temptations comming hand in hand, as winde and raine, and winde and waue commonly doe: and therefore the more carefull and earnestly must we labour to be surely grounded on Christ, that though they assault vs, yet they may not throw vs downe.

True beleeuers must haue their trialls.

vers. 26. But whosoever heareth these my words, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sands:

27. And the raine fell, and the floods came, and the windes blew, and beate vpon that house, and it fell, and the fall thereof was great.

In these verses our Sauour Christ layeth downe foure other points contrarie to the former, belonging to an euill hearer. The I. is the fault and bad practise of an euill hearer: *to heare Christs words and not to doe the same*: II. the propertie of this vice: *it is a point of extreame follie*: III. the practise of this folly: *in building vpon the sands*: IV. the fruit and issue of this building: *fearfull ruine and destruction*. Of these in order.

The practise  
of a badde  
hearer.

I. Point. The practise of a bad hearer from which Christ would terrifie all men in this place is, *To heare and not to doe*. This is no small fault. The ground that receiueth seede and raine both in measure and season, and yet bringeth forth either bad fruit, or none at all, is by all men condemned for bad ground; the Apostle saith, *it is neere vnto cursing, whose ende is to be burned*, Hebr. 6. 8. The waters that come and issue from vnder the threshold of the Sanctuarie, Ezek. 41. 1. whereby is meant the word of God, when they come into any ground they are of this nature, if they make it not fruitfull they *turne it into barrennes*, vers. 11. A subiect that knowes his Princes will, and doeth it not, is indeed no better then a rebell: how much more then is he that heares the word and Doctrin of saluation by Christ, and yet makes no conscience to doe the same, to be iudged for bad and barren ground, yea for a rebell against God himselfe. 1. Sam. 15. 25. Samuel telleth Saul that *rebellion is as the sinne of witchcraft, and transgression is wickednesse and Idolatrie*: And the reason is plaine, for they that submit themselves to heare Gods word, are sundrie wayes bound to performe obedience: first, by the law of creation, as they are Gods creatures: Secondly, by the law of redemption, as they are Christs seruants bought by his precious blood: Thirdly, in regard of their Adoption, as they are, and at least hold themselves to be his children in Christ: and fourthly, in regard of his mercifull prouidence whereof we haue daily experience: in regard of all these we ought by way of thankfulness, to shew our selues obedient vnto his word. And therefore he that heares the word of God and will not doe the same, sinneth grievously against God, which in it kind God hateth as the sinne of witchcraft. Now this sinne of disobedience is a common sinne: We are all hearers, but where almost is the man that answerably is a doer?

How all hearers  
are  
bound to o-  
bedience.

Men

Men content themselves with the bare action of hearing, like vnto the Papists who thinke God is well serued with the worke done: but the principall thing we omit, which is the treasuring vp of Gods word in our hearts, that vpon iust occasion we might practise the same: yea, which yet is more lamentable, men are so satre from yeilding conscientious obedience to the word, that the endeour thereunto is commonly iudged superfluous nisenesse and curious precisenesse: but this sinne of hearing and not doing will bring many fearefull iudgements vpon vs, vnles by true repentance it be cut off.

*II. Point.* The propertie of this bad practise. It is a point of great follie: *he that heareth and doth not, shall be likened vnto a foolish man.* The follie of professors.

This the author of all wisdom Christ himselfe auoucheth: and the holy Ghost by *S. Iames* doth notably describe this part of follie: *They that be hearers and not doers, deceive themselves, being like vnto a man that beholdeth his naturall face in a glasse: either to spie out some spot, or discern his owne countenance; but when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.* Iam. 1. 22, 23.

Again, this follie will further appeare in this: if a man should shew forth great parts of wisdom in sundrie things pertaining to his bodie, and yet faile in the maine point of all, euery man would count his wisdom but follie: Now such are all they that heare the word of God and doe it not: they shew some parts of wisdom in comming to heare, and in seeking to vnderstand: and yet if they come not to practise, they faile in the maine point of their saluation, which indeed ought to be sought for in the first place.

*I.* By this we may see how to correct and reforme our foolish conceits we haue of men in the world. We thinke of those that haue worldly wisdom to be able to goe beyond others in the greater affaires of this life, that they are the onely men, deseruing best place of gouernment both in Church and common wealch: But we must know, that these men, though they haue neuer so good heads for the things of this life, yet if they faile in the knowledge of this dutie to God, or in the practise thereof, are here by our Saviour Christ noted with the brand of follie. The rich man in the Gospel had notable forecast for the augmenting of his wealth: when his substance increased, he could pull downe his barnes and make them greater; but yet because he failed in the maine point of his saluation, he is noted for a *rich foole*, Luk. 12. 20. And therefore in all sorts and estates of men, he is the wisest; who hath grace to know and answerably to obey the will of God.

*II.* This

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A motive to  
obedience.

II. This must excite vs to a carefull endeaour after true obedience to God in all his commandements. We all desire to be freed from the reproach of folly among men, and we take it for a great disgrace to be counted fooles: well, if we would auoid this ignominie indeede, let vs be willing to heare, and carefull to obey the word of Christ, both in thought, word, and deede: otherwise, let men iudge as they list, God will account vs fooles.

III. Point. The practise of this follie, which consists in this; that *he builds his house vpon the sands*: whereby is signified another thing concerning the soule; namely, to build our saluation vpon insufficient foundation: and that doth euery hearer of Gods word that makes not conscience of obedience: for profession is as it were the erecting or rearing of au house: and the not performing obedience withall, is the setting of this house vpon the sands. There be three sorts of men that thus build vpon the sands. I. The Papist that will be iustified and saued by Christ: but yet withall he must haue works of grace to concurre for the increase of his iustification, and for the accomplishment of his saluation. Now this is to build vpon the sands, when we ioyne workes with Christ in the matter of saluation: for though Christ be a sure rocke in himselfe, yet if we will fortifie him by our workes, we fall from this rocke into perdition, and our foundation is no better then sand. Gal. 5. 2. *Behold I Paul say vnto you, that if you be circumcised, Christ shall profit you nothing*: and, v. 4. *Ye are fallen from Christ whosoever will be iustified by the law*: in which places the Apostle labours to overthrow the opinion of the Galatians learned of the false Apostles, which was, to ioyne workes with Christ in the matter of iustification: Rom. 9. 32. *Christ became vnto the Iewes a rocke of offence, when as they would be saued by the works of the law*.

Who build  
on the sands.  
I. Papists.  
Concil. Trid.  
sess. 6. cap. 7.  
10. 16.

2  
Common  
Protestants.

A second sort that build vpon the sands, are the common Protestants: by whome I meane such as beare the name of Christians, and yet rest themselves contented and satisfied with their ciuill liues; thinking, that because they abstaine from outward euill and grosse sinnes, and doe no man wrong, therefore God will hold them excused: whereupon they professe religion more for obedience to the lawes of men, then for conscience to God. But this will not serue the turne, these men though they professe Christ outwardly, yet in deede they denie him: for by their course (though it may be they thinke not so) they will needes become Sauours, and so Christs vnto themselves: which thing they doe, when as they stay themselves on their owne ciuill life. The Scribes and Pharisees for outward actions were very godly, and many  
of

of them liued vnblameably: but yet Christ saith to his Disciples, Math. 5. 20. *Except your righteousness exceede the righteousness of the Scribes and Pharises, ye cannot enter into the kingdome of heauen.* 1. Cor. 4. 4. *I know nothing by my selfe* (saith Paul) *and yet I am not thereby iustificed:* this was a notable thing, for a man to walke so vprightly in his calling, that his conscience could not accuse him of any offence against God or man, and yet this is nothing in the matter of Iustification, because euery man therein must answer to God.

The third sort of those that build vpon the sand, is the Protestant that is more forward in religion then the former: I meane such as doe heare the word and receiue it with ioy, bringing forth some good fruit thereof. It had beene hard, I must confesse, to haue called such men foolish builders, vnles Iesus Christ had reuealed them to be such: and yet that these doe build on the sand, it is plaine in the parable of the seede that fell on stonie ground, Luke 8. 13. whereby are resembled such men as heare Gods word, and receiue it with ioy, and bring forth some fruit, but yet in the time of temptation doe fall away: for though they professed Christ, yet they were not founded on him, they wanted sound humilitie and true faith, which want in the time of peace they could not espie.

Use. I. Seeing that men which heare and receiue the word of God with ioy, may build on a sandie foundation, we must pray to God for this one blessing, that he would write his word in our hearts by the finger of his spirit, as he writ the law on the tables of stone in Mount Sina: for our hearts are deceitfull, and will counterfeit grace till the time of triall come: now God hath promised this blessing to his Church in the new Testament, and therefore we must pray for it, that hauing his law written in our hearts, we may be the doers of it.

II. This must moue vs to looke vnto the deceitfulness of our hearts: for faire shewes will not serue the turne in time of triall; and our hearts be deceitfull about all things: for when a man shall receiue the word with ioy, and bring forth some fruit thereof, how should he not thinke himselfe to be in a good case? and yet in time of triall this will disappoint him and deceiue him. Wherefore we must looke that in our profession we carie a true heart vnto God, and to our selues: and for this cause must see that we be thoroughly humbled in our selues for our finnes, that we may make God and his feare to be our chiefe treasure; for which cause we must remember that we are not our owne, but Gods; and so must not haue the disposing of our selues, but subject  
our

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The more  
forward Pro-  
testant.



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our selues wholly to his will in all things: and if thus we make him our treasure, we shall be sure to make him our rocke also.

III. We must not content our selues only to know Christ to be our Sauour, and to imbrace religion in profession: but we must labour further to seele in our selues the power of Christs death to mortifie sinn in vs, and the vertue of his resurrection, to raise and build vs vp againe in newnes of life, learning to know Christ vnto our selues by experience in our selues: for knowledge in the braine will not saue the soule: but he that is truly founded on Christ, seeles the benefits of his death and resurrection in some measure in himselfe.

The fruit of  
bad hearing.

IV. Point. The effect and fruit of bad hearing; that is, *fearefull ruine and destruction*, resembled by the issue of building on the sands: v. 27. *The raine fell, the floods came, &c.* Where two things are to be noted; I. the cause of this fearefull ruine, *the falling of the raine, and beating of the floods and winde*; II. the qualitie of this ruine; it is great and fearefull, *The house fell, and the fall thereof was great.*

Every pro-  
fessor must  
be tried.

For the first: *Floods*, and *winde*, and *raie*, doe here betoken trialls and temptations, which are here said to befall the professors of the name of Christ. Whence we learne, that every one that doth heare the word of God, and professe true religion, must looke for a day of temptation and triall. It is Gods will that whosoever taketh vpō him the profession of his name, should be tried what he is. Thus he permitted *Adam* presently after his creation to be tempted and tried, the smart whereof we all seele vnto this day: and God gaue *Abraham* a commandement of triall *to kill his onely sonne*, Gen. 22. 1, 2. Soe he left *Hezekias* to himselfe *to trie him, and to know all that was in his heart*, 2. Chr. 32. 31. And *John Baptist* saith of Christ, *that he bath his fanne in his hand, to sift and trie the good corne from chaffe*, Matth. 3. 12. and Luk. 22. 31. *the deuill sought to winnow the disciples as wheate*. And *S. Peter* makes it a thing requisite, that the *fanth* of Gods seruants should be tried by *afflictions, as gold is tried in the fire*, 1. Pet. 1. 7.

Our dutie in  
regard of  
trialls.

Vse. We now haue by Gods mercie true religion among vs, and are freed from the bondage of the Turke, Iewe, and Papist: we must therefore stand fast in our profession, and not suffer our selues to be de- prived of true religion: for times will come when we must be tried: and therefore in this happie time of peace and truth, which is to vs the day of grace and mercie, we must labour seriously to haue our hearts indu- ed with some good measure of lasting grace, as of faith, hope, and loue, which as good gold may abide the triall of afflictions; otherwise we shall not stand: for all painted shewes of grace in time of triall will va-

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nish away like drosse and stubble before the fire.

The second point in this effect, is the qualitie of this ruine and fall, it is great and fearefull; *It fell, and the fall thereof was great.* The thing resembled hereby is most fearefull, to wit, that such professors of religion as in the daies of peace did not ioyne practise with their profession, shall fall away in the time of triall, and come to most fearefull perdition: this is the principall point that Christ here aimes at, whereby he intends to terrifie men from dissembled profession. And the consideration of it must worke effectually in our hearts, for we by Gods mercie and blessing haue had the light of the Gospel for many yeares together in such measure as neuer was in this land before: and yet, though all of vs be hearers, where is our obedience? alas, some among vs grow to be flat and peremptorie Atheists, denying God and Christ Iesus; others and the most, vnder the name of religion, root their hearts in the world, some in profits, and some in pleasures, and none of these almost regard religion: others professe religion, and yet liue in grosse finnes, as swearing, drunkennesse, vncleannesse, &c. making no conscience of grosse impietie in their liues: so that if we looke into the generall state of our people, we shall see that religion is professed, but not obeyed: nay, obedience is counted precisenesse, and so reproached: but we must know that in the ende this prophaning of religion will soone turne all Gods blessings temporall and spirituall, into fearefull curses both of bodie and soule. If euer any thing bring ruine vpon vs, it will be the contempt of Gods word professed: and therefore let vs in the feare of God endeavour our selues not onely to know and heare the word of God, but to turne vnto God from all sinne, and especially in regard of this sinne of disobedience to the word of God.

Lastly, Christ notes the qualitie of this fall to be exceeding great, to shew vnto vs the great danger of hypocrisie: for there is great difference betweene these three sorts of men: a sinner that makes no profession of religion, an hypocrite that makes a great shew of pietie in profession, and a true beleuer whose life and conuersation is answerable to his profession. For a true professor may fall into sinne very fearefully, as *Peter* and *David* did, and yet recover againe. Also he that is a most notorious sinner, as *Manasse* was, may be conuerted and repent. But when a professor that is an hypocrite in religion is tried, he falls quite from Christ, and makes apostacie from his profession; and in this regard his fall is called *great*. And therefore seeing professors may thus fearefully fall away; let vs in the feare of God labour in some truth of heart to yeild obedience to that we heare.

Danger of  
hypocrisie.

vers. 28. *And it came to passe when Iesue had ended these words, the people were astonied at his doctrine.*

29. *For he taught as one hauing authoritie, and not as the Scribes.*

These two verses containe the issue and euent of this Sermon of our Sauour Christ in his hearers. And in them we may obserue two points: first, the good fruit that came of this sermon, v. 28. Secondly, the cause & reason thereof, v. 29. The fruit was the astonishing of the people: which *S. Matthew* sets out by three circumstances: I. of the time, when it appeared, to wit, after the Sermon was ended: II. of the persons in whom it was wrought, *the people*, that is, the multitude: III. of the matter whereat they were astonished, namely, at the doctrine of Christ.

The maiesty  
of Christs  
ministerie.

Touching this Astonishing of the people, in it many things are to be obserued: I. That though the person of our Sauour Christ were lowly and base, yet his doctrine in preaching was of that force in the minds of his hearers, for it did amaze, and astonish them. This caused the officers that were sent to take him to returne without him, allading the maiestie of his doctrine for the reason of their fact, *Never man spake as this man did*, Ioh. 7. 46. and when the gouernours came with a band of men to apprehend him, so soone as he did but tell them *he was the Christ*, they went backward, and fell to the ground, Ioh. 8. 13.

This sheweth vnto vs, that the voice and sentence of Christ giuen at the last day of iudgement will be most fearefull and terrible. For if his wordes were thus powerfull in his base estate of humilitie, what force will they then haue, when he shall come in glorie and maiestie in the cloudes, accompanied with thousands of Angels, when as his sight shall be so terrible, that men shall call to the mountaines to fall vpon them, and to the rockes to grind them in pieces, if it were possible; well, let the consideration hereof moue vs to be obedient to his voice in the ministerie of his word; otherwise, will we nill we, we shall one day be subiect to that fearefull voice of condemnation, *Go ye cursed into a everlasting fire*.

Astonishment at the  
word no  
sure signe of  
conuersion.

II. *Doctrine*. This astonishment of the people argues some feare and reuerence in them towards Christ, which is some commendation vnto them; and yet it prooues not the truth and soundnes of their faith and conuersion (though no doubt many that heard him were hereby conuerted:) for a man may be amazed at Christs doctrine, and yet not be conuerted thereby. Luk. 4. 22. the people of Capernaum did maruelously affect the Doctrine of our Sauour Christ *admiring at it*, and yet they beleueed not in him, but tooke exceptions against him, *because*

because he was sonne to Ioseph the carpenter. Pharaoh, Saul, and Ahab, when they were reprooved by Moses, Samuel, and Elisha, they were oftentimes much amased and confounded in themselves: and yet they did neuer truly turne from their sinnes: And in this place, I take it, this astonishment of the people is recorded, rather for the commendation of Christs ministerie, then to note out the faith and conuersion of the people.

This we are to obserue for speciall cause: for it is the ordinarie maner of the most of our hearers to marke more or lesse what is spokē, to approoue the doctrine, and to speake well of the minister, which be good things in their kind: but yet this is not enough: we must further labour to receiue the word by faith, to repent of our sinnes, and to conforme our hearts and liues vnto the word: Luk. 11. 27. when a woman, through admiration at Christs doctrine, pronounced her blessed that bare him, and the paps that gaue him sucke: Christ tooke occasion thence to giue vnto her, and to the rest of the hearers this lesson: *may, rather blessed are they that heare the word of God, and doe it.* Act. 2. 37. at the first sermon of Peter after the giuing of the holy Ghost, the people were greatly amased at his doctrine, and being pricked in conscience, cried, *Men and brethren, what shall we doe?* now Peter suffers them not to stand still in this astonishment, but labours further to bring them to true faith and repentance, and to haue the same by baptism confirmed vnto them, saying, *Amend your liues, and be baptized,* v. 38. And so dealt Paul with the Tayler that would haue killed himselfe vpon the sudden sight of the prison doore beeing open; for after he was truly humbled, he brought him to beleewe.

Act. 16. 37. 31

It may be here demanded, why our Saviour Christ at this Sermon did no more to the most of his hearers, but caused them to wonder, when as the Apostles conuerted many thousands at some one Sermon; and after brought the whole bodie of the Gentiles to the faith. *Ans.* No doubt he was able to haue conuerted them all, and we may perswade our selues here were many conuerted though it be not recorded; and though indeede the most were onely astonished. But this came so to passe that his promise made to his Disciples might be verified, Ioh. 14. 12. which was, *that they should doe greater works then Christ did;* whereof this questionlesse was one, to conuert moe in their ministerie then Christ did. And the causes hereof were two: I. that our Saviour Christ might shew himselfe willing to vndergoe that base estate of a seruant wherein he was borne and continued till his exaltation; therefore he was content to restraints the power of his Godhead

Quest.  
Why Christ  
conuerted  
so few.  
Act. 2. 41.

cuen from his ministerie, untill he were exalted into glorie: T<sup>L</sup>. that he might make it manifest in his Apostles times, that beeing ascended he did not onely sit at the right hand of his father, that is, rule as a king o-  
ver all in his princely office; but also that he did indeede governe his Church by his word and spirit: and this reason Christ addeth, Ioh. 14. v. 12. to prooue that his Disciples should doe greater workes then he did, *because he went unto his father*, there to rule and governe his Church.

Rom. 15. 8.

It may yet further be asked, why Christ did not conuert them all, seeing he was able beeing true and very God? *Ans.* No doubt (as hath beene said) many were here conuerted, yet not all, because Christ was now *the minister of circumcision*, (as the Apostle speaketh) that is, though in regard of his person he were the Prophet of the whole Catholike Church: yet at this time in this action he was preacher onely to the Church of the Jewes: in which regard he performed this dutie as man onely, and so could doe no more but deliuer his fathers will vnto them, and shew himselfe willing to conuert them. And in this manner he speaks vnto Ierusalem, Matth. 23. 37. *O Ierusalem, Ierusalem, --- how often would I haue gathered thy children, as a henne gathereth her chickens, I would; but ye would not:* that is, as the minister of circumcision in mine owne person, and as God in the ministerie of my Prophets. Thus much of the astonishment it selfe. Now follow the circumstances whereby it is amplified and set out, and they are three.

Silence in  
the holy as-  
semblies of  
the Church.

The first circumstance is the *time* when they were astonished, namely, *when the sermon was ended*. No doubt they were amazed in the time of his deliuerie: but yet they were silent all that while and shewed no signes of their affection till the sermon was ended. And this good order ought to be obserued of all Gods people in the publicke ministerie of the word. In the bulding of the materiall temple, there was no noise or knocking heard so much as of an hammer: whereby was signified that in the assemblies of the Saints where Gods spirituall temple is bulding, there should be the like heavenly order obserued; men should heare with quietnes and silence; and shew their affections afterward.

Secondly, we are here taught to labour not onely to be affected in the Act of hearing while the doctrine is deliuered; but to treasure it vp in our hearts, that we may afterward be affected with it as this multitude was.

The second circumstance here noted, is the *persons* who were thus astonished: to wit, *the people of the multitude*: for after the sermon was ended

ended they gathered themselves into companies, and make knowne one to another the affections of their hearts toward Christs doctrine. Hence we may gather, that our Saviour Christ deliuered his doctrine plainly; vnto the conscience of the meanest, and to the capacitie of the simplest; els they could not thereby haue beene brought to wonder. And this is a president for all Ministers, to follow in the dispensation of the word: so did Paul, 2. Cor. 4. 2. 2. in such plainenesse deliuer the word of God, that if it were hid, he saith, it was hid to them which perished.

Christ preached plainly.

The third circumstance, is the *abund* of their astonishment; that is, his doctrine: *They were astonished at his Doctrine.* This teacheth vs, that the word of God must be so deliuered, that the Doctrine it selfe may affect the hearers. It is a carnall thing for a man so to preach, as the consideration of his wit, of his memorie, of his eloquence, of his great reading may affect the hearers: many worthy parts (no doubt) were in our Saviour Christ, for which he might well be admired; and yet in the dispensation of his word, he labours by his doctrine onely to affect his hearers: and so must all they doe that will be followers of Christ.

Carnall preaching.

*I. Point.* Thus much for the fruite of Christs sermon: Now follows the cause thereof, which is *Christs authoritie* in teaching, v. 29. *for hee taught as one having authoritie, not as the Scribes.* This authoritie in Christs ministerie was caused from three things; I. From the matter of his sermon, II. From the manner of his deliuerie, III. From the things that accompanied his teaching.

The authoritie of Christs ministerie.

Causes of it.

I. The matter of his sermon was the incomparable excellencie of heavenly doctrine; thus much his enemies the Scribes that came to tempt him did confesse, Mar. 12. 14. *Moses, thou art true, and teachest the way of God truly.* And this was long before confirmed by Moses, who deliuered the promise of Christ vnto the people, *into whose mouth God would put his word*; Deut. 18. 18. and Ioh. 7. 26. Christ confesseth, that his doctrine was not his owne, but his fathers that sent him.

The matter of his teaching.

II. The manner of his teaching was heavenly: and this shewed it selfe in sundrie things: for, I. Christ taught in his owne name as a Lord of his doctrine; and not as a messenger or interpreter thereof, as the Prophets were: II. His speech and deliuerie was with speciall graces Luk. 4. v. 22. *The people wondered at the gracious words that proceeded out of his mouth*, wherein he expressed his humilitie, his meekenes, loue, mercie, and compassion, plainly shewing by his speech that he was indued with all gifts of the spirit above measure: In this regard it is said, Ma. 10. 4. *God gaue him (that is, Christ) the tongue of the learned, so he able*

The manner of his teaching.



350 *ble to speake a word in due season; for the comfort and appeasing of a distressed conscience; which no man but Christ is able to doe. III. As he deliuered the word vocally vnto the outward eare, so hee was able by the power of his Godhead, to make his hearers giue attendance, and to receiue and beleuee that which he taught. And lastly, his zeale for his fathers glorie, and his earnest desire to bring the soules of men vnto saluation, which were principall ends of his ministry, did also adde grace and authoritie thereto.*

3. things accompanying his ministry

III. The things that went with his doctrine did also cause authoritie in his ministerie; and these were two: I. *Miracles*; as curing the sicke, and casting out deuils; which did greatly confirme his doctrine vnto his hearers: Mark. 7. 37. when hee had cured one that was both deafe and dumbe, *the people were beyond measure astonished.* II. *An vnblameable life*; for hee was *Iesus Christ the righteous*, who performed all things that the law required, fulfilling the will of God in suffering, and suffering in his obedience.

Further, note the phrase, in the originall it is said here, *Hee was teaching*; that is, it was his vsuall manner and custome, thus to preach with authoritie. Herin Christ is a notable presidēt vnto vs for sundrie duties.

Ministers must maintaine the credit of their ministry

First, hereby euerie minister of Gods word is taught to maintaine the credit of his ministrie, and to preferue the same from contempt; especially in his owne place, and in his owne person: though Christ were here in a meane and base estate, yet he would not suffer his calling to be contemned, but gets grace therevnto. And Paul chargeth Timothy, *to see that no man despise his youth*, 1. Tim. 4. 12. and to Titus he giues the like commandement, Tit. 2. 15. *These things: speake, and exhort and rebuke with all authoritie. See that no man despise thee.* Now in the example of Christ, we shall see how this is done; not by outward pompe and estate, or by earthly meanes; but by truth and soundnesse of doctrine, by zeale for Gods glorie, and for the good of mens soules, and by an vnblameable life.

Right manner of preaching.

Secondly, hence also Gods ministers (if they will be followers of Christ) must learne not onely to teach sound and heavenly doctrine; but to obseue therein a diuine and spirituall manner of teaching: 1. Cor. 2. vers. 4. and 13. Paul saith, *his preaching was not in humane wisdom, but in the plaine euidence of the spirit; comparing spirituall things with spirituall things*: which is then done, when the people may acknowledge the grace of God in the teacher. As it is said of the ignorant man who is rebuked of the Prophets, 1. Cor. 14. 25. *Hee falls downe on his face, and saith plainly, God is in you indeed.* There is great difference be

be made betweene discoursing in Philosophie, which may be done by humane wit, and preaching in diuinitie. *Hee* that can discourse well in Philosophie, cannot therupon presently preach & dispense the word of God aright; for preaching is a spirituall dutie, which cannot be performed by naturall gifts only. The Prophet *Isay* must haue his *tongue touched with a coale from Gods altar*, before hee could speake and utter Gods word vnto the people: and Paul the most famous of the Apostles, desireth in all his Epistles, *to be praiſed for, that his mouth might bee opened*: whereby he doth signifie, that to deliver wholesome doctrine in spirituall manner, for the glorie of God, & the good of his people, is a great matter, and cannot by naturall gifts be attained vnto. And indeed this is that teaching which saues the soule, & affects the heart of him that belongs to God; which is the thing that euery minister of Gods word ought to labour for.

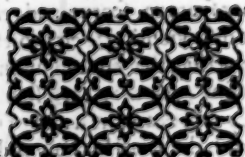
Thirdly, seeing Christ in his preaching doth maintaine the authoritie of his ministerie, euery man in his place is taught to maintaine and preserue the dignitie of his profession. We are all of vs by our profession Christians, and by baptisme the sonnes and daughters of God; now our dutie is to walke worthie this our calling, & to take heed wee bring it not into contempt. It is a most hainous wickednes for any man to bring a slander vpon the name and religion of God; and yet nothing is more frequent in this our age: for men will needs be christians in profession, and therefore will receiue the sacraments, which be the highest top failes of all profession: and yet in their liues they are profane, and liue as they list; yea, and if others will not ioyne with them in their wickednes, they will not spare to scorne and reuile them. But herein they sinne fearefully, in dishonouring their profession; and though they charge others with hypocrisie, that enuie about in some truth to bee answerable to their profession, yet they themselues practise most grosse hypocrisie, when as they will beare the name of Christians, in profession, and communicate with the Lord his holy ordinances, and yet make no conscience of sinne, but scorne those that doe. Ephes. 4. 1. Paul praiſed for the Ephesians, that *they might walke worthy the vocation whereto they were called*: and Titus 2. 7: hee exhorts Titus hereunto, that in all things he should shew himselfe an ensample of good works, with vncorrupt doctrine, with grauitie and integritie, &c. Yea verse 10. hee requires seruants to shew such faithfulness in their seruice, that they may adorne the doctrine of God.

And not as the Scribes For first, they failed in the matter; they delivered not the doctrine of God, but the traditions of men, about vanities

Separation  
from our  
Church is  
unlawfull.

ings and tythings. Secondly, they failed in the manner; they taught coldly, & without zeale. Thirdly, they failed in the end; they taught in pride and ambition, seeking themselves, and not Gods glorie. But Christ, as we haue seene, taught farre otherwise: and although he misliked their preaching, both for matter, manner, and end, yet he vouchsafed to heare them, or else how could he haue reproofed these things in the? Which shewes that Christ would not separate himselfe from their assemblies, whose doctrine he disliked, with the deliuerie thereof. And therefore no man ought to seuer himselfe from the Church of England, for some wants that be therein: we haue the true doctrine of Christ preached among vs by Gods blessing, and though there be corruptions in manners among vs, yea, and though they could iustly finde fault with our doctrine; yet so long as we hold Christ, no man ought to seuer himselfe from our Church. And thus much for this Sermon.

THE END.





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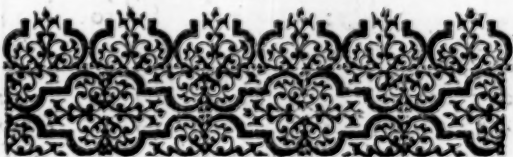
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|                    | 29       | 453     | <i>Psalms.</i>         |         |         | 104   | 16        | 131     |
| 22                 | 6        |         | 1                      | 6       | 247,525 | 106   | 30,31     | 59,98   |
| <i>II. Kings.</i>  |          |         | 4                      | 6       | 357     | 109   | 10        | 196     |
| 1                  | 8        | 497     | 11                     | 4       | 164     |       | 6,9       | 203     |
| 2                  | 4        | 160     | 15                     | 1       | 398     | 110   | 3         | 268     |
| 3                  | 14       | 121,212 |                        | 4       | 175     | 111   | 10        | 358,419 |
| 6                  | 5        | 157     | 16                     | 5,6     | 348     | 119   | 6         | 281     |
|                    | 14,19,21 | 201     | 20                     | 1       | 260     |       | 31        | 368     |
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| 125   | 1                 | 365, 518         |       |            | <i>Isaie.</i>     | 8     | 6          | 413                  |
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|       | 21, 22,           | 202              | 3     | 11         | 288               |       | 24         | 165                  |
| 143   | 6                 | 137              | 6     | 6, 7       | 551               | 28    | 1, 1       | 499                  |
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| 6     | 6                 | 373              | 11    | 4          | 17                |       |            | <i>Ezekiel.</i>      |
| 8     | 8                 | 77               |       | 6, 7       | 179               | 12    | 27         | 116                  |
| 14    | 2                 | 368              | 22    | 12, 13, 14 | 335               | 13    | 10, 12     | 50                   |
| 16    | 3                 | 374, 479         | 18    | 15         | 126               | 18    | 13         | 273                  |
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| 18    | 23                | 199              | 30    | 15         | 391               | 46    | 10         | 101                  |
| 19    | 6                 | 403              | 31    | 1          | 418               | 47    | 1, 11      | 540                  |
|       | 11                | 107, 317         | 38    | 5          | 133               |       |            | <i>Daniel.</i>       |
|       | 17                | 195, 351         | 42    | 3          | 389               | 7     | 29         | 496                  |
| 20    | 18                | 410              | 46    | 10         | 275               | 4     | 24         | 186                  |
| 22    | 2                 | 381              | 49    | 4          | 83                |       | 30         | 383                  |
|       | 9                 | 354              |       | 15         | 455               |       | 32         | 267, 528             |
| 28    | 22                | 16               | 50    | 1          | 142               | 6     | 10         | 258                  |
|       | 27                | 195              |       | 4          | 549               | 9     | 2, 3       | 458                  |
|       |                   | <i>Ezechiel.</i> | 52    | 11         | 266               |       | 4          | 108                  |
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|       | 17                | 286              | 57    | 15         | 8                 |       |            | <i>Hofea.</i>        |
| 7     | 7                 | 433              | 58    | 10         | 25                | 1     | 9          | 35                   |
|       | 15                | 377              | 59    | 10         | 50                | 2     | 6          | 482                  |
|       | 23, 24,           | 416              | 62    | 7          | 449               | 4     | 16         | 53                   |
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